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

December 22ND 1939

SPECIAL CHRISTMAS NUMBER, 2D

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance,
20, Clarence Avenue, Clapham Park, London, S.W.4.

Vol. XX. December 22nd, 1939 No. 51.

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4 Coming Events 4

Readers are asked to pray for the special meetings announced on this page.

ABERDEEN. December 30—January 3. Elim Tabernacle, Marischal Street, New Year Convention. Speakers: Pastors T. H. Stevenson and S. Burke. Convener: Pastor W. H. Urch. Sunday, 11, 3, 6.30. Week-nights, 7.45.

BELFAST. December 24—26. Ulster Temple, Ravenhill Road. Annual Christmas Convention. Speakers include Pastors E. J. Phillips, W. G. Hathaway, and J. Payne. Sunday, 11.30, 7. Christmas Day, 11.30, 3.30, 7. Boxing Day, 11.30, 3.30, 7.

BIRMINGHAM. Elim Tabernacle, Graham Street. Christmas Convention. Speaker: Pastor P. N. Corry.

BIRMINGHAM. January 4—14. Simultaneously in Elim Tabernacle, Cardale Street, Blackheath and Victory Hall, Ethel Street, Langley Green. Bible Study Campaign by Pastor P. N. Corry.

BIRMINGHAM (Graham Street). December 24—28. Elim Tabernacle, Graham Street. Christmas Convention. Speaker: Pastor P. N. Corry. Convener: Pastor S. Gorman. Sunday, 11 and 6.30; Monday, 11; Tuesday, Wednesday and Thursday, 7.30.

BRIXTON. January 7. Elim Tabernacle, Wynne Road. Baptismal service, 6.30.

CROYDON. December 24. Elim Tabernacle, Stanley Road. Special Christmas Choral service conducted by Pastor D. B. Gray and the London Crusader Choir, 6.30 p.m. (Afternoon: Choir visits Wandsworth Prison).

EDINBURGH. December 30—January 2. Elim Tabernacle, Dean Street. New Year Convention. Speaker: Pastor P. N. Corry. Saturday, 7.30. Sunday, 11, 3, 6. Monday, 3, 7. Tuesday, 7.30.

ELIM WOODLANDS will be open to guests at Christmas time. So many families will be divided this Christmas, but there will still be an Elim family gathering at the Woodlands. Will you join the happy family there? Central heating, spiritual fellowship, special attractions. Apply to the Superintendent, Elim Woodlands, Clarence Avenue, Clapham Park, London, S.W.4.

GLASGOW. December 31—January 1. City Temple, corner of Bath and Elmbank Streets. New Year Convention. Speakers: Principal George Jeffreys and Revival Party. Convener: Pastor J. J. Morgan. Sunday, 11 and 6 (Watchnight at 11), Monday, 11, 3, and 6.30.

GREENOCK. December 30—January 3. Elim Tabernacle, Belville Street. New Year Convention. Speakers: Pastors J. Smith and S. J. Cooper. Convener: Pastor A. J. K. Magee.

NEATH. Commencing December 31st. Elim Church, Marshfield Road, Melyn, Neath. New Year Convention. Speakers include Pastors P. S. Brewster, W. J. Hilliard, W. H. Farrow, L. W. Green, J. Newman. Convener: Pastor F. A. Hodge. Sunday, 6.30 (Watchnight at 11). Weeknights at 7.

WATFORD. December 23—25. Elim Hall, Penn Road. Christmas Convention. Speaker: Pastor W. George. Convener: Evangelist H. Childs. Saturday, 7.30. Sunday 11, 6.30. Christmas Day, 7.

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The Elim Evangel

AND FOURSQUARE REVIVALIST



The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all 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. XX. - - - No. 51

DECEMBER 22nd, 1939

Price - - TWOPENCE



A Child is Born

By E. S. WILLIAMS

AT this season of the year we commemorate the coming of Him for whom wise men waited and peasants longed. Born to Bethlehem and its stable, to poverty and unesteem, unknown to the great and the proud, but well known in the world of blessedness and light, was a Babe, our heavenly Father's Son. In Him earth and heaven became united. Mary, the honoured virgin, became the mother. We do not understand the holy mystery, but with reverent hearts we bow to worship Him who is the brightness of the Father's glory and the express image of His person.

Born at Bethlehem, the Child was born to the workshop of labour. During thirty years He was known as the son of the carpenter. Thus His approval falls on honest toil. He is the Friend of toilers. He knows their weariness, their worries, and their wants. Tempted in all points like as we are, yet without sin, He is

ABLE TO SUCCOUR

those who are tempted. If this year's Christmas has not brought to you that for which you had hoped; if family needs and comforts are not met as you had desired, may His comfort and grace be yours!

To each of us life has its future. Many a thorn must pierce our hearts and make them bleed. Man is born unto trouble as the sparks fly upward. Before the innocent Babe of Bethlehem lay a life of sorrow. The wilderness with its loneliness and hunger, brought temptations wherein He was sorely tried. The captain enemy of man met Him there and sought His defeat, but from the temptations He came strong in grace and declared His message of sympathy and love. Were ever sweeter words than these which He had come to fulfil?—"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The Child had grown in stature and in favour with God and with men. He is now the Man Christ Jesus, the tried Man

upon whose shoulders government and authority had come. His message was that of

CHEER AND HOPE

for us. We need a Friend on whom we can fully lean. That friend is Jesus.

As glorious as His triumph was in the wilderness, tests still greater lay before Him—Gethsemane with its bloody sweat, the seeming unconcern of those whom He loved, and finally His betrayal into the hands of sinful men. In Gethsemane He took the bitter cup, filled to the full with the sorrows and sins of earth. The anguish which it brought to His loving heart only He can ever know. Who can measure the meaning of those words, "My soul is exceeding sorrowful even unto death"? Yet for our sake, in obedience to the will of the Father, He drank the cup to its bitter dregs. It was the cup that took Him to Calvary.

Born to suffer, His faithful heart surrendered its last beat upon the Cross. "It is finished," were His parting words. With Him all nature groaned. Such sorrows none other ever knew, sorrows all of which were vicarious. They were for others. All

THE RIGHTEOUS REQUIREMENTS

of the law were met in Him; and since He died, the Just for the unjust, God has become the justifier of all them that believe in Him. Upon the Cross He who was born at Bethlehem made a perfect atonement for the sins of all the world.

God is reconciled. The empty tomb, the ascended Lord, the Holy Spirit coming in power, all tell us that He who was born at Bethlehem is now our Great High Priest who is passed into the heavens. Let us worship Him this Christmas time, rejoice in Him, see Him sitting at the right hand of the Majesty on high. Let us lay hold of His loving sympathy. In that He hath suffered being tempted, He is able to succour them that are tempted. He is our friend, our Saviour, and our Advocate. Unto us a Child is born, unto us a Son is given—heaven's Gift of love to suffering and sorrowing earth.



“CALLED WONDERFUL”

By Pastor W. G. HATHAWