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

*December 25<sup>th</sup> 1935*

*Christmas  
Double Number 4<sup>d</sup>.*

## The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,  
J. Smith & R. Tweed.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVI. December 25, 1935 Nos. 51 & 52

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## CHRISTMAS. Why be Lonely?

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**ARMAGH.** Commencing January 5. Elim Tabernacle, College Street. Evangelistic Campaign by Pastor F. A. Farlow and Miss A. Kennedy.

**BERMONDSEY.** December 29. Elim Tabernacle, Upper Grange Road. Visit of London Crusader Choir, 6.30 p.m. (at Brixton Prison, 2.30 p.m.).

**CROYDON.** January 19. Elim Tabernacle, Stanley Road. Visit of London Crusader Choir and Pastor E. C. W. Boulton.

**ILFORD.**—December 8—22. Elim Hall, Srafton Road. Revival and Healing Campaign by Pastor W. E. Smith.

**ISLINGTON.** January 5. Elim Tabernacle, Fowler Road. Visit of London Crusader Choir, 6.30 p.m.

**KENSINGTON TEMPLE.** January 1. A night of music, testimony and song, 7.30 p.m. Four choirs and London Foursquare Orchestra.

**KENSINGTON.** January 8 to February 12. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special Series of Prophetic Lectures on the Book of Revelation by Mr. John Leech, K.C. Each Wednesday evening at 7.30.

**LONDON, HYDE PARK.** Saturdays at 7.30. Open air services conducted at Marble Arch by Mr. John Knox.

**WHITBY.** January 1st. Special New Year Convention. Special speakers. Convener: Evangelist E. Foster Hall.

## Christmas and New Year

### CONVENTIONS

**BELFAST.** December 25, 26. Ulster Temple, Ravenhill Road. Each day at 11.30 a.m., 3.30 and 7 p.m. Speakers include: Principal George Jeffreys, Pastor E. J. Phillips, and Pastor W. G. Hathaway.

**BIRMINGHAM.** Elim Tabernacle, Graham Street. December 25—27. Speakers: Pastors W. L. Kemp and J. T. Bradley. Convener: Pastor A. Longley.

**BRADFORD.** December 25—27. Elim Tabernacle, off Leeds Road. Special speakers. Convener: Pastor R. Mercer.

**CARLISLE.** December 25—27. Elim Tabernacle, West Walls. Speakers include: Mr. G. I. Francis. Convener: Pastor J. Tetcher.

**DOWLAIS.** December 24—27. Elim Tabernacle, Ivor Street. Speakers include: Pastor W. G. Hill and Mr. W. Uprichard. Convener: Pastor W. J. Patterson.

**GLASGOW.** January 1—5. City Temple (opposite King's Theatre), Bath Street. New Year's Day, 11 a.m., 3 and 6.30 p.m. Thursday, Friday, and Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Speakers include: Mr. John Leech, M.A., K.C., and Mr. Bernard Bateson. Convener: Pastor P. Le Tissier.

**LONDON, East Ham.** December 25, 26. Elim Tabernacle, Central Park Road. Christmas Day, 11 a.m., Boxing Day, 11 a.m. and 6.30 p.m. Speakers include: Pastors E. C. W. Boulton and T. A. Carver. Convener: Pastor J. C. Kennedy.

**SHEFFIELD.** December 25—27. Friends' Meeting House, Hartshead. Speakers include: Pastor S. Gorman. Convener: Pastor F. A. Farlow.

## Remember to Book April 13, 1936

**EASTER MONDAY.** Foursquare Gospel Demonstration in the Royal Albert Hall. Cheap Railway Tickets from all parts.

# 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. XVI, Nos. 51 & 52

DECEMBER 25, 1935

Fourpence

## The Principal's Bethlehem Message

### Greetings to His People

**C**HRISTMAS, 1935! *Loving greetings to every member of my Foursquare Gospel family everywhere. Since I last sent you my Yuletide message I have been privileged by the goodness of God to visit the scene of the first Christmas day. For years it had been my longing to do so, and more than one opportunity presented itself had I been able to tear myself away from revival scenes in our own beloved Homeland. This year was the appointed time, for my long cherished desire was realised just when I needed such a change. Bethlehem was but one of the many sacred places visited: it was indeed, THE place, for if it were not for the emanation of God that occurred in this obscure town some two thousand years ago, all other places would have been left unknown and unrecorded.*

*Standing in the vicinity of the manger the meditation of my heart centred around the marvels of the Incarnation and its resultant effects upon the human race. The prophecy in Micah read in Old Testament days by prophets, priests and kings rang in my ears.*

*But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee*

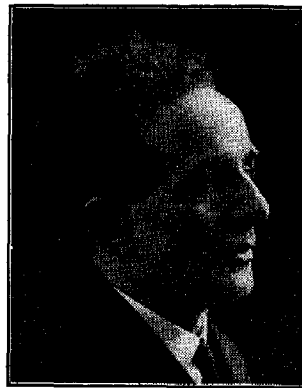
*shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting (Micah v. 2).*

*I repeated it over and over in my mind but with a change in the tense, "Out of thee hath*

*He come forth." The God of wonders whose records in Holy Writ had impressed me with a sense of awe and reverence seemed to be so near at Bethlehem. Here the Lord Omnipotent, Omniscient, and Omnipresent had veiled His glory, embodied His attributes, shaded His effulgence, and clothed Himself with flesh for the all-important work of Redemption. Here the mind found something tangible on which to fix its gaze, for the manger contained One who in condescension to my weakness had wrapped Himself in the nature of mortals. The thought*

*developed and another scripture, this time from the New Testament, came with great force to my mind.*

*But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit*



Principal GEORGE JEFFREYS

of His Son into your hearts, crying, Abba, Father (Gal. iv. 4-6).

The fulness of the time had certainly come, for the Son, born of a woman, was seen lying in swaddling clothes by the wise and venerable on this very spot. Bethlehem, that Hebrew name signifying the House of Bread, had become the birthplace of One who had changed the destinies of a fallen world and had supplied its hungry souls with the Bread of Life. The town, with its manger-cradle, will ever be remembered, not because it gave birth to poets, philosophers, statesmen, heroes, but because it gave birth to the Saviour of mankind. But, wonder of wonders, the Spirit of His Son had come into my heart. This was the thought that was overwhelming, somehow or other there seemed to be a common ground between the manger of two thousand years ago and my heart of to-day. Oh the riches of His grace! The Spirit of His Son had come into my heart, crying, Abba, Father. Heart meditations centred around either the manger or the Cross leave no room for the least bit of racial or spiritual pride.

It was impossible to leave Bethlehem without listening once again to the angel's message in the Gospel of Luke :

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end (Luke i. 32, 33).

Hallelujah! The humble Babe of Bethlehem is to reign as King of kings: the Son who died on a literal cross is to reign on a literal throne. The establishment of His earthly kingdom excited the most fervent praise in the hearts of Old Testament prophets, and eloquent language is used to describe the glories of His reign. Sin is to be superseded by holiness, death is to be held in chains, sickness and disease will give way to glorious health, love is to take the place of hatred, the ploughshare is to replace the sword, there will be peace instead of war and plenitude instead of poverty.

I came away from Bethlehem, but the prophets did not leave me: they accompanied

me on my travels throughout the Holy Land, presenting me with some phase or other of fulfilled prophecy at every turn, and showing me things to come. The more accurately I checked up the prophecies that had been fulfilled, the more certain I became of the sure Word that was yet to be fulfilled. They showed me the budding fig tree, for the Jews are flocking back by the thousands to Palestine. They reminded me of the year 1917 when the times of the Gentiles were fulfilled, for Jerusalem is no longer trodden down by the heel of the oppressor. These and many other fulfilled prophecies sent me back with a real and more intense message of hope for all born-again believers in the imminent return of Christ. This Second Advent message I have given to tens of thousands on the Continent during my recent tour, and the human hearts of mothers, whether they were Swiss, French, German or Italian, have been gladdened and cheered.

May the sacred influences that emanate from the Bethlehem manger dominate our lives as we dedicate ourselves afresh to the service of the coming King.

Thank you, one and all, for the prayerful and practical sympathy so lovingly manifested towards me as the privileged leader of Elim during another year of triumph and victory. You have faithfully upheld me in my ministry before the great gatherings of the Homeland and have walked with me in the trail of the Lord's triumph on foreign soil. You have encouraged me by your loyalty, supported me with your love-gifts, trusted me as a brother, honoured me as an Apostle, and clothed me with your benediction. I send you my best wishes for a joyous Christmas and a glorious New Year.

Yours,

A servant of Jesus Christ,

*George Jeffreys*

**L**OOKING back over the past twelve months as a movement we can rejoice in that which the hand of the Lord has wrought through its manifold ministries. 1935 has yielded its triumphs; it has proved a year of progress in the various branches of the work. No efforts have been spared to extend the kingdom of God within its borders. All the energies of the movement have flowed into a united endeavour to achieve that purpose for which the true Church of Jesus Christ exists, namely to bring a lost and perishing world to the feet of its Crucified Lover and Lord.

Whilst perhaps some branches of the work have necessarily been more in evidence than others, yet all have played their part nobly and well in the great crusade to which this movement is pledged. To single out any section of Elim's work for special mention in this report would be a mistake. A beautiful spirit of Christian comradeship and co-operation prevails amongst the different sections of the work, all making for effective and efficient ministry.

The two great annual Foursquare Gospel Festivals held in the Royal Albert Hall and in the Crystal Palace proved striking demonstrations of the growth of this blessed work in Great Britain. The enthusiastic throngs which came together on both occasions served as an eloquent evidence of the spiritual vitality and vigour of this twenty-year-old movement. Each successive year seems to excel in successful achievement the years that have gone before. At these great annual gatherings the tide of blessing seems to come in with greater power, rising higher and higher, until it would appear that the limit must surely have been reached. And yet still it goes on. The only possible explanation is that it possesses a driving power which is supernatural; beating at the centre of this great body of believers is a living passion which carries it on in face of all its obstacles and oppositions; a glorious baptism of pentecostal energy in the strength of which it marches on its irresistible course of triumph; borne along not by the genius of its leaders, or the machinery of its organisation, but by an invisible union with divine resources.

During 1935 quite a number of new Churches have been established in various parts of the country. In the extreme south-west, and in the far north fresh centres have been opened. Thus the Foursquare

Gospel family is ever on the increase. Doors are continually being opened and invitations received to hoist the Foursquare flag in districts where now it does not float. Many campaigns have been held during the past twelve months in which numbers of precious souls have found their way to Christ. In other places quite a quickening of believers has taken place, and Christians have been constrained to seek the fulness of the Spirit.

One of the main features of the Elim work is its magnificent young people's work. The past year, from the Crusader point of view, has been brimful of consecrated aggression. Its programme has been packed with enterprising effort. The many rallies in London and the Provinces have all been gather-

ings of unbounded enthusiasm. These rallies have been held at Croydon, King's Cross, Southampton, Brighton, Halifax, Woolwich, Kensington Temple, Sheffield and various other centres to which the young people have gathered in eager crowds to manifest their radiant joy and declare in song and testimony their unswerving loyalty to their Lord and Leader, Jesus Christ.

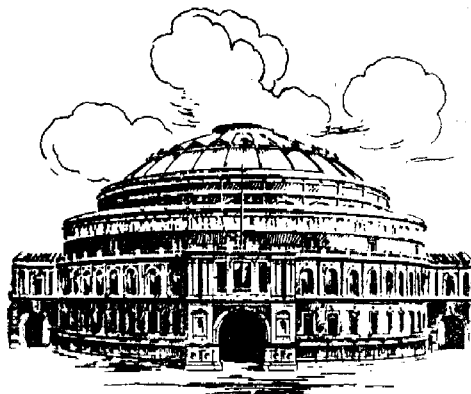
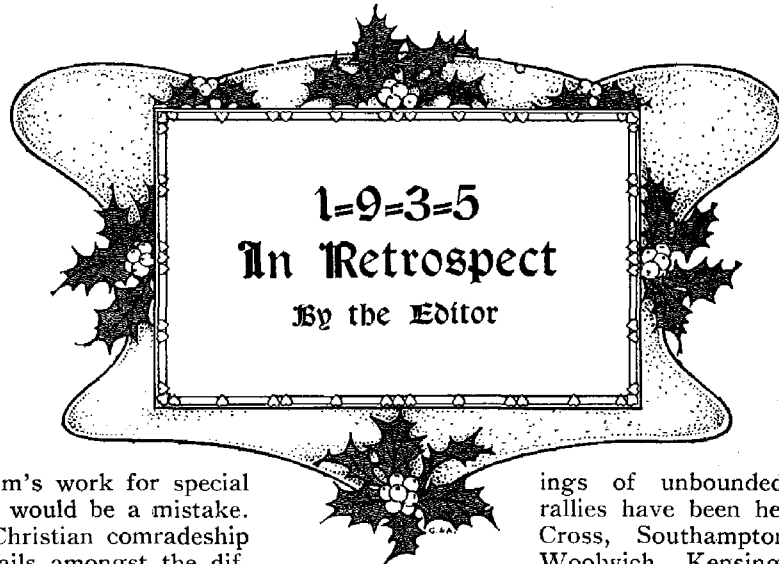
The different Young People's Leaders' Conferences at various centres, terminating in the United Conference at Elim Woodlands in September, have all been times of deep devotion and edification, as leaders have met together to discuss matters so important and so near to their heart.

The Crusader Camps at Brighton and Glossop must not be overlooked, for at both these holiday centres a glorious time of spiritual fellowship was enjoyed by a fine company of Elim Crusaders.

The Prison work has been splendid; throughout the year the London Crusader Choir have travelled nearly 3,000 miles in

their ministry of music and song, conducting over seventy services in all parts of the country, including thirty-one prisons, all these resulting in scores of souls accepting Christ as Saviour. Winton Crusader Choir has visited Dorchester and Portland Prisons, and Dundee Crusader Choir has visited Perth Prison twice, with splendid results.

The Hyde Park Crusader Rally proved a great triumph and certainly more than justified the faith of those responsible for its organisation. Large crowds



The Royal Albert Hall, London.

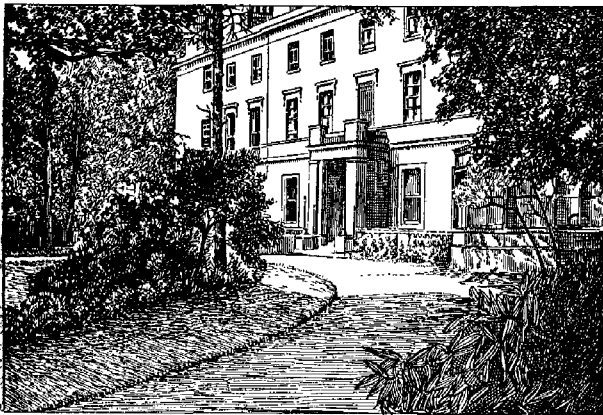
gathered to listen to the various speakers and choirs that ministered.

The first annual National Crusader Week proved a great success. Although this effort involved much work, yet the results more than compensated for the labour entailed. It was really thrilling the response which this national effort received from the young people and the hearty way in which they threw themselves into the enterprise.

The visit of the McCrossan Musical Messengers will long be remembered by the many Crusaders who came into personal contact with them; their zeal in the cause of Christ was in itself an inspiration and a challenge, and their devoted musical talent gave them a place in the hearts of the young people in many of our Churches.

It has been a busy year for the Crusader Headquarters — but a happy year! A thousand thanks to all who have so loyally contributed to the success secured, thus enabling us still to uplift the standard of victory.

How well known to Foursquare friends is that stately building known as Elim Woodlands, and what an important part it plays in the life of this growing movement. Beneath its roof within the past year visitors from many parts of the world are found sharing in its happy and homely fellowship. Many encouraging letters are received by those responsible for its management telling of the blessing enjoyed and the



Elim Woodlands.

spiritual refreshment received. Some have found Christ as Saviour whilst staying at the Woodlands; others have received the baptism of the Holy Spirit. Several parties of Elim Crusaders have spent their holidays here and have enjoyed a most helpful period of rest. The grounds of the Woodlands in the summer months are a picture of natural loveliness, present-

ing an almost irresistible attraction to those who find pleasure in the beauties of Nature.

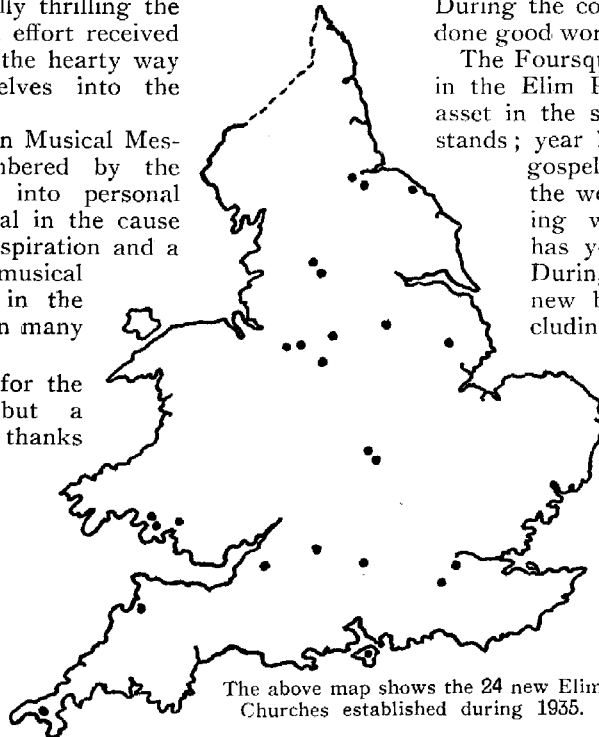
An excellent company of students have passed through the Bible College this year, representing not only Great Britain, but South Africa and Switzerland. During the course of their training they have done good work in the London Elim Churches.

The Foursquare Gospel Movement possesses in the Elim Publishing Company a valuable asset in the spread of the truth for which it stands; year by year a steady stream of full gospel literature is sent forth all over the world, in some instances penetrating where no Foursquare preacher has yet been privileged to minister. During the past twelve months several new books have been published, including one by Pastor E. C. W.

Boulton entitled *Whispers from Within the Veil*, and another by Pastor S. Gorman — *Christ the Infallible Exemplar*, also a new and remarkably cheap edition of *Healing Rays* by Principal George Jeffreys has been issued in commemoration of the coming of age of the Elim work in January, 1936. In addition to this six new gramophone records and three new Bible Games have been prepared.

Over 400,000 tracts have been printed during the year, and 32,450 more *Young Folks' Evangelists* than during the previous year. Over 13,000 posters, a quarter of a million folders, and half a million handbills have been printed on the Publishing Company's machines. Furthermore nearly half a million pages of music have been printed, and this apart from that which appears from week to week in the *Evangel*.

It will prove a great joy to all supporters of the World Crusade Effort who have the cry of the heathen, as well as the need of the homeland, on their hearts, to know that this year the proceeds of this Fund are



The above map shows the 24 new Elim Churches established during 1935.



London  
Crusader  
Choir

evenly divided, half going to the home, and half to the foreign field. We are also happy to report that the total for 1935 shows a small increase, and faith is high for still further increases which will make other advances possible in the coming days.

A new departure in connection with this section of  
(continued on page 820).

# Principal George Jeffreys and Party in 1935

*They went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen.—Mark xvi. 20.*

**F**ROM the crowded and enthusiastic gatherings at the Ulster Temple in the North of Ireland, the Principal crossed over to Scotland to open the New Year with a glorious spiritual Convention. The following impressions of the Revival Party's activities throughout the year are given by various writers.

GLASGOW—City Temple—Convention. The beautiful City Temple, with its crowded congregation will

YORK—Opening new Elim Tabernacle. The hall was packed and still many were unable to gain admittance. Here lay the secret of the drawing power of the Foursquare Gospel—no wasting time in running down other religious sects—simply the pure gospel of our Lord and Saviour.—*J. T. Clarke, Esq., J.P.*

We often hear the saying, "The age of miracles is not past," but we do not so often encounter such

No matter where the Principal has ministered the Party have laboured enthusiastically with their beloved and trusted leader. The tie that binds these servants of Christ together has only been strengthened the more by the passing of another year of activity for Christ.

## PRINCIPAL AND HIS REVIVAL PARTY



## WORKERS TOGETHER WITH GOD

long be remembered, hundreds of hungry souls fed upon spiritual manna. The ushers found it difficult to accommodate all those that gathered.—*Pastor A. Longley.*

ABERDEEN—Tabernacle—Theatre—Campaign. One could not help being impressed with the quiet but intense devotion which characterised the services. One cannot question the depth and reality of the work, nor fail to see in it the imprint of the Divine Spirit.—*Rev. A. J. Parker (Congregational).*

It was a daring thing to take the Capitol Theatre, that huge palace of luxury, but faith was justified by the huge crowd that attended. I am heartily glad that the Foursquare Evangel has come to Aberdeen, and come to stay.—*Rev. J. Telfer (Presbyterian).*

My first impression was an immediate sense of the "live" atmosphere. Never before have I experienced this in quite the same degree and quality. It was something quite out of the ordinary. What can anyone, who comes into personal contact with this work say but that it must be of God.—*Rev. D. MacDonald, M.A. (Free Church of Scotland).*

evidence of its veracity as was manifest at the opening of the new Elim Tabernacle in York.—*The Northern Echo.*

ROMSEY—Opening new Elim Tabernacle. The seating capacity of the new Tabernacle was utterly inadequate for the crowd that flocked. The Principal preached in his own inimitable way to a thronged Town Hall; every available space was filled with eager listeners.—*The Elim Evangel.*

PALESTINE AND TRANSJORDANIA—Revival Tour. How we praise the Lord for sending Principal George Jeffreys and his Revival Party into our midst, and for these brief days of fellowship with His "sent ones."—*Miss L. Radford, Bible Evangelistic Mission.*

ES SALT—RAMOTH GILEAD. The meeting was attended by a variety of different faiths including the Anglican Minister and the Bishop of Palestine. It was difficult to make room for those desiring prayer, they had to be prayed for as they left the building. The Principal and Party walked through this Eastern town and the Acts of the Apostles came to life. Sick folk stood in doorways, sat on the wayside or outside their



homes and begged to have hands laid upon them. Over fifty souls were saved and remarkable healings are already known.—*Pastor P. N. Corry.*

Next morning at 5.30 people came for the ministry of healing. It was so encouraging and so like the way the people treated the Lord. Everywhere in the streets they would interrupt the Principal to have him pray for them.—*Rev. S. Benjamin (Armenian Minister).*

AMMAN. The visit to Transjordan led to fresh experiences of spiritual blessing. We were greeted by influential Christians and taken to a crowded meeting. Over fifty yielded to Christ. Many remarkable healings took place.—*Pastor P. N. Corry.*

People came as if led by special inspiration. They represented many classes and professions, such as senior and junior Government officials, Postmaster-General, Inspector of the Railways for Transjordan, the Chief Accountant of the Finance Ministry, bank employees, doctors, pharmacists, merchants, Arab Legion men, Royal Air Force men, pastors of different congregations, evangelists.—*Amin Bey Kawar.*

HAIFA. How beautifully the Lord worked saving, blessing, healing; lifting depressed sin-sick lives out from the depths of their bondage. It was wonderful; Jesus was "lifted up" and His irresistible drawing power was manifested.—*Miss L. Radford.*

JERUSALEM. Their last meeting in Jerusalem was held in our hall which was filled with men and women, most of whom knew nothing about the indwelling Holy Ghost, and many of whom had no assurance of salvation. Souls were saved and bodies healed.—*Miss L. Radford.*

We have all received a great spiritual blessing and uplift, and many of different creeds and beliefs have told me of blessing received. We have had a taste of revival power and are hungry for more.—*Miss A. E. Brown, American Assemblies Mission.*

LONDON—The City Temple—Convention. Good Friday evening Principal George Jeffreys ministered. This service provided an excellent prelude to the great Demonstration in the Royal Albert Hall which was to follow on the Easter Monday.—*Pastor E. C. W. Boulton.*

BIRMINGHAM—Skating Rink—Convention. The Embassy Rink looked spacious enough on our arrival, but the vast floor was soon alive with thousands of saints exultant in the risen Christ. Over fifty folk found refuge in the Rock of Ages. Altogether a memorable day!—*Evangelist D. Vanstone.*

LONDON—The Royal Albert Hall—10th Annual Demonstration. Wonderful! Glorious! Amazing! Only such superlatives can convey the feelings and inspirations of our hearts and our honest reactions to the great services held in the Royal Albert Hall. In our twenty-five years of Christian work we have never witnessed so great a demonstration of real Holy Spirit power.—*Rev. Willard H. Pope, D.D.*

It was positively the greatest experience of years, "a feast of good things." It was a relief to observe that the "psychology effects" were avoided.—*Rev. L. R. Patmont, Ph.D.*

The sight of beholding over ten thousand people gathered under one roof three times in one day to worship God, is an experience never to be forgotten. The three addresses by the humble leader of this great soul-winning and soul-upbuilding movement were each original, unique, yet powerfully spiritual expositions of the Word: some one hundred and thirty-six souls surrendered to Christ.—*Rev. T. J. McCrossan, B.A., D.D.*

Ten Elim conventions were being held at the same time in various parts, yet the magnificent hall with its accommodation for ten thousand people was filled to capacity, and as the *Daily Mail* rightly observes, many of them remained in the building from 9 a.m. to 10 p.m.—*Alderman Dearden, J.P., Ex-Mayor of Rochdale.*

DARLINGTON—Co-operative Public Hall—Campaign. Over seventy conversions sealed the week-end meetings and some testified to bodily healing through Christ. The Hall was packed to capacity on the Sunday evening.—*Pastor A. W. Edsor.*

MIDDLESBROUGH—Town Hall—Campaign. The glorious revival meetings have been characterised by Biblical signs following the preaching of the gospel. Over four hundred have found Christ and the congregations have been awed by the miraculous signs.—*Pastor R. E. Darragh.*

SHEFFIELD—City Hall—Convention. During the day amazing scenes were witnessed . . . at the evening service it was impossible to obtain a seat long before the service was due to commence, the Memorial Hall had to be thrown open for an overflow meeting. At the morning meeting 165 people testified that they had been miraculously and suddenly cured, over 100 testified at the afternoon meeting, and many more came to the front to give witness of cures at the evening meeting.—*Sheffield Daily Independent.*

BIRMINGHAM—Town Hall—Convention. Copious showers of blessing descended. Pastor McWhirter ably expounded the Word, his subject, "Prophecy Fulfilled," gripped the listeners with wonderment. Thirty-four surrendered to Jesus—*The Elim Evangel.*

MANCHESTER—Elim Tabernacle—Baptismal Service. The Grosvenor Street Church was again the scene of a rich outpouring of the Holy Spirit when Principal Jeffreys came to conduct the first baptismal service. The occasion was a great demonstration.—*Pastor W. L. Taylor.*

BANGOR—Elim Tabernacle—Convention. The Lord again manifested His power at the Irish Convention and the ministry was strikingly confirmed. One sister was miraculously healed after suffering eleven years from spinal trouble and her spine was straightened.—*Pastor R. E. Darragh.*

MIDDLESBROUGH—Opening new Elim Tabernacle. Queues waited almost two hours beforehand, extra seating was acquired from a neighbouring church and every available space was utilised as standing room. Willing hands removed windows from their sockets and doors from their hinges for the benefit of those who, failing to gain admission, thronged around the doorways.—*Pastor Charles Johnson.*

SCUNTHORPE—Tent—Campaign. Five glorious days of revival were held under canvas. Eager crowds flocked until the Tent became too small. One hundred and seventy souls were saved, and the power of God was mightily present to heal. A sister who had been suffering from a blind eye since she was four years of age had her eye opened immediately.—*Pastor A. W. Edsor.*

BRIGHTON—Corn Exchange—Convention. Although eight years have passed since the Principal's never-to-be-forgotten campaign, the revival fire still burns brightly and the enthusiasm is just as keen.—*Pastor R. E. Darragh.*

YORK—Elim Tabernacle—Baptismal Service. The great baptismal service will long be remembered by those who managed to squeeze into the crowded Elim Tabernacle. The Principal baptised one hundred and ten while another hundred decided to follow the Lord at the next opportunity. Sixteen souls in the packed building launched out into eternal life.—*Pastor R. E. Darragh.*

LINCOLN—Tent—Campaign. People wonder at the miracles of regenerated souls and bodily healings which have taken place. The few at the first meeting grew until the great marquee was packed. Over three hundred souls saved and numerous cases of miraculous healing confirmed the Word.—*Pastor A. W. Edsor.*

LONDON—The Crystal Palace—6th Annual Demonstration. Beneath me was a multitude. For I was far up in the dome of the centre transept. From my peculiar vantage point I could see the expansive floor packed with an eager and enthusiastic company. It was a sight magnificent.—*Pastor H. A. Court.*

Surely these radiantly redeemed thousands, representing in tiny miniature the great host of people won for Jesus throughout the British Isles, chiefly under the God-anointed ministry of His servant, Principal Jeffreys, constitute part of the life-blood of a master mind, captivated by God's mighty power.—*Miss Adelaide Henderson.*

FRANCE, LE HAVRE—Town Theatre. God certainly honoured the faith of the leaders of the work at Le Havre when they launched out into the great Town Theatre. The beautiful building with its arena and its three galleries was packed for the occasion.—*Pastor Robert Tweed.*

ROUEN—Evangelical Church. The hall is well filled; as we mount the platform a sea of radiant faces is before us. Eighty-nine souls surrender, hundreds come out for bodily healing.—*Pastor L. Newsham.*

SWITZERLAND, BERNE—Public Hall. Another mighty wave of Foursquare Revival. Thousands have heard the Foursquare Gospel preached with manifest power and thousands have accepted Christ. The campaign began in Berne. The spacious hall was packed and over 420 souls expressed their desire to be saved. Numbers testified to bodily healing in the midst of great enthusiasm.—*Dr. Emile Lanz.*

BIENNE—State Church. We were delighted to see the State Church filled this year again with eager and expectant congregations. Many souls were saved, some were baptised in the Holy Ghost according to Acts x. 44.—*Pastor R. Tweed.*

BADEN—Public Hall. We held three meetings in this beautiful spa and 214 "took the waters"; living water supplied by a living Christ.—*Pastor John Hill.*

ZURICH—Tonhalle. In Zurich, the largest and most refined city of Switzerland, we occupied the biggest and most renowned hall, the Tonhalle, for two days, when some 687 precious souls came to Christ. A large number testified to bodily healing.—*Dr. Emile Lanz.*

WALD—Public Hall. The meeting was packed—not a square foot of space even to stand on; but such a meeting! The power of God was present and fifty-five decided for Christ.—*Pastor J. Hill.*

ST. GALLEN—Public Hall. The same experienced here. Every seat and corner was occupied. Again over 320 were harvested.—*Dr. Emile Lanz.*

WEINGARTEN—Barn. We were invited to dinner at a farm. An afternoon meeting was arranged. Forty-three answered the call for salvation. The mother, confined to bed, needed to be nursed day and night. We prayed and laid hands on her. A few minutes later the helpless mother was up and serving at the table as did the mother-in-law of Peter in apostolic days.—*Dr. Emile Lanz.*

SCHAFFHAUSEN—Theatre. More revival scenes were awaiting us at Schaffhausen! Crowds were turned away from every service and hundreds were gloriously saved.—*Pastor J. Hill.*

WEIACH—Public Hall. Here again there was tremendous conviction, tears of repentance flowed, and many decided for Christ.—*Pastor R. Tweed.*

BASEL—Exhibition Buildings. In four meetings 567 souls yielded to Christ and great crowds came out for bodily healing.—*Dr. Emile Lanz.*

LAUSANNE—Exhibition Building. Over three thousand souls surrendered to Christ in three days' monster meetings. On each successive afternoon and evening crowds poured into the "The Great Comptoir," one of Switzerland's largest exhibition buildings, occupying every available inch of room.—*Pastor P. Le Tissier.*

LA CHAUX DE FONDS—State Churches. The campaign has truly been a marvellous success, and several thousand people have followed not only with interest, but enthusiasm, the message which the British Revivalist has brought to us—*L'Express (French Newspaper).*

NEUCHÂTEL—State Church. Neuchâtel, typically conservative and aristocratic, melted before the preaching of the gospel, the vast Temple de Bas being filled to overflowing. A special installation of loud speakers had been made, enabling those outside to hear the message.—*Pastor P. Le Tissier.*

GENEVA—Reformation Hall. What a grand finale! The closing meetings in the Reformation Hall where the League of Nations met for over ten years and the parting scenes on the station platform at midnight when thousands came to give us a send-off will always live in our memories. The Continental Campaign ends; twelve thousand souls have been saved during the five weeks' tour.—*Pastor C. Johnson.*

HALIFAX—Stannary Congregational Church—Crusader Rally. In the evening not only were the 2,000 regular seats filled, but the aisles also, and people were standing in the doorways.—*Alderman Dearden, J.P.*

LONDON—Kensington Temple—Crusader Finale and Welcome Home. An hour before the doors opened 200 folk were gathered outside Kensington Temple, waiting for the start of a meeting held to welcome home the Principal and party after their Continental Tour. The building was soon packed.—*Evangelist G. Stormont.*

BLACKPOOL—Laying Foundation Stone. On the stormiest day within living memory Principal Jeffreys

laid the Foundation Stone of the Jubilee Temple. In spite of the terrible weather conditions hundreds of enthusiastic Foursquare Gospellers gathered and sang the praises of God.—*Pastor A. W. Edsor.*

LONDON—Kensington Temple—Ordination of Ministers. The spacious Kensington Temple, the scene of so many rousing and remarkable Foursquare Gospel services, was once more packed to the doors for a most inspiring and impressive ordination service conducted by Principal Jeffreys.—*The Elim Evangel.*

BRISTOL—Church—Theatre—Drill Hall—Campaign. Late News—Glorious revival proceeding. Crowds flocking to services. Souls saved and miraculous signs are following.—*Pastor L. Newsham.*

TO GOD BE ALL THE GLORY. AMEN.

## FAITH IN THE INCARNATION

*O come, let us worship and bow down : let us kneel before the Lord our Maker.—Psalm xcv. 6.*

THE Magi from the east did neither an idolatrous, an ignoble, nor an idle deed when they worshipped the Babe of Bethlehem. Promises and prophecies, histories written before and histories written after, signs in the heavens and signs in the earth—all unite in attestation that, in that lowly manger, we find the radiant centre of the world. Have we come to give adoration to that lowly Babe? It is not alone we come; glorious angels as well as simple shepherds have been there before us. The glorious company of the apostles, and the noble army of the martyrs have preceded us in the selfsame service. The Church of God throughout the world worships with us. With one mouth she confesses, and with one heart she believes; as we on Christmas Day confess and believe "in one Lord, Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man, . . . according to the Scriptures." Nor was He less worthy of worship while He lay as a babe in Bethlehem's manger, than when He set His compass on the face of the waters and spoke creation into life.

With prophets and evangelists, and the great company of saints that have passed on, let us have faith, and comfort ourselves in the great fact wrapped in those humble surroundings. Let it be for scepticism and the sullen-hearted to sneer at the mystery of the holy incarnation. Let it be for this world's narrowness and vainglory to ask, "How can I believe that the almighty Creator of all things should become a wailing infant, and submit to the weaknesses of our nature?" Viewing things in the abstract, and following the suggestions of our own evil heart, we might be disposed to doubtfulness, but disbelief in this point can only augment our difficulties. It is a fact that that humble Babe, in after years, untaught even in the feeble learning of His native land, put forth truths beyond all range of human knowledge, and by His quiet teachings here and there, on the hillsides and seashores of Galilee and Judæa, created the one grand revolution in the history of our race. From Him came

forth ideas and moral influences which have shaken the mightiest kingdoms, overthrown all preceding forms of philosophy and faith, and cast into a new mould the most distant countries and generations of the earth. And from that dark cavern, where the cattle fed and slept, there has come a light before which the old, miscalled religions have one by one died out, and whose genial rays have ever since been felt in all the paths of life as the highest, chiefest, gladdest, and most hopeful treasure in possession of Adam's race. How could this have been done had not Deity been conjoined with that lowly infancy? The thought may be confounding to our feeble reason, but inspiration asserts it, history has added its seal to it, the best and holiest of men devoutly hold and confess it. Why should we be staggered at giving it our confidence? To turn from it cannot make the mystery less—it only increases our discomfort and perplexities the more—and if for our humble faith we must encounter ridicule and scorn, we may still console ourselves by the example of many blessed spirits who, in the same holy confidence, have bowed and shone and suffered.

Let us, with the shepherds, pay our early visits to Bethlehem's manger on Christmas Day, to establish ourselves in the blessed story of salvation, and to refresh our souls with new visions of God manifest in the flesh—His wonderful person and His unspeakable grace.—*Sel.*

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*Have You Heard?*

That the open air meetings conducted by Mr. John Knox at Marble Arch (Hyde Park, London) every Saturday at 7.30 p.m. have recently been re-commenced.

That Pastor Farlow and Miss Kennedy are leaving Sheffield to commence a series of campaigns in Northern Ireland on the first Sunday in January.

That Mr. Noel Brooks is now in charge of the church at Millisle, Mr. R. J. George at Ballymoney, and Mr. J. Williams at Canning Town.

# The Spirit of Christmas

By Pastor E. C. W. BOULTON



**I**GNORE it if you can; treat it with contempt if so you choose; give it as wide a berth as you please, yet somehow this spirit of Christmas is as inescapable as it is indefinable. It simply defies elusion and refuses to be banished by the stubbornness or caprice of man. In this connection then let us observe that the spirit of Christmas

*Is no respecter of persons or places. It invades all circles of society and invites all classes to its warm and genial embrace. You will hear its contagious laughter among the*

princely inmates of the king's palace, and within the humblest plebeian home. Its welcome rays penetrates the most unlikely places, places where kindness and happiness seldom enter, places where the shadow of suffering and sorrow often lingers. Into hospital and prison alike it comes to brighten and gladden lives that are broken and bleeding. To some it is the only occasion in the year when human comfort and cheer finds its way into their benighted lives. To many Christmas means an oasis in life's thirsty desert—the breaking through of the sunshine from behind the forbidding clouds of threatening circumstances.

You will also find the spirit of Christmas in many lands, lands where greetings are exchanged in a different tongue to that which we speak, and who celebrate this natal day in different customs to those with which we express our gladness. But north or south, east or west the same spirit prevails.

*Then the spirit of Christmas is a spirit of gracious generosity. There*

## THE MANGER-BORN MESSIAH

By E. C. W. BOULTON

*We welcome and adore Thee,  
O noble Nazarene,  
Although no princely garlands  
Upon Thy brow are seen.  
So long our hearts have waited  
To hail the Advent morn,  
And herald forth the praises  
Of Christ the Virgin-born;  
To pay our heart's deep homage  
To God's Eternal Son,  
And join the holy worship  
Of those whose crown is won.  
That dimly lighted Manger  
Foretells Thy passion deep,  
And whispers of those sorrows  
Which make our hearts to weep.  
Those swaddling bands so mean  
The blessed portents are  
Of rivers of redemption  
Which flow to lands afar.  
With wonder and with rapture  
We view the natal bed,  
Whilst to its mystic secret  
Our hearts by faith are led.  
'Tis not seraphic song  
That holds these hearts enthralled,  
Nor voice of shining angels  
Who by His Name are called;  
Within that lowly Manger  
We see a King indeed,  
Whose hands shall hold the sceptre  
When earth from sin is freed.  
He came from heaven's glory  
In veil of human flesh,  
To bring to earth the story  
Of life so free, so fresh;  
Upon man's native darkness  
With noonday splendour rose  
God's Sun, with healing virtue,  
His Gift to all His foes.  
Forth from Love's womb He came,  
God's uncreated Son,  
Emmanuel, God with us—  
Salvation's now begun.  
Beneath yon shining heavens,  
Those eastern shepherds lie,  
When suddenly the silence  
Is broken by the cry  
Of joyous choirs of angels  
Who Messiah's praises sing,  
With loud hosannas making  
Heaven's lofty arches ring.  
O Bethlehem the chosen,  
Upon thy starlit plains  
Is heard the glad announcement,  
"He snaps the pris'ner's chains."  
O Holy Spirit, teach us  
To lay our treasures down,  
And join the throng who praise Him,  
God's Lamb of great renown.  
These lives shall be the offering  
Which crown this Christmas day,  
And mid our festal gladness  
We'll own Thy conq'ring sway.*

is no season of the year when the tree of kindness blooms so freely as at Christmas. It is at this time that the seals of Christlike sympathy are broken, and hearts are touched into tender desire to impart some joy to other lives.

The surging crowds which through the shopping centres of our large cities tell their own story of how completely we have capitulated to the spirit of Christmas. Purse strings have been loosened to pour forth their contents in grateful giving. Eagerly men and women give themselves up to this annual conquest, leading in numberless cases to noble sacrifice and splendid self-denial.

Few, if any, are not the richer and gladder because of the advent of Christmas; the very air seems laden with the spirit of beneficence. The will to give is born again in human hearts. Somehow at this season the world catches the spirit of the Great Giver Himself and pours out its gladness in grateful bestowal upon others. The fire of compassion is lit afresh at the source of all benevolence. For surely wherever we find the passion to give if we trace that passion to its genesis we shall discover its origin in God.

This festival of gladness has become a medium through which inestimable goodwill flows to the uttermost parts of the earth. Every available means of international communication is commissioned to carry the tokens of friendship and fellowship; trains and ships are laden with the proofs of the power of the Christmas spirit.

What a loss to the world should this spirit of Christmas be extinguished—it would mean irreparable sacrifice, and many a wounded heart would remain unhealed, and many an impoverished life would remain unenriched.

*Then again the spirit of Christmas is the spirit of irrepressible gladness. You can see it reflected upon the faces of those who have caught the true spirit of Christmas as they pass you on the highway.*

There is an unsung song lingering upon their lips, waiting to pour forth its winsome melody. Some unseen hand seems to have struck a joyous note at the very heart of humanity, and made creation don the garments of gladness.

From shore to shore over the ether are borne those messages of goodwill which will mean so much to the recipients. Telegraph and telephone will serve to transmit the fulness of loving hearts; lives separated by thousands of miles will thus be linked together once again in tender greeting.

This day we celebrate the birth of Him who came to bestow joy unspeakable and unending, and it is only in union with Him that we may sound those depths of blessedness of which His precious blood is the purchase price. He emptied Himself to the uttermost that we might be lifted into the bliss of the Father's embrace.

*The spirit of Christmas is one of eternal wonder.* Modernism has sought to strip this season of its essential and primal glory by attempting to reduce the Divine Incarnation of Bethlehem to the level of an ordinary birth. Yet in spite of all such efforts the wonder and the charm of that Eastern scene still retains its grip of the world. We cannot get away from the beauty and glory of that natal manger. We know that it is not superstition which creates such a glory around that holy crib, but the unveiling of God's stupendous plan for the union of earth and heaven. The wonder of that blessed unveiling of the heart and thought of God, the marvel of that manifestation of the Godhead in human form is imperishable. That lowly manger is the pledge and proof to the world of the Divine determination to redeem at all cost a prodigal humanity.

When the Holy Spirit opens our hearts to perceive

the sacred meaning of Bethlehem's birth we commence to live a life of deepening wonder. We join the angels in their holy amazement.

O Spirit of revelation, anoint these eyes that they may behold the radiant mystery of "God manifest in the flesh."

*Moreover the spirit of Christmas is the spirit of fragrant remembrance.* At this season of the year there is usually a revival of radiant memories; memory bridges the gulf of the years and friendships and fellowships of the past are renewed. O'er our hearts there steals the breath of many a fragrant yesterday. And if perchance there is an element of sadness in our joy, it is only enriched and ennobled thereby. With grateful hearts we recall those Christ-filled Christmas festivals, when in union with Him who came forth from the bosom of the Father, we have drunk so deeply of the cup of His gladness.

All other memories revolve around that great central remembrance of His advent to this impoverished world. And it is this glorious commemoration that lends its lustre to all our joyous celebration at this time. It is Christ that makes Christmas such a season of gladness; the glory of Christmas lies in Him alone.

*In conclusion let us remind our readers that the true spirit of Christmas is that of splendid fulfilment.* Christ came—the Promised One—the Living Answer to the expectation of centuries—the Great Fulfilment of prophetic vision. And it is in Him and Him alone that we may find the real fulfilment of life's sweetest and most sacred aspirations and expectations. He is the Realisation of all that the human heart needs and craves. This world can never enter into its promised land of blessing until such time as it accepts the leadership and lordship of the Christ of the Manger and the Cross.

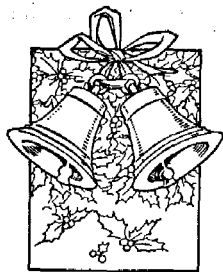
## A Sign Spoken Against

**S**UCH was Christ in His nature, His office, His teachings, His works, His appointments, His life, His death, His resurrection, His ascension, and the cause He has set up in the world; yet in all these particulars He was to be unsatisfactory to the taste, persuasion, prejudices, and prepossessions of men. He was to be "spoken against." Christ was an offence to the Jew. There was nothing that He did or said, or left undone, but they perverted it and reviled Him for it, and nursed their antagonism until it culminated in His crucifixion. They did the same with reference to His apostles and the story of their testimony concerning Him, and in all nations and ages, neither Christ nor His cause has ever failed to meet with like treatment. Though He is the very pledge, proof, and demonstration of God's prodigious and everlasting compassion, around which men and people might rally in comfort, peace, righteousness, salvation, and eternal life, it has been the order of the day everywhere and always for the great body of mankind to make this Son of Mary the mark and butt of their vilest antagonism, vituperation, and abuse. No cause has ever suffered at the hands of the world as the

Christian cause, and no people have ever innocently had to bear what Christian people have been made to bear for their very goodness and devotion to the truest interests of humanity. Nor to this day has the offence ceased. There is nothing now on earth that is hated with a more intense hatred than pure Christianity. Most men, even in the most Christian communities, are ready to become anything sooner than meek and earnest Christians, and there are people who would as soon see Satan himself come into their houses, if he came in respectable form, as a faithful Christian minister. It is sad that it is so, but such are the facts, foreannounced already by the holy Simeon when Jesus was as yet but a few days old.

Nevertheless Simeon thought it the crowning day of his life—an ample reward for all his longing, waiting, praying, and preparing—which brought to his aged eyes the sight, and to his venerable arms the charge of this blessed Babe. Now he could depart in peace, for his eyes had seen God's salvation.

"Lord, now lettest Thou Thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation."



# CONTRASTS

By Pastor C. J. E. KINGSTON



**H**ALF-WAY up the mountain of Rocher de Naye is situated a little place called Caux, which some summers ago became the Mecca of hearts crying out in Switzerland for revival. One morning I determined to climb the slopes of the mountain to its peak, and leaving behind the sunshine I mounted into the mists. I could only see the next step in front but the path was clearly marked. In the swirling of the mist, every now and again I would see a tree looming up before my eyes, only to lose it again in a blanket of cloud. By the time I reached the top, however, the mists had gone, except that rolling down the valley in folds and twists and swirls it hid from my eyes the view I knew awaited me. Across the valley I could see another peak, snow-capped and glorious, called Dents de Midi, or the Teeth of the Midday, because the midday sun shone across its white Alps. Hidden was much that lay between us but ever the Dents drew one's gaze as it uplifted its mass into the blue of heaven.

Just so do I picture the two advents of Christ. They were both peaks of prophecy while much that lay between them was shrouded in the mists. The ancient prophet foresaw and foretold both peaks even while painfully he and his race were climbing the steepes to the first. Hidden from his gaze was the valley of the Church age, but upon both peaks he longingly fixed his attention. Let us then climb the mountain and gaze upon the face of our Redeemer in Bethlehem's manger and on Olivet's brow.

## 1. Christ was God's Gift to the world in His first advent.

About nineteen centuries ago was born a Baby whose short life revolutionised the world. Indeed one of the surest proofs of the fact of Christ's life, death, and divinity is found in the influence of that life upon mankind. In no other way can we account for Christianity. "God so loved the world that He gave His only begotten Son . . ." Spurgeon claims that the biggest word of that well-known text is "so" and he invites the surveyors to come with their lines and chains to measure its length and breadth; he calls to the astronomers to bring their largest telescopes to see if they can scan its heights! God's love must indeed have been beyond human comprehension when He would give His only Son to die for a rebel world. At Christmas there is much giving of gifts—but we give to friends; God gave to enemies. A gift enriches its happy possessor—how great was the enrichment

of this world when Christ was given to it! Such a gospel did it produce as has changed the lives of millions of men; such a literature has it brought to birth as has

## ENCOURAGED MULTITUDES

In contrast to this, at His second advent, the world is God's gift to Christ. The Father has promised that to His Son shall be given the heathen for His inheritance and the uttermost ends of the world for His possession. The present reigning monarch of all the earth is the usurping prince and god of this age. It was a sad day when the citizens of the fair city of Mansoul opened its gates to Diabolus and cast out or debauched the representatives of Emmanuel, its rightful King. Now, writhing under the unjust and miserable impositions of the usurper, Mansoul long awaits her Deliverer. When John saw the seven-sealed book (Rev. v.), the deeds of a forfeited inheritance, in the hands of Him who sat upon the throne, he wept much at the fear that none could pay the price of redemption and act the part of the Kinsman-Redeemer. Comforted by the assurance that the Lion of the Tribe of Judah had prevailed to open the book and to loose the seals thereof, John rejoiced to see, in vision, the various stages in the legal taking over again of the redeemed inheritance and finally sums up the glorious events by telling of the marriage supper of the Lamb and the advance guard of the armies of heaven upon white horses (Rev. xix.); the swift stroke of heavenly strategy when the



Pastor  
C. J. E. Kingston

## FORCES OF ARMAGEDDON

shall be scattered; followed by the glorious reign of righteousness for a millennium of peace. The world gave Christ a crown indeed, but it was of thorns; they gave Him a throne, but it was a cross; they called Him King, but it was in mockery; but God will see that He yet has His triumph; all the promises made to Christ will shortly have a full and perfect fulfilment; Christ shall reign upon the throne of the world!

## 2. A star announced His birth.

It was not thunder, for that speaks of judgment; not lightning, for that speaks of force; but a star climbed the purple-hued Eastern night and gently twinkled upon the place of His birth. A star, speaking of peace, fitting symbol indeed of Him who is the Bright and Morning Star (Rev. xxii. 16). Science tells us that the light from some of the farthest stars, travel-

ling at the rate of 186,000 miles a second, has yet taken thousands of years to reach this earth, so vast is God's universe. It could well be, on the day that Adam and Eve sinned and a Saviour was promised away in the beginning of the human race, that God hung over the ramparts of heaven a beacon light whose brilliance, lighthouse-like, was to prove the ray of hope pointing to Him who was to be

#### THE HAVEN OF HOPE

to a storm-tossed world. So the wise men, seeing the star, found Him.

At His second advent, however, a trumpet will announce His coming (I. Cor. xv. 52). "The trumpet shall sound and the dead shall be raised incorruptible and we shall be changed."

Some sounds are in so high a key that the human ear is not tuned to receive them. A wireless receiving set does not pick up the words of the broadcast unless it be tuned to the same wave frequency. Not every ear will hear the trumpet announcing our Lord's return but only those who have first found the wave-length of heaven's broadcasting station by tuning in to the Saviour's invitation to salvation. To such, who have received the gift of eternal life, will come the trumpet call to higher realms when Christ returns.

3. *The wise men brought gifts of gold, frankincense and myrrh (Matt. ii. 11).*

Gold stood for His Deity and Kingship; frankincense for His high priesthood; myrrh for His sufferings as the Saviour of men.

"My Lord has garments so wondrous fine,  
And myrrh their texture fills;  
Its fragrance reached to this heart of mine,  
With joy my being thrills.

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

Christmas is a time when there is much mutual

#### GIVING OF GIFTS,

but I rather liked the idea of a Christian lady with whom we stayed in Anacortes, Washington, while there on a campaign. She used to explain to her children that a birthday was a time for receiving of gifts and when their own birthdays came round she would give them gifts to commemorate the event; but Christmas was the birthday of Jesus and instead of them receiving gifts that day, they should give their gifts instead to Christ. So little money-boxes were opened and gifts given to the poorer children that day, an example that might well be followed.

In contrast, when Christ returns He will bring a gift to His people—the gift of resurrection and immortality.

"We shall not all sleep, but we shall all be changed, in a moment . . ." (I. Cor. xv. 51, 52). How many saints have wept and suffered, "groaning within themselves" (Rom. viii. 23) waiting for the redemption of the body! And what a marvellous day that will be when this "body of our humiliation" (Phil. iii. 21) shall be changed and fashioned like His. Germany,

before the war, toasted "Der tag," the day when she would obtain her place in the sun. Let us not be one whit behind her in our

#### EXPECTATION OF THE DAY

when the power of Satan will be finally broken and, clothed in brightness greater than the sun, we shall be transported to the realms of light and liberty.

4. *At Christ's birth only a few were expecting Him.*

Simeon, who had prayed much for the promised Messiah and had received a revelation that he should not die until he had seen the Lord's Christ (Luke ii. 26), and Anna the prophetess, who was daily in the Temple (Luke ii. 37), and a few humble shepherds—these were the only expectant hearts. The great majority of professing believers in the promises had apparently given up all hope of His coming.

At His second advent a similar condition will prevail. Many will be saying, "Where is the promise of His coming?" (II. Pet. iii. 4). Thank God, there will be the anointed Simeons and Annas, too. I have spoken to many and have found that when they received the baptism in the Holy Spirit, the truth much impressed upon their mind was the glorious hope of the Second Advent. Surely, the Holy Spirit is again revealing, as He did in days of old to Simeon, the glorious hope of

#### THE COMING OF JESUS CHRIST!

5. *At His first advent He was born King of the Jews (Matt. ii. 3).*

Although the only diadem He wore was a crown of thorns yet He was in the Davidic line and legally had a right to the throne. It is a remarkable fact that the genealogies given in Matthew and Luke are the only records of the kingly line that have been preserved. When the Temple was destroyed the genealogical lists, which were kept for safety there, were burned and no one else but Christ can prove His right to the throne of David.

In reading these lists it will be noticed that there is a difference. Matthew gives Joseph's line although Christ was not born of Joseph by natural generation. He does this because Joseph legally adopted Jesus and thus could pass on to Him the legal rights of the family. Looking a little closer at Matthew's genealogy it will be noticed that the name of Jeconiah appears (Matt. i. 11). Turning back to Jeremiah xxii. 30 there is a remarkable prophecy to the effect that Coniah (or Jeconiah) should never have a son to sit upon the throne of David. If Christ were the Son of Joseph by natural generation, He would be cut off by this prophecy from ever occupying David's throne, but as the legally adopted Son of Joseph He became

#### HEIR TO THE PROMISES

of the Davidic line.

In the genealogy given by Luke we have Mary's line. By Eastern custom distant relations such as sons-in-law, cousins, etc., were called sons and it is evident that Joseph was actually the son of Jacob (Matt. i. 16). Therefore he must have been the son-  
(continued on page 814).

# How to Spend a Really Happy Christmas

By Principal P. G. PARKER



**A**T Christmas time we all hope to be happy. Of course we like to be happy at all times of the year, but especially we desire to be happy at Christmas time. Christmas and happiness are tightly bound together.

I am going to seek to tell you from the Bible the secret of a really happy Christmas.

*First, If we are to be really happy at Christmas then we must get right with God*

How does a flower become happy? By getting right with the sunlight. Only as it gets right with the sun does it bring forth its bright, joyous colours. What makes a motor car happy—what makes it purr along at express speed? By getting right with its designer. The designer of a motor car plans the car so that under certain conditions it will run in perfect order. Let the car obey those conditions and then in carland there is happiness. How does a man become happy? By getting right with his Designer. God has designed the house of man. In every man there are three rooms. Room one is the body, room two is the soul, room three is the spirit. God has arranged it

Way to God. He has become the Way simply because He became our substitute on Calvary. It is therefore through the Christ of Calvary and the Calvary of Christ that we get right with God. To be happy at Christmas time we must get right with God.

*Second, To be happy at Christmas time we must keep right with God.*

The emphasis is upon the word *keep*. We must keep right with God. Christmas time is a time when some who are right with God find it very difficult to keep right with God. Christmas time is not only a special time of joy; it is a special time of temptation. Broadly speaking we are tempted by the *world*, the *flesh*, and the *Devil*. The world says, "Enjoy life apart from God," The flesh says, "Enjoy life apart from God." The Devil says, "Enjoy life apart from God." Let us use an alliteration to sum up the thought. The world says "Dance." The flesh says, "Drink." The Devil says "Deny." "Dance and forget God," says the world. "Drink and forget God," says the flesh. "Deny that there is a God," says the Devil.

## A Christmas Wish

*I wish that I might lead to Christ's dear feet—  
Those nail-marked feet—  
Some straying soul, some wandering one  
Who has no Christmas in his heart or home.  
The year has been so blank and dark,  
And my devotion but a spark,  
A glimmering light, uncertain, dim,  
So poor the service I have rendered Him who  
loves me so,  
That while I smile this Christmas day,  
And join my friends in mirth and play,  
I cannot let the day depart  
Without an honest look into my heart.  
Be this my prayer :  
O Jesus, let my earnest word be brother to my  
deed ;  
And let my uttered love to Thee be more than  
creed,  
And when upon the threshold of another year I  
stand,  
With joy may I stretch forth to Thee  
A full and not an empty hand.—SELECTED.*

that if we obey certain conditions which He, the Designer, has made, then we shall be perfectly happy. He wants us to be happy in our bodies, happy in our souls, and happy in our spirits. This happiness becomes ours if we get right with Him. If we do not get right with Him then we remain unhappy.

How do we get right with God? There is only one way. We get right with God *through Jesus Christ*. The Bible distinctly tells us that there is only one way to God—it is through Jesus Christ. Said the Lord Jesus, "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me." Scripture says that "God was in Christ reconciling the world unto Himself." To reconcile is simply the act of putting right. God has put us right with Himself through Jesus Christ. It is only as we come to God through Christ that we get right with God. Christ is God's *Man*; the Cross is Christ's method. Christ is the

There is such a thing as pure fun, but fun can easily become folly. Millions of souls are ruined at Christmas time. Christmas parties can be times of much pleasure and blessing, but Christmas parties can also be times where young people sell their souls just to please themselves and please others.

Dr. Torrey used to tell the story of a young lady who was once under deep conviction of sin. She saw her need of a Saviour. Her minister went and urged upon her the claims of Christ. He pleaded with her to accept Christ immediately. "No," she said, "I cannot accept Christ to-night. I am going to a dance next week. I have promised to go, and after that I will accept Christ." The minister sought to show her the peril of delay. But she would not change her action. Just one more dance and then she would



accept Christ. Well, she went to the dance. The night was chilly, and she caught such a bad cold that it settled down into lung fever. Soon it was clear that the girl was dying. The minister went to see her and pleaded with her to accept Christ. But she would not. "No," she said, "I cannot accept Christ now. I refused to accept Him when I was well and strong, and now I am dying and I cannot accept Christ." He tried to show her it was not too late. But she would not change her mind. She died unsaved. She had sold her soul for one more dance!

Yes, men and women, it is possible to sell one's soul for one more dance, one more drink, one more night's revelry. Especially is this so at Christmas time. Beware! Watch the temptations that walk about at Christmas time. It is not only necessary to get right with God, one must keep right.

*Third, If we are to be really happy at Christmas we must not only get right with God, and keep right with God, but we must do right for God.*

We must act toward others as God has acted toward us. How has He acted toward us? He has given, given, given. One great secret of Christmas happiness is summed up in the words, "It is more blessed to give than to receive." It is the life which forgets itself and remembers others which is really happy. We should give to our friends, but we should even do more than that; we should give to our enemies. Christmas gives a fine opportunity for showing love to our enemies. One was asked how he acted

toward his enemies. "Oh," said he, "I kill them." "Kill them?" "Yes, I kill them. I kill them with kindness." Many an enemy has been killed with kindness at Christmas time. Many a hesitating acquaintance has been won into a warmhearted friend at Christmas time. A Christmas card, a kindly letter, even a mince pie has worked wonders.

It is the spirit of sacrificial love which really makes one truly happy at Christmas. A simple story sometimes gets the truth home to the heart much quicker than a lengthy address. Here is such a story. A queer old man once made a tea party for all the little girls in the town. When they arrived he offered a prize of a doll for the most popular little girl. The one who got the doll was named Mary Blain. She was not the prettiest or cleverest girl but she got the doll. "Now," said the queer old man, "I will give another doll to the one who first tells me why you all like Mary the best." Nobody answered at first, but presently Fanny Wilson said, "It's because Mary always finds out what the rest of us want to play, and then says, 'Let's play that.'"

It is such a spirit that helps at Christmas time. It is such a spirit that will remind people that we belong to the Lord Jesus Christ. Unselfish thinking, unselfish giving, unselfish going will make Christmas the happiest time of our lives.

But in closing let me again remind you that we cannot do right for God until we have got right with God. Therefore the final message rings out again, "Get right with God."

## CONTRASTS (continued from page 812)

in-law of Heli (Luke iii. 23). Mary also was descended from David through another branch of the family, and in her line Jeconiah does not appear, so through Mary alone has Christ the natural right to the throne of David while through Joseph He has the legal right.

When He comes again, instead of a crown of thorns He will wear many crowns upon His brow (Rev. xix. 12). The Scriptures tell of five crowns which are to be the reward of the faithful servants of Christ.

There is the pastor's crown (I. Peter v. 4) for those who faithfully feed the flock of God. Christ is the Great Shepherd (or Pastor) of the sheep and will receive the shepherd's crown.

There is the victor's crown (I. Cor. ix. 15) which is incorruptible and is for those who overcome temptation; Christ was Victor in those days of temptation in the wilderness and will surely wear the victor's crown. There is

### THE SOUL-WINNER'S CROWN,

(I. Thess. ii. 19), a crown of rejoicing this, and who has won so many souls as He who died to redeem them? Surely Christ will wear the crown of the soul-winner in that day!

There is the crown of righteousness for those who love His appearing (II. Tim. iv. 8). Of all His brethren Christ is joyfully anticipating the hour of His return and the crown of righteousness will adorn the Saviour's brow, too. And lastly there is the crown of life (James i. 12). All these and many more will adorn the Saviour's brow in that day of His glorious advent.

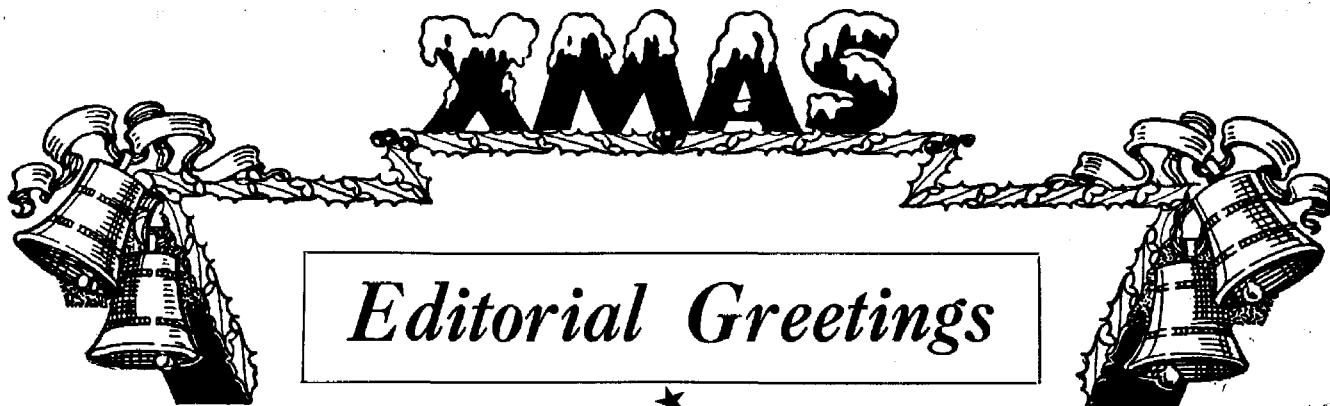
6. *At His first advent Herod tried to kill Him.*

Fearing the advent of a possible competitor for his throne, Herod sought to slay the young Child. Ever since that day has darkness persecuted Light and no sooner is Christ born in the heart of some convert to the Faith than there will arise a Herod to persecute. I read some time ago of a drunkard who was soundly converted. He was a road-mender and for some time his work-mates endeavoured to turn him back. Then one hit upon the idea of putting whisky in his canteen of tea so that when he took

### HIS MIDDAY MEAL

he would get the old desire for strong drink back again. Putting his canteen to his lips, he smelt the whisky and quick as thought emptied the whole upon the ground. He went tea-less that day, but by the grace of God he defeated the Herod-like efforts to slay his faith in Christ.

At Christ's second advent the Beast and his False Prophet will try to stamp out the very worship of God (Rev. xiii. 6, 7; II. Thess. ii. 4), and institute instead the worship of themselves. Their hell-inspired efforts will fail, however, and when Christ returns He will destroy these latter-day Herods by the very brightness of His coming (II. Thess. ii. 8) and, defeated at the last great battle of Armageddon, they will be cast into the lake of fire (Rev. xix. 20). So shall the efforts of all Herods fail and Christ's kingdom, founded upon goodwill and peace (Luke ii. 14), triumph over all. Hallelujah!



## Editorial Greetings

**C**HRISTMAS with all its tender associations and joyous celebrations is with us once again. This day the bells will peal forth their cheery carol—over the restless waves of humanity will float those compelling Christmas chimes, reminding us of that measureless love which became manifest in Christ. All around are the symbols of that gladness that beats at the heart of God, and which He longs to share with His redeemed creation. To-day our hearts leap upward in praiseful adoration of the One who gave so freely and fully to a poor benighted world—gave to the limit of divine power to give, bestowing the Eternal Son as a ransom for the perishing sons of men. This day we celebrate the miracle of the Manger, and in so doing we seize the harp of joyful melody and strike a gladsome lay unto Him who hath done such great things for us.

We are reminded that the world, conscious of its deep need, is at this time in quest of peace—that peace of which Bethlehem is the eloquent emblem and earnest. Surely the great vision of Christmastide is that of a harmonised humanity—creation brought into union with the Great Source of all peace. In the Lowly Nazarene all human antipathies and antagonisms may be swept away. Enfolded in the warm embrace of Divine Compassion men shall cease their struggle for dominion, finding in the sovereignty of the Bleeding Sacrifice of Calvary a new and sufficient dynamic to accord. Those swaddling bands and those pierced hands are all eloquent of God's desire and determination to bring His creation to an eternal sabbath of rest.

We take this opportunity of extending to all our readers the heartiest of greetings, praying that the cup of their gladness may be overbrimming, and that throughout the festive season they may enjoy sweetest fellowship with Him who gave birth to Christmas. It is the season when we commemorate the birth of Christ. May it prove a time of real birth in the fellow-

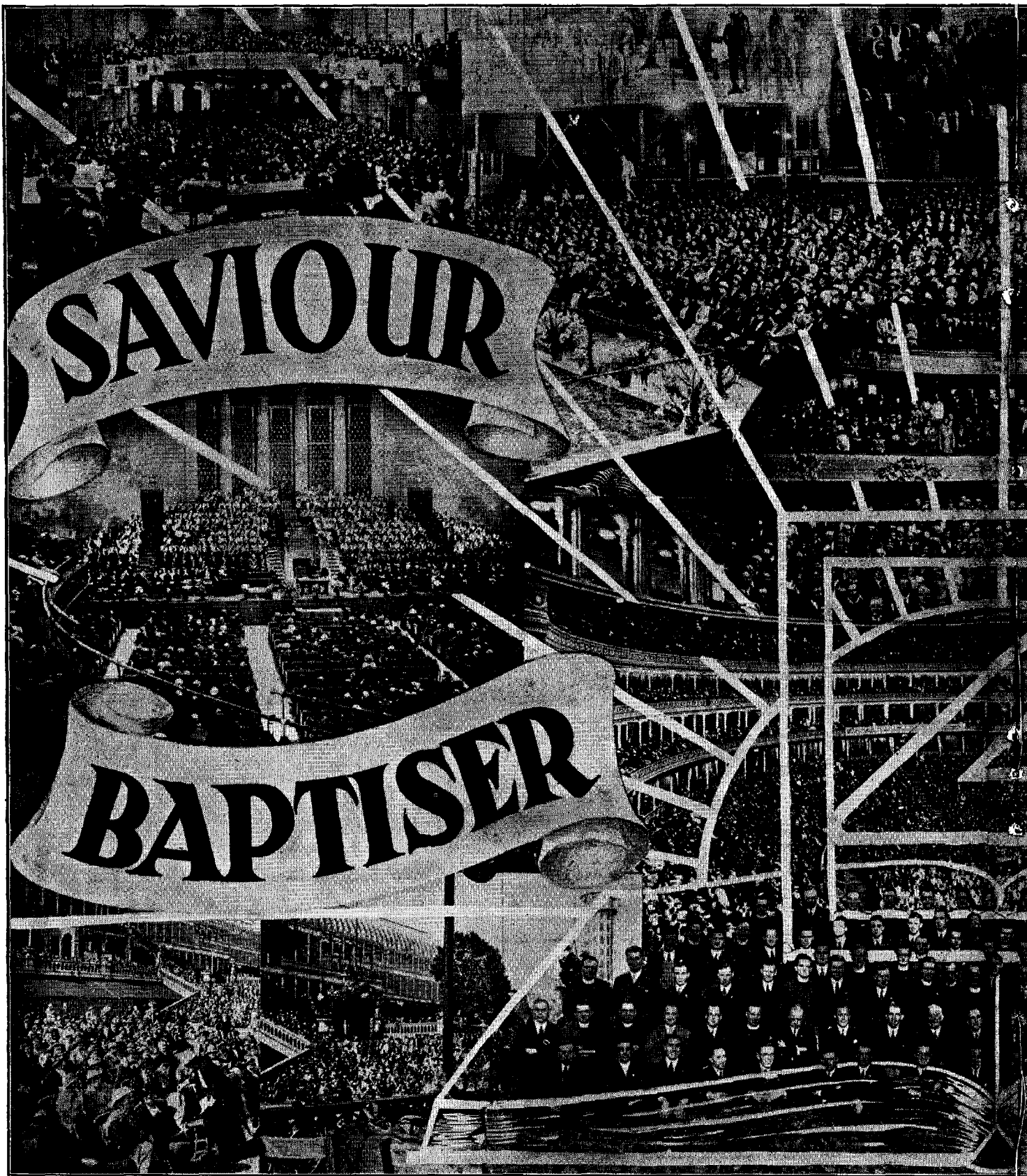
ship of God's people. Birth of new hopes, new faith, new vision, new courage and new consecration.

Though perhaps the horizon of European affairs holds many a potential storm, yet we face the future with a great big confidence in the God who has hitherto led us on. His hand holds the sceptre and the government is upon His shoulders—therefore all is well. Hallelujah!

For upwards of sixteen years the *Elim Evangel* has maintained its world-wide ministry of blessing, ever enlarging its circle of readers and widening its sphere of usefulness. We believe that this ministry will be continued until Jesus comes. Unwavering and uncompromising in its loyalty to the Word of God, standing for all that precious legacy of light and truth left by the Risen Lord to His Church, this magazine will go on sending forth the full Gospel, broadcasting its message far and near. The *Elim Evangel* has ever sought to lead its readers to Jesus Christ, making Him the centre of its message. Proclaiming and exalting Him as Saviour, Healer, Baptiser and Coming King. This we trust shall still be our policy and our purpose in the coming days.

Hitherto the magazine has been supported by a ceaseless stream of faithful prayer. This must always ensure spiritual success. Real Holy Ghost intercession spells victory. Therefore let our readers persevere in prayer, that the forthcoming days may hold yet greater blessing.

During the coming year we hope to maintain the same high spiritual standard of ministry in the magazine; whilst many of the old and familiar features will remain it is hoped to introduce some new ones which will prove of blessing and interest to our readers. A most helpful monthly series of short articles from our own ministers will appear in the new year. New and old contributors will bring their message to the pages of the *Elim Evangel*, so that the future is full of promise.



1935. One of Principal Jeffreys' most eventful years during which he travelled extensively in the Homeland, Switzerland, France and in the Holy Land.



Holy Land of Palestine, preaching and teaching the Word of God which was confirmed with miraculous signs in the largest auditoriums available.

# What Christmas means to Me

## THE BIRTH TIME OF HOPE

Charles Haddon Spurgeon said, "The only star in the sinner's sky is the Star of Bethlehem." Without Jesus Christ, whom this star declares, I would be of all people most miserable. Without hope and without God would be a fitting description of my position. Yet Christmas comes, and with it the angel's message—"Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord" (Luke ii. 10, 11). Experience confirms their statement, and I on earth take up the words of heaven's choir, "Glory to God in the highest and on earth peace, good will toward men" (Luke ii. 14). The joy of the Lord fills my soul, words come to my lips, but even though set to music they fail to express what Christmas means to me. It is the birth of my hopes, the entrance to a new world of spiritual reality and glory. The realisation that in Jesus there is a balm for every wound, a peace for every troubled soul, a friend for the friendless, a Saviour the world needs, a Saviour who will surely come again.

*Wm Barton*

## A REMINDER OF HIS MERCY

Christmas appeals to me, particularly in these last days, from the point of view of the childhood of our Lord. I am always glad that we have not to picture our Lord as a man of 30 to 33. To me it is a yearly reminder of His mercy. He is a Man, yet He is a Child! He belongs to all,—the Universal Babe!

To those of us who know the joy of the advent of a fresh life into our homes, there comes a sense of renewed youth. It may have been our privilege to have been blessed in this way before, but the new joy is as fresh and interesting and as blessed as ever! Christ Jesus as the Babe, fresh and beautiful as ever, renews my love, enlarges my heart and deepens devotion.

A fresh start! Its lovely to know the freshness of our Lord at this time. He comes again—innocent, sweet, loving, and my spirit praises Him. His mercy enables me to start again. The Breaking of Bread is the continual reminder of His birth and His death.

*Wm Brambleby*

## A SEASON OF SURRENDER

"And thou shalt call His name Jesus: for He shall save His people from their sins."



Christmas is a time of great joy to me because I have found the Saviour, and I know Him to be Jesus. I think of His incarnation, of His wondrous condescension, I stand amazed at His love for me a sinner. I was poor and needy, and He was rich, yet for my sake He became poor, that through His poverty I might be made rich. God's unspeakable gift is mine! Christmas is a joyful time for it tells me that God's Son who lived in heaven, now lives in my heart.

His great sacrifice for me demands a complete surrender of my life. I gladly give Him my all. Wise men of old presented Him with gifts of gold, frankincense, and myrrh. I have no such gifts to present, but I give to Him the worship and adoration of my heart.

The angels came to the shepherds with good tidings of great joy, and I want to tell out the glad tidings, I want others to know my Saviour, I want others to worship Him.

*Edward A. Cole*

## THE UNVEILING OF GOD'S HEART

Christmas to most people is only a time of social festivity and fellowship, but to the Christian it has a more profound and hallowed significance. Christmas to the Christian is a time that in a very special and unique way calls for



Christ-contemplation, for in its highest meaning it is associated with His birth.

At this season of the year when the leaves of the calendar turn towards Christmas, my heart and mind turn toward the Christ, and with holy reverence I contemplate that profound stoop of the Infinite One from the Palace Beautiful, where angels revered, worshipped and adored Him, into this poverty-stricken, sin-benighted world.

To me Christmas is pregnant with spiritual meaning, and precious because fraught with fragrant and sacred memories. It causes me to marvel at the immensity and intensity of His love for me that He should come into this world, born of a Virgin by the Holy Ghost, to make possible my salvation. Reflecting in thought on His birth and the hallowed associations connected with it, my soul is deeply stirred, insomuch that I exclaim in the words of the Apostle, "Thanks be unto God for His unspeakable gift."

*Samuel Gorman*

## THE OPPORTUNITY FOR WORSHIP

Christmas; the season set apart as the festival of Christ's nativity. Reminding the sanctified heart that heaven participated in the holy joy of that first natal day. Imagination has transported us to yonder fields, we have visualised the fear-stricken shepherds and heard the sweet melodies of angelic singers. Like millions more we have worshipped at the manger with the wise men.

Apart from these hallowed thoughts, Christmas means nothing to me. The precious Saviour is now residing in my life all the year round. Worship is not a spasmodic effort, prompted by certain seasons, but the continual adoration of a sinner saved by sovereign grace.

However, Christmas brings to my heart sincere gratitude to our Lord. There are scenes impressed upon the memory that time will never erase. How well I recollect the drunken orgies that were considered essential to a "happy Christmas." He, whose name is Jesus, has caused the glory to shine in that home. The message of peace has triumphed, the star has led to Christ. Thus, like the wise men and shepherds, I have left all to acknowledge Christ as King.

*W. G. Hawkins*

# A Christmas Message from Some of our Ministers

## THE WORLD'S GREATEST EVENT

There was a time in my experience when I failed to understand fully the true and significant meaning of this festal season, and like many more, looked upon it merely as a seasonable opportunity to express hearty good wishes either by dainty card or "acceptable present." It was through the reading of a sermon by a well-known evangelist that I came to realise



Christmas to mean a great deal more than this. The writer based his remarks on that wonderful verse in I. Tim. i. 15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," and referred to it as the greatest saying in the world. He emphasised especially the little word "into," and as never before, I came to realise what the coming of Christ really meant. To the watching shepherds of old it was a day of "good tidings and great joy." To others Christmas is a time of "peace and goodwill," but to me it is the anniversary of the greatest event in the history of the world.

*W. B. Kelly*

## REVELATION OF DIVINE LOVE

Christmas means much to me. Thirteen years ago I accepted Christ as my Saviour and it was during the Christmas season of 1922 that my life was changed by the grace of God.



Prior to my conversion this sacred season meant only the opportunity of indulging in the pleasures of the world. But since I have been converted I can appreciate the spiritual significance of Christmas. It means

to me the unfolding of the heart of God. Over the manger I can see, as it were, in shining letters of gold, the words, God is love. The Babe of Bethlehem became the Man of Calvary to reveal God's love to the world.

As I think of how the wise men brought gifts of gold, frankincense and myrrh to the Saviour I feel that there are gifts which I, too, can bring to Christ. I can give to Him a worshipping heart, a willing mind, and a consecrated life.

May this Christmas time find God's people everywhere returning His love in acts of worship and consecration.

*W. B. Kelly*

## THE MOST AMAZING FACT OF HISTORY



Christmas holds no attraction for me apart from its spiritual significance, but when I realise that Christmas is associated with the birth of Jesus, then Christmastide becomes everything to me. It is of intrinsic value for "Unto you

is born this day a Saviour" (Luke ii. 11). The Incarnation of the Son of God is the most amazing fact of history. That the omnipotent Creator should condescend to assume the form of man is the wonder of my life. No clarion notes or trumpet blare proclaimed His advent. His birth took place amid the dwellings of the poor. He slept in a cradle, in a stall.

The angels broke all bounds on that first Christmas night and filled all heaven with melody. The sky was made radiant with light and song.

"The star rains its fire,  
While the beautiful sing;  
In the manger of Bethlehem,  
Jesus is King."

Wonderful Christmas! Glorious Christmas!

Upon a certain tombstone in an English town I found only four words inscribed, first the name "James Smith," and underneath "Jesus Satisfies." That is my testimony this festive season. All that I want is in Jesus. Peace He supplies and joy and satisfaction, too!

*H. Hitching*

## THE SEASON OF HALLOWED COMMEMORATION

Although perhaps there may be some doubt as to the actual date of Christ's birth, the 25th of December

being very much queried by many, yet Christmas still means to me the time of Christian cheer and goodwill toward men; the season of holy remembrance and joyous celebration, when the cup of human gladness is full.



After all what really matters is not the date of Christ's birth, but the fact of His birth—this is the all-important truth, that He was born—

"Born that man no more may die,  
Born to raise the sons of earth,  
Born to give them second birth."  
Born the Saviour of mankind, the Redeemer and the Redemption of those who sit in darkness and linger in bondage. And He who thus was born lives—lives as my Saviour and Sovereign. Hallelujah!

*Leonard N. Kripe*

## THE REALISATION OF THE DIVINE

Christmas to me is inexhaustibly full of meaning. For ages men had been seeking God in many ways—ignorantly, superstitiously, idolatrously, credulously, as well as intelligently and spiritually. They had had distant glimpses and erroneous conceptions of



God. But in the Babe the order is reversed. As I enter the stable attached to the inn and walk reverently to the manger and gaze upon the new-born Child my heart is ravished and my intellect captivated by

the sight. Here is God becoming human—the transcendent becoming immanent—the Absolute drawing nearer than any brother to "seek and save man." "God seeking men"—merely three commonplace words but they are the pulsating heart of the Christmas spirit.

What does it mean to me? I must confess that the wonder of the Incarnation strikes eloquence almost dumb, but a few words in Titus bring out the gladness and riches of its meaning to me. "For the grace of God that 'bringeth salvation' hath appeared to all men." God's grace centres, culminates and manifests itself in the Babe of Bethlehem. Christmas to me means Christ and the realisation of the divine in the human.

*Jack R. Brooks*

(Continued on next page)

**A DAY OF GLAD REMEMBRANCE**

A day rich in happy associations and glad remembrances, presenting a retrospective pageant of scenes, which though dimmed by the passage of time, are nevertheless inspiring in their portrayal of those joys which resulted from the love and goodwill which abounded. Such to me is Christmas. "There is gladness in remembrance,"—but how much richer that gladness born of a remembrance embracing the Saviour, whose birth this day commemorates! Especially so, when one realises the Saviour desires to be remembered.



To me the most joyful hour of Christmas is that wherein I remember Him in the manner He ordained, for then I not only recall His Nativity, but His Finished Work of Calvary, the Triumph of His Resurrection, and am reminded that "He cometh again."

Great is my rejoicing, for I come not only to worship the Object of angelic annunciation and kingly adoration, but to the Risen, Exalted Lord, by whom I am assured of the consummation of my redemption. I await the fulfilment of His

promise, and meanwhile enjoy peace and God's goodwill.

*Ernest Steward*

**THE FESTIVAL OF THE FAMILY**

Christmas! What a flood of sacred associations and memories the name brings. In childhood it was to us simply a season for jollity and fun, the receiving and giving of gifts, and a time when imagination greatly contributed to the success of the occasion. It is a poverty-stricken mind which does not, even in maturity, enjoy the child's happy participation in Christmas festivities, for such joys, breathing as they do the exuberance of child life, mental, and their memory immortal. With the passing of the years, however, the deepening of our Christian experience and a fuller realisation of the purposes of the Incarnation in the Mind of the Eternal, the significance and message of the festive season



becomes more and more comforting and edifying. To me Christmas is essentially the Festival of the Family. There is no more tender and beautiful sight than that which we see in imaginative thought of the Holy Family on the first Christmas morning. The saintly father, the holy mother and the exquisitely beautiful Child. He, the Eternal Son of God, there entered every intimate association of family life, and with the recurrence of every Christmas time thrills our hearts, for still does He enter our family circle and glorify the commonplace, tingeing with divinity every relationship. What a glorious festival is this which brings the glory of heaven into our everyday intimacies and graces our family life with the presence of the Altogether Lovely One who came disguised in human flesh to show us the glory and the goal of life.

*W. L. Lister*

**1935 IN RETROSPECT (continued from page 804)**

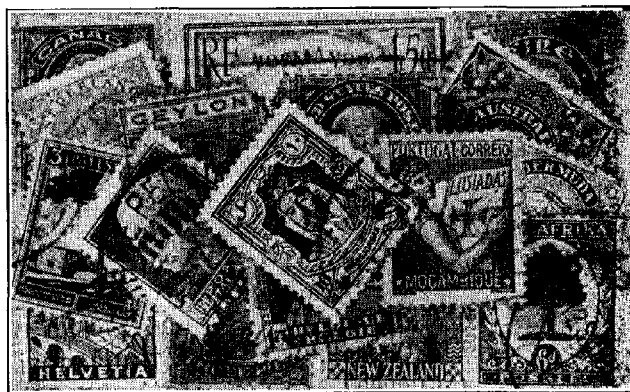
the work has been the introduction of a regular quarterly News Letter to all these Churches, containing extracts from our own Elim Missionaries in those distant lands.

The scattered members of the World Crusade are a great asset, and the Cadets with their enthusiasm which finds a practical expression in those thousands of farthings which they gather are a real force in filling up the ranks behind our Prince-Leader in the fight who bids us: "Preach the gospel to every creature."

The Foursquare Gospel Testimony is another branch of the Elim Movement which is bearing its witness in these last days. Almost in every county in the British Isles can be found members of the Testimony, in addition to which there are quite a number of members in various parts of the British Empire and in foreign countries. Through the gifts of subscribers and the Annual Thankoffering in the Elim Churches hundreds of pounds have been given for the furtherance of the work of the Lord in this and other lands.

The Elim Bible Correspondence School is also rendering useful service to the work with its membership scattered all over the world. It is a joy to observe the keen interest taken by the students in these systematic Bible studies, and we believe that as a result Christian character is in many instances being deepened and developed, and quite a number of believers are thus able to better equip themselves for ministry in the

Lord's vineyard. We trust that the coming year will see a great increase in the number of those who join the Correspondence School and thus many will avail



A few foreign postage stamps showing some of the countries in which Elim Bible Correspondence School members reside.

themselves of this very real link with the Foursquare Gospel Movement.

Looking onward into the year that lies ahead we anticipate greater triumphs in the work which God has taught us to love so much. With confidence in our all-sufficient Lord we launch out into the unknown.

And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins (Matt. i. 21).



# “Emmanuel—God with us” (Matt. i. 23)



By Pastor J. T. BRADLEY

THE essential difference between the Christian faith and every other religion is crystallised in this one name—Emmanuel. Dr. A. T. Pierson points out that this difference lies in the fact that while other religions leave man to struggle up to God, the Christian faith reveals God in the person of Jesus Christ descending to man's level that He might raise him to be with Himself for ever. Not only is the salvation of our souls comprehended in this word, though that were indeed sufficient, but the privilege and opportunities of this delegated life which we possess has been significantly sanctified and dignified by the unspeakable condescension of the Son of God.

At this joyous season of the year our minds are allured from the prosaic round of life to remember that the experiences which are part of this life are radiant with a new meaning, and scintillate with new possibilities when we place them side by side with the life of Christ and declare to our souls: “This is the way the Master went; should not the servant tread it still.”

*In childhood.* How exquisitely has God set His *imprimatur* upon the estate of childhood, and not especially that childhood which is so happily surrounded by every advantage of care and love which wealth can bestow, but childhood, low in estate as the world estimates, yet still high in the legacy of a mother's new-experienced love. We bow in worship before this incomprehensible mystery of God's wisdom, this revelation of His love for us, and His interest in our estate; nor shall we allow this inability to comprehend the mystery mar our delight in the glorious manifestation. We enjoy and adore, even though we cannot understand. The world can never boast of what it gave to Jesus Christ: He touched its life at the lowest level that he might raise it to the highest peak.

*In youth.* Very early in life we see Him conscious of the divine constraint—“Wist ye not that I must be about My Father's business?”—realising that the

highest and best are to be found in yielding life to God. As the personality develops so do we experience new powers arising within, undefined longings, and a stretching out after high attainments and great accomplishments. We want to rise, but the opposition is great, and the ideals which are set before us are seemingly unattainable. Think not, young man or woman that you are alone here; all youth is having your thoughts, your temptations, your ambitions, but differing widely in its reaction to their forces. Jesus Christ shared them with us, and He shows us that we may guide all these powers into channels through which they will be used to bring glory to God and

uplift to our fellows; instead of dissipating our powers, directing them.

*In the home and employment.* The economic conditions of the world are such that millions of people in civilised countries are finding almost insuperable difficulty in making ends meet. It is not their fault: civilisation has missed the

way and will need either to start again, or get back to the way—Jesus Christ. But God is with us even in this, for it would seem that Jesus Christ experienced some of the cares and responsibilities of home life. There are indications that Joseph must have died in Christ's youth, and therefore the burden of the family fell upon the shoulders of Christ. He knows something of toil and home responsibilities; the necessity of providing for a growing family, by the labour of His own hands.

We can go back in imagination to the first part of His life and walk with Him daily to His carpenter's shop. We can see Him taking His share of the world's work, earning for His mother and brothers and sisters their daily bread. He teaches us the dignity of labour and shares with men and women the responsibilities, the cares and joys of home and family.

*In education.* We are reminded that God in Christ sets His seal upon learning and education. We see

## Christmas

By A. M. ARDAGH



*O God in flesh indwelling!  
Once more draws near the day  
When Thou, by love's compelling,  
Wast moved to put away  
Thy Godhead's power and glory  
And condescend to take  
(Was e'er so sweet a story!)  
Man's semblance for man's sake.*

*Lord, what has been Thy guerdon?  
Men's hearts Thy throne to be?  
Thy praises made the burden  
Of grateful minstrelsy?  
We bow in shame before Thee!  
For Truth must answer, “No!”  
Yet are there who adore Thee  
A few! Lord, Thou dost know!*

*Beyond earth's power to measure,  
To them Thy charms appear.  
Above earth's costliest treasure  
Thou art supremely dear.  
All that the wide world offers  
Is dross compared with Thee!  
The sum of earthly coffers  
As foam upon the sea.*

*To-day their hearts adore Thee,  
O Lord! Our God, Most High!  
Yet bend in sadness o'er Thee,  
O Babe who came to die!  
Unfathomable myst'ry!  
Immeasurable grace!  
Synopsis of the hist'ry  
Of our immortal race.*



Him when He was twelve years of age with the doctors of divinity, hearing them and answering their questions, "And all that heard Him were astonished at His understanding and answers." Learning is a mighty weapon for God when used aright as we have discovered in recent years. When we are tempted to decry education because so much of it is prostituted to antichristian purposes, we shall do well to remember that sanctified education has brought great advantages. It has, for example, given us the Bible in our own tongue, and has also spread it abroad in recent years in hundreds of languages. Moreover, we are reminded of those who, labouring with spade and pen, have re-established the fact that the Bible is a book upon the historical veracity of which men can rely. Thank God, therefore, for sanctified learning.

*In opposition.* The world has yet to learn that it almost invariably despises its pioneers in spiritual and intellectual progress. We think of men as Socrates, Galileo, John Bunyan, George Fox, Wesley, Wilberforce, General Booth, whose true worth was only recognised after they had gone. Jesus Christ was the greatest pioneer of all time and He had to pay the fullest possible price for it. Misunderstanding, calumny, hatred, persecution, cold, thirst, hunger, cruelty, and death. If we live above the average, as Jesus calls us to do, we too shall inherit the same

legacy of the world's scorn and malice. But He has been with us and calls us to go but part of the way that He ever trod.

*In sacrifice.* Jesus Christ accomplished the greatest work the world has ever known because He made the greatest sacrifice the world has ever known. Self-sacrifice reached its Everest in Jesus Christ—He taught us the way. Without the shedding of blood there is no remission, and without the shedding of blood there is nothing attained that is worth while. The blood is the life, and "whosoever will save his life shall lose it: and whosoever shall lose his life for My sake the same shall save it." "Greater love hath no man than this," said Jesus, "that a man lay down his life for his friends," and straightway He went forth and gave His life for His enemies, and died with the pattern prayer upon His lips, "Father, forgive them, for they know not what they do."

Courts of praise and gates of worship,  
Avenues to show His power:  
Let the days like gates thrown open  
Echo praise through every hour.

Not alone by lips, but living,  
Deeper "Allelulia" sing;  
So the years shall utter glory,  
By the daily offering.

—Mercedee Rivelta.

# Spiritual Heroism

## Relative to God's Call to Missionary Service

By Miss A. HENDERSON (Missionary Secretary)



*From subtle love of softening things,  
From easy choices, weakenings,  
(Not thus are spirits fortified,  
Not this way went the Crucified)—  
From all that dims Thy Calvary,  
O, Lamb of God, deliver me.*

—DOHNAVUR FELLOWSHIP.

**F**ROM the victorious peaks of supernatural glory on Mount Carmel, Elijah flies before a woman's threat, to a cave to hide himself. From the lofty summits of noble obedience on Mount Moriah Abraham becomes awakened to the need of a wife for his son Isaac. From the hallowed fellowship of the Mount of Transfiguration Jesus descends to the tortured life of the epileptic boy in the valley. From the grandeur and glory of the Resurrection morn our blessed Lord comes forth to provide a breakfast for hungry fishermen at dawn. God does not want human nature to sport continually in the glory of the footlights. Carnal flesh craves the spectacular, but a study of God's Word reveals that God desires steady advancement in sanctified, consistent, holy living. Easy it is, to go through a big battle victoriously, but it is an entirely different thing under humdrum circumstances to live nobly for God's glory, where there are no admirers, no limelight, no one to take the slightest notice. The heroic

and the intense call forth plaudits of admiration, but divine admiration enshrines the act of a little nameless widow, who gave her all and slipped away in the crowd unnoticed and unknown. In God's ordering of things crisis is allowed in life that the soul may be enriched by the experience to live on the commonplace level afterwards, with His glory shining through and obliterating the human. "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us" (II. Cor. iv. 7). The serious far-reaching issues of

### A LIFE FOR GOD

require a practical training under disciplinary measures, and in the divine economy this training goes on with as steady regularity at seventy as at seventeen, only the training is suited to the advancement of the years. The deeper work of preparation for God's service is never done hurriedly. God was not in a hurry in the training of Moses. For forty years this educated statesman, this maker of governments, this polished man of the palace, becomes a desert wanderer, seeking grassy patches on which to feed his sheep. "God sends His men to strange schools and often for long terms." A young man was leaving the plough in the fields of Aberdeen to train to become a medical missionary. The night before he left home his father said to him: "Remember, laddie, when God has hard work

for a man to do He tempers him in hot fires." Through hot fires that young man went, but Robert Lawes became the founder of Livingstonia and the maker of kingdoms. God's passports for His workers are not to green pastures and to stately palaces. He does not come down with a private secretary to those who hear His call, to show them beforehand all the way that He has planned for them, and all the difficulties and tests of the journey. Young people to-day who are candidates for any department in God's service have got to realise that the Eternal does not decorate the heads of His heroes with mediæval haloes. Anyone can do the sporting in the footlights, but it takes Holy Ghost consecration to bind up and dress the unsightly wounds of unhealthy natives for an hour and a half under the sweltering heat of a tropical sun. It takes

#### HOLY GHOST CONSECRATION,

calm precision and Christ-like dignity to control and command ten, twenty or thirty unruly, uncivil native carriers, who want to dump a man down on the path with his tent, bed, bedding, food, etc., miles away in the bush from the place where he wants to seek shelter for the night. It takes a well-disciplined life with a Holy Ghost consecration to lead angry natives to see that although a missionary is meek he is not weak, just as well as to lead a revival meeting or preach a good sermon, to be as willing to mend a bicycle or peel potatoes as to lead a soul to Christ. Nothing is common or unclean on the mission field, and a man or woman who finds certain humdrum tasks galling and irksome at home will never stand the multitudinous, monotonous, mundane duties that a missionary must do on his station. If candidates cannot live with people of difficult temperaments and jagged dispositions in the homeland, they will never be able to keep sweet and maintain control and serenity with different nationalities and difficult temperaments on the distant fields. This may all sound distressing and discouraging, but better have the missionary candidates prepared than send them out to cruel disillusionment and defeat. A young woman returned from a far-off field not long ago within eighteen months of the date

she sailed for the field. "Why was I not told? Why was I not enlightened?" she said through tears of bitter disappointment. "The loneliness, the hardness, and the hardship were more than I could endure. I wish I had been better prepared before I left the homeland." It is only fair then, in this article, to bring a few

#### SOLEMN TRUTHS TO LIGHT.

"What constitutes a missionary call?" is a question which is often asked, but is very difficult to answer. In July and August Report of the Congo Evangelistic Mission Mr. Wm. Burton tells how fifteen to twenty missionaries discussed this very subject together, and he gives some notes from that profitable discussion which are exceedingly helpful. The following are extracts from these notes: "There must be a realisation and revelation of the need. No superficiality or sentiment can replace this. All this romance about the 'dear black folk' will soon disappear when face to face with their degradation, their vice, their stubborn resistance to God's claims, and their love of falsity and superstition." The "vision call," Mr. Burton further states, "is not very dependable." It is quite true that too much emphasis has been laid on this kind of call. Dark hands in visions are seen beckoning; eager, sad, wistful faces plead in dreams. Cords of communication let down from heaven and encircling certain spots on the globe constitute a call to that particular place. These visions must be solemnly tested whether they be the mystic flights in dreamland of a very vivid imagination, or of a highly-strung mentality, or whether God is really revealing His will in this particular way. To quote again from Mr. Burton's notes: "An overwhelming conviction and desire, a great prayerful yearning, a triumphant, believing assurance, are far more valuable, though visions, prophecies, etc., may be given in confirmation of the call." It is absolutely essential then for successful missionary work and for endurance in missionary warfare that there must be a solemn, solid preparation in the homeland first. The lofty places of God's field call to-day for devoted love, for ardent zeal, for noble daring, from those who will hazard their lives for the highest ends.

## The Promised Prince

*There is born to you this day in the city of David a Saviour who is Christ the Lord.—Luke ii. 11.*

WHEN the brave people of Wales had been conquered by Edward I., King of England, their prince, Llewellyn, having fallen in battle, King Edward, who with his queen, had been residing at Carnarvon Castle in Wales for more than a year, promised the nobles of Wales a prince, born in their own land of princely lineage, and not able to speak one word of the English language. At the invitation of King Edward, the nobles came to Carnarvon Castle, then a rude and unfinished building, little better than a military post, to do homage to their prince. There in the Eagle Tower they found him, a babe, King Edward's own son, lying, not in a manger, but in a royal cot, as weak as the babe which the shepherds found in Bethlehem; and they hailed him as their prince, the Prince of Wales,—a title borne by the eldest son of the English

sovereign to this very day. So in the stable of the humble inn, the shepherds, who had heard of the coming of "the Saviour, which is Christ the Lord," found the Prince of Peace, born in their own land, destined to speak in their own language as never man spake, the Son of the King of kings, whose kingdom shall have no end, a "Babe lying in a manger."—*Sel.*

#### A PENTECOSTAL CONVENTION

will be held

in the Elim Tabernacle, Stanley Road, Croydon  
on Friday, December 27th, at 7.30 p.m.

Speakers: Pastors J. A. Vanstone and T. A. Carver

Convener: Pastor E. C. W. Boulton

Supported by Elim Ministers of Croydon and district

SPECIAL MUSICAL ITEMS

Pray for showers of Pentecostal blessing!

# HE THAT IS BORN KING

By Pastor J. J. MORGAN

*There came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews?—Matthew ii. 1, 2.*



**K**INGS are born. Kings are of royal blood. Kings are descendants of the kingly line. Kings inherit thrones by virtue of their lineal descent.

It was most fitting that he who came as the God-man to redeem the world and fallen humanity, should come with regal honours, and with the right to the throne of His father David, to lift the submerged people of Israel, who wilted under the tyranny of Rome. But in its wider meaning and far-reaching scope, the world of humanity was submerged in sin, and captives of an empire whose head was greater than all the Cæsars—Satan, the despotic ruler of unregenerate men.

Christ was born. No amount of cavilling can deny His birth. Upon the page of history His advent is written with an unerring hand. Upon the sand of time the trace of His footsteps can never be obliterated. They are withal the footsteps of a Man, a kingly Man, the Man Christ Jesus. As regards His physical equipment for life

*He was born a Babe.*

His advent into this world was through the gateway of helplessness. He must needs come that way to be heir to the throne. But what a Babe! Scarcely had He come than this mite of time (but father of eternity) is shaking the kingdom of Herod, and the king's heart has its fears and dreadful forebodings. Those helpless fingers are already grasping the sceptre of Kingship. Herod is troubled, agitated and disturbed. Someone whose presence is that of a mere Babe strikes terror into the king's heart, and he foresees the collapse of his throne. We read, "When Herod the king had heard these things he was troubled."

A Babe whose presence in Bethlehem caused such a commotion in the capital, that not only was the king perturbed, but "all Jerusalem with him." A prevailing belief of the times was that a Deliverer was to arise, and this great personage would deliver Israel from their enemies and take upon Himself universal kingship. No wonder Herod the usurper, the detested tyrant of an unwilling people, began to feel the unsettling of his authority. That Babe in His helplessness had such influence and power, that the heart of a king was thrown into confusion.

That Babe became the magnet of the far-travelled

Magi, the focus of the heavenly star, the theme of angels' praise, the centre of shepherds' adoration, the object of a king's anger, the enquiry of chief priests and scribes, and the dread and fear of the denizens of darkness.

A Babe! Never was babe like unto Thee! Thou at whose birth many rejoiced, who art set for the fall and rising again of many, hailed by priest and prophetess as the Lord's Christ, Deity wrapped in swaddling clothes, Heir of a throne, cradled in a manger, outcast in a stable. We come with unshod feet and utter the words of the people concerning Thy forerunner, "What manner of Child shall this be?"

*He was born a Saviour.*

"For unto you is born this day . . . a Saviour which is Christ the Lord" (Luke ii. 11).

A Saviour! What a blessed word! Indeed no other word could bring such joy of heart to a poor, down-trodden people in bondage to a foreign power. What magic thrilled in the word. A Prince and a Saviour to give repentance to Israel, and forgiveness of sins (Acts v. 31). Of David's seed hath God according to His promise raised unto Israel a Saviour, Jesus (Acts xiii. 23).

Saviour! "A word familiar to the Græco-Roman world as a constant epithet of kings like the Ptolemies and of the Roman

emperors . . . connoting probably preserver from the enemies of the nation or the empire, and thus a maintainer of life and prosperity, saviour, rescuer, preserver, a term applied to God and to the Messiah, with respect to the human race and sin and its consequences." (Souter's *Greek Lexicon*).

How significant must that name have been? And surely He fulfilled its meaning. He came to save His people from their sins. One to whom the cry went up, "Lord, save us, we perish." The One who stood amid the masses of humanity and cried, "The Son of Man is come to save that which was lost." Into His very teeth in the hour of death, the dying thief threw the taunting remark, "He saved others, Himself He cannot save." A Saviour, but at what a price? The price of tears and agony and bloody sweat. The price of blood. The price of His very life. We hail Thee, Saviour, not of one tribe or



Pastor J. J. MORGAN

nation, but in the words of the woman of Samaria, "This is indeed the Christ, the Saviour of the world."

*He was born a King.*

"Art Thou a King, then?" said the trifling Pilate, bidding for time in that last awful hour of judgment. From the Saviour's lips fell the words: "To this end was I born, and for this cause came I into the world." Before Pilate and an assembled multitude Christ reveals the ultimate purpose of His coming—Kingship. This was to be the outcome of His divine mission. To inherit the throne of His father David. To hold the sceptre of kingship over the kingdoms of the world.

The head which once wore the crown of thorns is destined to wear a royal diadem. The body which was derisively clothed with a scarlet robe is to be adorned with regal attire. The right hand which held the reed, is to hold the sceptre of kingship for eternity. The figure before whom the soldiers bowed in mockery is the One before whom every knee shall bow, and of whom every tongue shall confess that He is Lord, to the glory of God the Father.

"Can you tell me who Jesus Christ was?" said Napoleon to one of his officers at St. Helena, in conversation one day about the great men of past ages. The officer owned he could not. "Well then," said Napoleon, "I will tell you." He then compared himself and Christ and the heroes of antiquity, and showed how Christ surpassed them all, adding, "I think I understand somewhat of human nature, and I tell you all these were men, and I am a man, but not one like Him. Jesus Christ was more than man. Alexander, Cæsar, Charlemagne and myself founded great empires,

but upon what did the creation of our genius depend? Upon force. Jesus alone founded His empire on Love, and to this very day millions would die for Him."

A Babe. A Saviour. A King. Stepping stones to the throne of empires. Not gained by force of arms, or craft, or subtle device, but by the all-conquering power of love. Soon He will come whose right it is, to take His throne, throughout the world will ring the cry, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." Hallelujah!

Soon the troubled nations of the world, with their governments which are incapable of establishing peace and prosperity, will hear the words of Pilate reiterated, "Behold, your King," and the long night of darkness and weeping will end, with the rising of the Bright and Morning Star, and usher in a reign of blessedness under the Sun of Righteousness. He who came that first Christmas eve as a new-born Babe as regards His humanity, as the Saviour in His redemptive work, to reign as king in the ultimate end of that glorious work, will come to rule in righteousness.

We were not present to welcome Him on that Christmas eve, we were not privileged to minister to Him during His earthly ministry, but in the heart of every believer is the longing to be present amongst that innumerable throng on the glorious coronation morning. Blessed morning! What holy joy to hear the cry, "Bring forth the royal diadem." Glorious hope, to be among that heavenly host

"That through His chariot wheels,  
And bear Him to the throne;  
Then sweep their golden harps and sing,  
'The glorious work is done.'"

## Remember the Jubilee Appeal Fund this Christmas

By Pastor P. N. CORRY

(Organising Secretary, Jubilee Appeal Fund)

**A**S you are thinking of Christmas and all that the gift of the Lord Jesus has meant to you, personally, intellectually, spiritually, as well as physically, I want you to think of His work.

Christ and His work are not divided. We are all labourers together with Him. His the commission, the equipment, the power, the ultimate result, and the glory. The work is His. Some of us are very privileged to work in a more conspicuous place perhaps than others, but we are all co-workers with Him, and when He comes to reckon with His servants, there will be no thought of privilege, but responsibility—for to whom much is given shall also much be required.

With this in mind, will you please remember the Jubilee appeal in your prayers and your gifts at this time of the year, and give as much as you can possibly spare to the Lord's work. We are praying and doing all we can to roll away the burden that at present prevents us doing much more than we have done to extend the Kingdom—His Kingdom. Will you help?

How can you help?

- (i) Specially by prayer, that hearts may be moved to put into circulation for God money and investments that at present lie idle.
- (ii) By giving your tithes and your thank-offerings to the fund.
- (iii) By getting others to give, and encouraging them to do so by your own example, as well as by your word of exhortation.

Remember He said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38).

### ANONYMOUS GIFTS

We acknowledge with gratitude the following gifts from anonymous donors:

**Foreign Missionary Fund:** Hove Crusader, designated, 2/6; Croydon, per Miss Ching, designated, £1.  
**Jubilee Appeal Fund:** Plymouth, £1.  
 Edinburgh Building Fund: Edinburgh sister, £1.  
 Prison Work: Birmingham (I.P.), £1.

## The Messiah's Throne

By Miss E. TETCHNER

The years rolled on and centuries passed by,  
But still unto Jehovah rose the cry :  
" When wilt Thou save Thy people Israel  
And send the promised King with us to dwell ? "  
The noble and the wise men of the land  
For their Messiah's coming looked and planned,  
And many a lord would to his servant say :  
" I have invited many guests to-day,  
Prepare the feast, but leave one vacant place,  
It may be that to-night our chosen race  
Shall welcome her Messiah and her Lord  
That peace and freedom soon shall be restored ;  
For surely must Jehovah's word be true :  
' A Son of David's line is giv'n to you,  
A Governor and Saviour He shall be,  
To rule My chosen people righteously.'  
Bring forth the golden vessels, royal fare,  
And for His coming let us now prepare."

But when the banquet ended, when each guest  
Had once again returned to home and rest,  
The lord would call his servant to his side,  
His disappointment he would thus confide :  
" A feast has once more passed—our hope was vain  
That our Emmanuel would come to reign,  
And make this noble house His royal throne  
And thence throughout the world His power make  
known.

It cannot be that He has found a place  
More fitting for a Prince of David's race ;  
Behold my golden vessels, pure and fine,  
See how my costly gems so brightly shine !  
The pride of any king that sword would be,  
But I would give it to Him willingly.  
When will He come to put our foes to flight ?  
To rule in David's stead in truth and might ?  
To be our King, Emancipator, Friend ?  
When will Jehovah our Messiah send ?

Though palaces and mansions of the great  
Were well prepared to welcome Him in state,  
Christ came not down to take an earthly throne,  
He came for man's transgressions to atone.  
Two humble peasant folk, untaught by man  
Received God's promise and Salvation's plan.  
It came to pass, one night, with travel worn,  
They sought the shelter of an inn till morn,  
But to the travellers thus the goodman said,  
(And as he spoke he sadly shook his head):  
" There is no room at all within the inn,  
I cannot let another person in ;—  
There is but one place I could offer you,  
A very humble shelter it is true,  
But in the stable yonder you may stay,  
To-morrow many guests will go away,  
And then there will be room for you inside,  
Where warmth and comfort we can well provide."

They turned to go, but, looking to the sky,  
Rejoiced because they knew the Lord was nigh.  
The heavens declared the coming of the King—  
Well may the angel hosts in triumph sing !  
For in that stable there was born a Child,  
By whom the world to God was reconciled.  
He took upon Himself the form of man,  
To reach the humblest was the Saviour's plan.  
And still it is that when the humble soul  
Is willing, He will come and take control ;  
But vanity and pride He passeth by,  
For sinners only Jesus came to die.  
We cannot boast to Him of wealth or fame,  
Nor righteousness nor purity can claim,  
For He alone has power to impart,  
That righteousness and purity of heart.  
Then come, Lord Jesus, make our hearts Thy  
throne,  
Take Thou control, rule Thou, and Thou alone.

## The Christ of the Manger

**T**WICE a thousand years swing by, and the whole world waits by the manger. Oh, I wonder not that the skies grew so strangely bright that night the Christ was born ! I wonder not that fugitive melody rippled o'er the jasper walls and entranced the adoring shepherds. I wonder not that the wise men from afar headed the great procession of Christ-mas givers.

And all of us must go to the stable this week. Come, let us go to Bethlehem ! Come, all ye proud, and be rebuked by the lowly Jesus ; all ye rich, and present to Him your gifts ; all ye poor, and see poverty deeper than your own ; ye embittered ones, and behold God exhausting Himself to bring joy to man ; ye who are weary, to the heavy-laden Son of Man ; ye bur-

dened, to the world's Burden-bearer ; ye bewildered, and look upon the Way by which the prodigal may return to God ; ye sin-darkened sons of sorrow, and bathe in the great Light of the world ; ye friendless and forsaken, to the Brother born of and for adversity ; ye sick ones, to the Great Physician ; and ye dying ones, to the fountain of life. How dear to the heart Thou art, O Thou Christ of the stable and the manger !  
—W. B. Hinson.

### This Week's Music.

The words were written by the Chaplain of Maidstone Prison, and the tune by a prisoner at Maidstone.

# Saviour and Friend

REV. M. DAVIES, B.Sc., F.G.S.

MAI D. STONE.

1. I wish I could sing That song of old, The song of  
 2. The age that was new It real-ly be - gan, When down from a -  
 3. His life is su - preme And still liv - ing on Thro' all time and

Beth-le-hem Written in gold. I wish I could tell That sto - ry to  
 bove came The Son of man; He came and He died That we all might  
 a - ges Both coming and gone; To - day and to - mor - row I hope that

you, Of Beth-le-hem's Babe, So dim and so true.  
 live, He taught us to love And al - so for - give.  
 He Will bless you and will Your Friend al-ways be. A - men.

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# Bible Study Helps

## WHY WE SHOULD KEEP CHRISTMAS

Because of Him who was born among us (Luke ii. 10, 11), and born for us (Gal. iv. 4, 5), that He might be born in us (Gal. iv. 19).

Let us—

1. Chant His praises, like the angels (Luke ii. 10, 11).
2. Find Him, like the shepherds (Luke ii. 16).
3. Know Him in the Scriptures, like the scribes, and better (Matt. ii. 4).
4. Adore Him, like Mary (Luke i. 46-56).
5. Testify of Him, like John (John i. 14).
6. Speak of Him, like Gabriel (Luke i. 26-33).
7. Appreciate Him, like Simeon (Luke ii. 28-35).
8. Love Him, like Anna (Luke ii. 37, 38).
9. Worship Him, like the Wise Men (Matt. ii. 11).

All these are associated with the "Babe in the straw," the Lord of Glory.

## WHY CHRIST CAME

Introduction: Something of His coming; its nature, His reception, etc.

1. He came because the Father sent Him (John v. 43).
2. He came to seek and to save the lost (Luke xix. 10).
3. He came that we might have life (John x. 10).
4. He came to fulfil the law (Matt. v. 17).
5. He came into the world for judgment (John ix. 39).
6. He came as a light into the world (John xii. 46).
7. He came to do His Father's will (Heb. x. 7).

# Bible Educator Ribbon Text

By The Competition Editor

## HORIZONTAL CLUES

- FORWARD.  
 1, 2, 4—stout.  
 36, 37, 38, 8—wriggles.  
 34, 43, 9—sometimes Dutch.

- BACKWARD.  
 24, 21, 20—witch.  
 27, 40, 44—stick.  
 9, 42, 43—self.

## VERTICAL CLUES

- DOWN.  
 36, 35, 33—damp.  
 22, 37, 44—a land.  
 25, 26, 27, 29—deserve.

- UP.  
 17, 18, 20—equip.  
 30, 40, 4—obtained.  
 11, 9, 8—once touched.

1	2	3	4	5	6
20	21	22	23	24	25
19	36	37	38	39	8
	35	44	40	27	
18	34	43	42	41	9
17	33	32	31	30	10
16	15	14	13	12	11

Closing date: December 30th.

## RULES.

If the correct letters are placed in the squares of the diagram you should by reading from 1 to 44 find some words written by Paul concerning the preaching of the gospel.

Write a list of the clues, giving a Bible reference for those in heavy type. Under the list write out the text with Bible reference.

Write your name, address and age on entry, and post to the Competition Editor, "Elim Evangel," Park Crescent, London, S.W.4.

Two prizes will be awarded, one for the best entry in each section.

Junior Section (6-13).

Senior Section (14-18).

## LAST MONTH'S BIBLE EDUCATOR RESULTS

Junior Prizewinner: Theodore Chase (11), 13, Maesteg Grove, Tonteg, Nr. Pontypridd, Glamorgan.  
 Senior Prizewinner: Harry Carpenter (14), 5, Bradlaw Cottages, Ledbury, Herefordshire.

Other correct replies came from H. Greenwood, M. Hoare, D. Stone, G. Thompson.  
 The text was: "He that believeth in Me, though he were dead yet shall he live (John 11: 25)."

**LATE NEWS.** Glorious news comes to hand from Bristol where in the large Military Drill Hall during the final four days of Principal George Jeffreys' campaign enthusiastic crowds gathered to listen to the powerful presentation of the Gospel. Scores of souls have found Christ as Saviour, whilst others have been remarkably healed by the power of God through the ministry of His servant. The closing meetings proved a marvellous climax to a most successful campaign.

# Healed by the Power of God

## Healed of Infantile Paralysis



Master **ROBIN CRAWFORD**

## Remarkable Deliverance From Disease

I gladly send you this testimony of my wonderful healing. I met with an accident in 1928, the result being that I developed ostirea arthritis. I attended the hospital three times a week for two years on sticks, then crutches. At the end of that time the specialist at the hospital told me that I could not be cured and said if he could cure me he would be a millionaire, as there were hundreds like me. I was discharged from the hospital incurable. I was very despondent at hearing this. The day after being discharged I heard that Principal George Jeffreys was conducting a revival and healing campaign in Steelhouse Lane Congregational Church. I was prayed for by him and was wonderfully healed. When I arrived home my husband and son were astonished and surprised to see me run upstairs: no longer any need of sticks or crutches. I was healed. I have never had a return of the old trouble. Two years ago I went back to the hospital and was examined, and told I was perfectly healed. One of the nurses said, "Why did you not come back and tell us when Principal Jeffreys was here and we would have sent him a crowd of cripples and it would have saved us a lot of trouble." Once again I do thank God for all He has done for me and I do pray my testimony may be a blessing.—(MRS.) E. DRING (Birmingham).

THIS is a picture of my little boy Robin as he looks now, after being healed of infantile paralysis almost two years ago. He took this dreadful ailment at the age of two years and two months; after walking for a year he lost the power of both legs; suffering great pain with his back. He was sent to hospital and treated by five different doctors. They could do nothing for him except ease the pain with drugs. Principal George Jeffreys prayed for him in the Marble Hall, Bangor, in the month of October, 1933. The next morning he walked a few steps. He is now four years old and a living testimony of the power of God to heal.—**MRS. CRAWFORD**, 9, Windsor Gardens, Bangor, Co. Down, N.I.

## Father and Sons Healed in Answer to Prayer

I herewith enclose you a photo of Desmond and Alan. Desmond had a swollen gland and when Principal George Jeffreys prayed for him and laid hands upon him he was completely healed and has been in perfect health since.



**DESMOND and ALAN HEWITT**  
(Inset: Mr. Hewitt)

Alan suffered with a rupture since he was two months old. I took him to the Ulster Temple to the Christmas Convention. The Principal prayed for him and God wonderfully healed him. The belt he had worn for years was discarded.

Not only have my two boys been healed but my husband was instantaneously healed of piles from which he had suffered for many years, when prayed for by Principal Jeffreys. We give God all the glory.—**MRS. RUTH HEWITT** (Bangor).



**Mrs. E. DRING**

# FAMILY ALTAR



## The Scripture Union Daily Portions: Meditations by Pastor J. SMITH

**Sunday, December 22nd.** Isa. xxxviii. 1-8.

"I have heard thy prayer" (verse 5).

Here is a wonderful record of Divine Healing; especially when we consider that in this case Hezekiah's time had come. It is just another instance which goes to prove that the Lord has respect to the prayers and tears of His people. The Bible clearly represents the actions of men as determining the actions of the Lord: Jeremiah xviii. 7—"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Surely this should give us increased confidence to so shape our ways and our doings that it will be good in the sight of the Lord to bestow blessings upon us regardless of the hand of fate.

### PRAYER TOPIC:

That a special anointing of power may rest upon the Christmas Day services in our churches.

**Monday, December 23rd.** Isa. xxxviii. 9-22.

"For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover" (verse 21).

There is no greater virtue than obedience. If God definitely tells you to use something, then use it by all means. But let it be noted here that it was not the doctor who told him to get the figs, but the prophet of the Lord. Indeed, we are not told that the Lord said anything about figs. He first told Hezekiah that his time had come, and then in answer to prayer that he was going to add fifteen years to his life. I personally believe that figs or no figs, God would have made His Word good. Nevertheless I also believe that the king was right in doing what the prophet said. I know of a missionary in the French Sudan who took malaria; he was a man strong in faith regarding Divine Healing; he prayed earnestly and God answered him and told him to take quinine, and he did so and was completely healed. It is obedience which brings blessing every time, but it is obeying the voice of God.

### PRAYER TOPIC:

That the "carol singers" may realise specialunction and blessing on their noble efforts for the Master this Christmas.

**Tuesday, December 24th.** Isa. xxxix. 1-8.

"Good is the word of the Lord" (verse 8).

The reading of this chapter alone may leave the reader in some doubt regarding the justice of God in inflicting such a

penalty as is here recorded. Therefore you should turn to II, Chron. xxxii. 24, 26, 31, where you will find some reference made regarding how Hezekiah failed the Lord. "To whom much is given, of him shall much be required." Hezekiah had known the Lord in a very special manner, he had seen the hand of the Lord move in his own healing; and yet we read these words: "Hezekiah rendered not again according to the benefit done unto him." Sometimes God takes because we fail to give. The just standard here set was "according to the benefit done unto him." I almost fear to say it, but if this standard was placed against our lives how would we stand?

### PRAYER TOPIC:

That all the Elim Family may unselfishly endeavour to make this Christmas more joyous and bright for those less happily circumstanced than themselves.

**Wednesday, December 25th.** Matt. i. 18-25.

"And thou shalt call His name Jesus: for He shall save His people from their sins" (verse 21).

The joy of Christmas may be twofold: manward, and Godward. Manward, in that the great purpose of this divine mission to the earth may be realised by man in being saved from his sins. Oh, how sin robs man of true joy and lasting peace and happiness. How it demoralises, how it blinds, and deadens that glorious inward consciousness by which we realise the presence of the Lord. Saved from sin, not in sin. If you are saved from the fire you are not left in the fire. Oh, to be able to sing:

"Wonderful freedom, glorious freedom,  
No more in chains of sin I repine,  
Jesus, the glorious emancipator,  
Now and for ever He shall be mine."

The joy of Christmas is also Godward: when the purpose for which Jesus was born and bled and died is realised by man, how the heart of the Saviour must thrill with joy.

### PRAYER TOPIC:

For solemn Holy Ghost anointing upon the Principal at Belfast Convention, and upon Mr. Gray and party, granted the rare and unique privilege of visiting Maidstone Prison to-day.

**Thursday, December 26th.** Psa. xxxiv. 1-10.

"O taste and see that the Lord is good" (verse 8).

The things of life are not realised except by seeing, hearing, tasting, smelling, or feeling. There are no words which can cause a man who never has seen to realise the beauty of a landscape. Five minutes with eyes wide open are better than five years with all the books of the

world opened to him in an effort to cause him to see the beauties of nature.

It is not hearing about the Lord which satisfies the longing desire of a human soul, but it is the manifest presence of the Lord. Now there is a condition whereby we may enjoy this manifest presence of the Lord. John xiv. 21-23 sets forth this condition very plainly: "He that hath My commandments, and keepeth them." In other words, obedience to the teaching of the Saviour in the things which He requires will cause you to realise the presence of God in your soul.

### PRAYER TOPIC:

For God's blessing upon all our conventions to-day, upon all our beloved missionaries, and upon every member of the Elim Family.

**Friday, December 27th.** Psa. xxxiv. 11-22.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (verse 19).

Some people think that because certain people are righteous they should never be afflicted. But this verse says: "Many are the afflictions of the righteous." Why should God exempt His children from the discipline which can and does result in their development in Christ Jesus? He did not exempt Jesus Christ from this discipline: "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." The apostle Paul said that we glory in it, because it worketh a fully developed Christian character. It turns to you for a testimony; both your affliction and your deliverance.

### PRAYER TOPIC:

Praise for all the love we have received through human channels this Christmas; the outflowing of the Divine Lover's heart upon us.

**Saturday, December 28th.** Psa. xxxiv. 1-12.

"He flattereth himself in his own eyes" (verse 2).

"In Thy light shall we see light" (verse 9).

In the darkness of his own heart, in the fulness of his own pride, in the blindness of his own understanding there he stands and admires himself; whilst those who walk in the light of God cannot but abhor him because of his hidden iniquity. Hidden only from himself but evident to all who love the light and have the Light of the world in their hearts. We have no other way of seeing either ourselves or others but by the light of God. We have no other way of finding God but by the light that comes from Him, just as we have no other way of knowing where the sun is but by the light that comes from the sun. Thus it is with the Lord, only as He chooses to reveal Himself can we behold Him and know where to find Him. Thank God for His promise: "He that seeketh, findeth." He has promised to reveal Himself to the seeking soul.

### PRAYER TOPIC:

Praise for God's sovereign graciousness in abundantly blessing the Principal's Bristol campaign far beyond our humble prayers.



**Sunday, December 29th.** Psa. xxxvii. 1-20.

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart" (verse 4).

I cannot conceive of more beautiful conditions than these contained in this magnanimous promise. "Delight thyself in the Lord": The most upright, generous, self-sacrificing, sincere, honest, noble, virtuous personality that exists in the universe. Added to that is His glorious position of power, glory and dominion. Added to that are His attributes of wisdom, knowledge, understanding, immutability, omnipresence, etc. Who could not take real whole-hearted delight in such a personality? Far be it from us to call it a sacrifice or a duty; it is a royal privilege. It must also follow that the desires of our heart are considerably altered when we delight ourselves in the Lord, or else how could He make such an elaborate promise?

**PRAYER TOPIC:**

For solemn, searching, sanctifying power to rest upon message brought to Brixton Prison to-day by Mr. Gray's choir and upon all Elim services.

**Monday, December 30th.** Psa. xxxvii. 21-40.

"The steps of a good man are ordered by the Lord" (verse 23).

David's famous son tells us furthermore that "A man's heart deviseth his way: but the Lord directeth his steps." How many times have we started out on some particular business, and lo, we have run straight into someone whom the Lord wanted us to meet. Truly our own heart devised the way, but the Lord directed our steps. To think of so small a thing as our steps being ordered by the Lord. I well remember the time when I planned to leave the United States and come home and visit my people in Ireland, but when I arrived home I found my steps directed into the Elim work. Without an effort, without planning, I found myself enjoying the work of the Lord—in the centre of it—and to get out would have been more of an effort than to get in. And looking back I could see how the Lord had directed my steps.

**PRAYER TOPIC:**

Praise for divine courage given Mrs. Taylor at her farewell meetings and at her leave taking from her children before departure for Congo.

**Tuesday, December 31st.** Psa. xxxix. 1-13.

"I said I will take heed to my ways" (verse 1).

What a splendid resolution to make. Soon his loquacity was checked, he even refrained from a lot of the good things he used to talk about, he preferred to give more attention to impression than expression. The fire soon began to burn

in his soul, then to speak for God became a relief, and his words were with power; they came from the very depths of his being, the innermost reflections of a soul which had been communing with God. May this be our resolve for 1936 to give more attention to impression and expression will take care of itself. To wait before God until we are impressed with His message, impressed by His Word, impressed with the need of lost souls, impressed that the only means of help is by the Holy Spirit, by the old rugged cross, by the blood of His covenant.

**PRAYER TOPIC:**

For deep preparation and searching of heart during last hours of dying year at all watch-night services and in all our homes to-night.

**Wednesday, January 1st.** John i. 1-14.

"All things were made by Him" (verse 3).

O the immensity of this thought. One day I visited the Science Museum in London, and there in the astronomical department I had a little study of the universe. I learned that the number of the stars was about equal to the inhabitants of the earth, that some of them were so large it would take a railway train, travelling at top speed day and night, several hundreds of years to encompass one of them, that they were scattered over the heavens in the proportion of six footballs on the surface of the earth, and that a message in radio coming from one of them would take 200,000 years to reach this earth, so great was their distance. As I walked from the building the above verse came to my mind: "All things were made by Him." And yet He chose to die on a cross to save my soul. O how I should love Him.

**PRAYER TOPIC:**

That floodtide blessing may fall upon special New Year's service in Kensington Temple to-night, upon the Pastor and the London Crusader Choir.

**Thursday, January 2nd.** John i. 15-28.

"But grace and truth came by Jesus Christ" (verse 17).

If there is one thing above all others that we praise our God for, it is His wonderful free grace. That beautiful attitude of free unmerited favour, of kindness and goodwill toward the children of men while yet in their sins. We are saved by grace. This wonderful and glorious disposition of God was clearly manifest in His Son Jesus Christ: manifest in His example and in His teaching. "Grace and truth came by Jesus Christ." Now where may we look for it? Surely in the people in whom Christ dwells. See how it is manifest in the apostle Paul, in John and James and the other disciples. What was the secret of this grace? Vision. "Jesus . . . for the joy that was set before Him, endured the cross, de-

spising the shame." He knew whence He was, and what was His mission, whence He was bound for. He knew man, He knew what was in man, He knew all about the emptiness of the world, and the prince of this world. Paul, and all other men of grace had this same ever-abiding vision. O Lord open our eyes to see and know things as they are, that Thy grace may be manifest in us.

**PRAYER TOPIC:**

For deeper determination to put God's glory first in all that concerns our lives and where we touch other's lives this New Year.

**Friday, January 3rd.** John i. 29-42.

"The same is He which baptiseth with the Holy Ghost" (verse 33).

Jesus Christ not only saves from sin, but He also baptises men and women with the Holy Ghost. John baptised with water, so Jesus immerses believers in the Holy Ghost. (Baptise: Greek baptizo, to dip or immerse). How anyone can confound this experience with the New Birth or with Sanctification is more than I can imagine. This experience came upon the Saviour Himself when He was about thirty years of age; it came upon the disciples after Jesus had told them that their names were written in heaven; it came upon the converts in Samaria after Philip had baptised them in water; it came upon the men of Ephesus after Paul had baptised them in water and laid his hands upon them. And best of all it is promised to you if the Lord has called you to follow Jesus.

**PRAYER TOPIC:**

That God's blessing may rest upon Mr. and Mrs. Burton as they face the homeward journey for their much-needed furlough.

**Saturday, January 4th.** John i. 43-51.

"Hereafter ye shall see heaven open" (verse 51).

What a thrill of joy it must have brought to the heart of Nathaniel to realise that one day the golden dream of all Israel would be a great fact; that Jacob's dream would be a reality, and that he should have the joy of seeing it. That glorious day when direct communication will be opened between earth and heaven, and the angels will be the messengers. But, praise God, we do not have to wait until the millennium for an open heaven. Jesus has gone in there and opened for us a door of access, a new way, a living way whereby we may approach unto God. "Jesus . . . praying, the heaven was opened" (Luke iii. 21). He found an open heaven in speaking to His Father, and we, coming in His name, also find an open heaven.

**PRAYER TOPIC:**

Praise for God-given wisdom and guidance bestowed upon headquarters' staff so often at a time of special need and difficulty.

The next issue of the "Elim Evangel" will be the Special New Year Number, and will be dated 3rd January.

# Meetings for the Deepening of Spiritual Life

## Principal and Party at Bristol

By Miss M. BARBOUR (*Superintendent of Elim Bible College*)

**B**RISTOL—the place that is hallowed by the memory of such faithful men of God as George Muller and John Wesley, who performed such marvellous feats in the service of the Master by prayer and preaching—is now resounding to the same gospel under the ministry of Principal George Jeffreys.

Shall we ever forget the first Sunday of the campaign? The breaking of bread service in the morning had the hush of heaven upon it as we worshipped our beloved Lord and Master.

The Principal depicted in his graphic way the Passover, and we saw the slain lamb on the table and then were led on to the Lord's Supper and saw the "silent ministers," the bread and the wine as emblems of the Lamb of God slain for us.

It was good to be there—yet were we there or transported elsewhere?

The hall was full for the evening meeting. Mr. Darragh gripped the people in his usual bright way, and got them all singing, whether they could or not. The hall rang with the chorus, "Isn't it grand to be a Christian?"

Then the Principal gave a message which seemed irresistible. Sixteen responded, a good Foursquare multiple.

The week-day meetings have been specially for the deepening of the spiritual life, when subjects were dealt with such as Sanctification and the Baptism of the Holy Spirit. The Principal expounded them in his own lucid, logical way. Questions were answered that had been perplexing thoughtful minds. Many believers who had got into a quagmire of difficulties or a fog of doubts found themselves on solid ground or in clear air again.

Instead of struggling on all through life thinking they must suppress or carry on a warfare with the "old man" they discover that he was crucified with Christ. What rest, peace and security it brings, and all because the Word says so—it is no mere theory or

questionable doctrine. Some who had passed through Bible colleges or who were versed in varied doctrines heard the teaching so clearly given that they were thrilled and enthralled by the masterly manner in which light was thrown on these subjects.

Remarks were heard, such as: "I had never seen that before," "I had never heard it put like that before—how simple, how clear."

"Deep teaching" indeed, yet we do not flounder about in it, but seem conveyed almost at once to a safe anchorage or a desired haven—"Blessed assurance"—truly that and all because of Calvary.

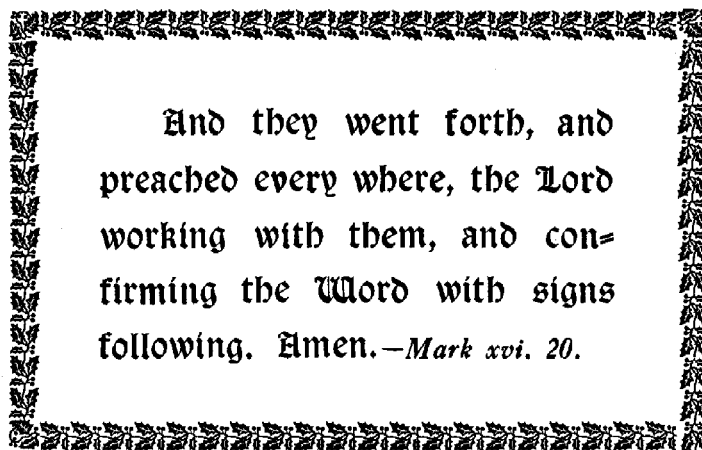
Can it be anything but direct when eternal life begins at the Cross and continues through the Resurrection to the Throne?

To say that night after night the hall full of people feasted on the Word is inadequate, for they came away not just feeling that they had enjoyed rich dainties, but that they had something to ponder over and to "mark, learn and inwardly digest."

These meetings led up to the great gatherings in

the Empire Theatre on Sunday, 24th November. The Christians, having been first revived, were ready to work to bring others in to hear the gospel. To that building many came who would not have felt at home in a church, and once there they found there was something more arresting and satisfying than any drama could be—choruses came through lips that were more accustomed to voice other kinds of songs or words, and when they heard of the Lord's second coming they realised that they were not ready and so when the appeal was made scores of hands went up to show that they wanted to enter the way of salvation.

There is more to follow and we believe that before this is read a great climax will have been reached by the meetings in the Drill Hall, that instead of being trained there for earthly warfare, many will have enlisted in the ranks of the King of kings.



"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—LUKE ii. 10, 11.

## Jesus Christ, Our Righteousness

By L. L. WIGHTMAN

**W**HEN we speak of a person being righteous, we usually think of one who clings to the path of holiness, who follows the road of goodness, who shuns the road of evil and sin. Speaking of a righteous God, we think along similar lines. But there is another kind of righteousness, one which left the road of holiness and plunged into the swamp of sin. To understand this level of righteousness we must understand the motive and necessity which caused such action.

In the swamp of sin was sinful man. Outside the swamp on the road of holiness was the sinless Son of God, the holy, righteous One. He plunged into the swamp of sin to save the sinner and re-establish within him an order of righteousness. He went to the depths to save the lost souls of men.

Often the question is asked, When God created man did He know man would sin? There seems but one answer to this question. In the light of God's attributes of foreknowledge and omniscience He must surely have known that man would sin. But God knew more than that; He knew the end from the beginning. He knew that His grace was greater than sin, that in His own nature He possessed resources of salvation greater than the power of sin to destroy. Where sin did abound, grace did much more abound.

Whatever may have been the righteousness possessed by our foreparents before they sinned, it could not be greater than the righteousness available for man to-day, for Jesus Christ is our Righteousness. That means we have a righteousness native to the nature of God Himself. And it is in the sacrifice of Jesus Christ for sinners that we see the righteousness of God at its highest and best, for here it is used on behalf of all others.

Let me illustrate. Two men walk the road of righteousness, one self-centred like the Pharisee who shunned contact with all that is evil. The other plunges to the aid of his fellow men.

Two Christians follow contrasting actions. One lives a separated life, living mostly unto himself lest he be contaminated. The other lives a separated life, yet goes to the aid of sinful men that he may call them apart to a similar life unto his own. One righteousness is negative; the other is positive and active.

So God's righteousness is positive and active on behalf of men, being clearly seen on Calvary's Cross. Jesus would redeem men from unrighteousness. But how can He do this? By redeeming them unto righteousness. But unto what righteousness? To Himself, for He is our Righteousness. Only in Jesus Christ can God be to us what He would be, and we can be to God what we should be. Jesus Christ is the meeting-place between God and man.

Let us see how this works. If the above statement is true, then the righteousness of Christ must work in two directions—toward God, and toward man. We read that Christ's righteousness is imputed to us, and that it is also imparted to us. One is no good without the other. The first is Godward, the second manward. The first is Christ's work for us before God; the second is Christ's work in us to make us righteous. Call them by

other names if you wish—justification and sanctification, the first imputed righteousness and the latter imparted righteousness.

Imputed righteousness. That means that God looked with favour upon Christ's work for us, that it was acceptable in His sight, and gave us a new standing before Him.

Imparted righteousness. That means the sacrifice of Christ has power to make us what He desires us to be, that the Spirit of Christ enters a man to change the whole trend of his life, to overcome that which is alien to God and to develop a Christian character in the person entered.

Thus we have the righteousness of Christ working for us and in us, that God may have His place with us, and that we may have our place with Him.

This presents to our view the possibility of a double victory as the result of Christ's sacrifice on Calvary's Cross. The victory would not be complete singly. Christ's sacrifice was a triumph in that it provided a standing for man in the sight of God. But the double victory comes when Christ's righteousness is made real in the lives of men, when they become partakers of His sacrificial spirit and nature and become co-labourers with Him in the salvation of others. It is through Jesus Christ that God reached men. And it is through redeemed individuals that Jesus Christ reaches men. "As My Father hath sent Me (into the world), even so send I you." For what purpose did the Father send Him? "The Son of Man is come to seek and to save that which was lost." That is Christ's purpose in imparting His righteousness in you, that you may be what He wants you to be, and that you may live and move in His sacrificial spirit for others.

The sacrifice of Christ would be of no avail if none took advantage of what it offers. A table loaded with food would not satisfy hunger if all refused to partake. The sacrifice of Christ was victorious in the sight of God in what it provided potentially; it is more victorious when sinners accept the provided redemption and make the potential actual.

And right there do you see where that which would lift man to higher heights also sends him to lower depths? When sinners refuse the sacrifice of Christ on their behalf, when they turn their backs upon Calvary's Cross, they take upon themselves additional guilt and depravity. When you stand in the presence of Jesus Christ as He dies on your behalf, when you view the Cross of Calvary upon which the Son of God hangs dead, then you either have more sin or less sin. You come away from that Cross without sin, leaving it on Jesus Christ, or you come away with more sin because you have rejected the sacrifice to the utmost on your behalf.

Is Jesus Christ your righteousness? He is to you either a savour of life unto life or death unto death.



## Classified Advertisements

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 8d. per insertion extra.

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

**NOTE.**—All advertisements for insertion in the New Year Number (published on the 27th December) must be received here not later than first post, Friday, December 20th.

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

**Bournemouth.**—Spend Christmas with Foursquare sisters in happy Christian atmosphere; excellent catering, every comfort; special Christmas terms 6/- day; recommended by Pastors and Christian workers. Miss D. Kent, Montreal, 7, Walpole Road, Boscombe. B2230

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

**Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

**Glossop.**—Visitors welcomed for long or short periods at the Elim Guest House; central heating and home comforts. House Party and Holiday Home Reunion at Christmas. Moderate terms. Apply, Pastor and Mrs. W. L. Taylor, "Beth Rapha," Glossop, Derbyshire.

**Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2231

**London.**—Christian greetings! Mrs. Barnwell offers to visitors and others, homely Christian fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; phone Mountview 7069. B2226

### SITUATIONS VACANT.

**Caretaker** wanted (full time) for Kensington Temple. Apply, Secretary, Kensington Park Road, W. 11. B2232

**Wanted**, useful help, one hour's work daily, in return for furnished room; small salary; daily or resident. Write Mrs. G., 24, Tower Road, St. Leonards-on-Sea. B2223

### SITUATIONS WANTED

**Widow** (37) desires post as companion-help; refined, domesticated; Christian; excellent references; any part of country. Apply, E. Gibbins, 43, Rectory Road, Blackpool. B2233

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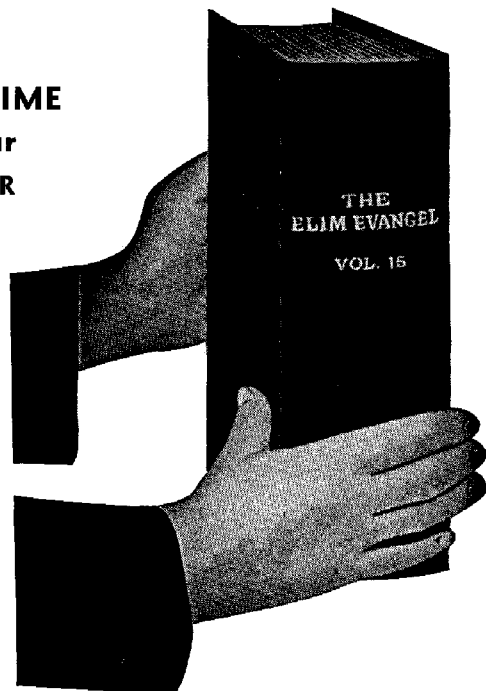
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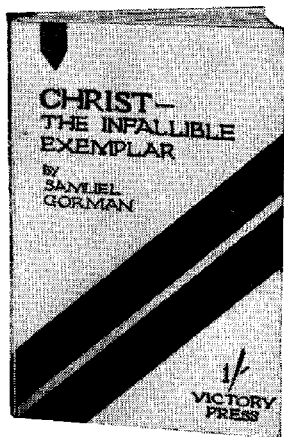
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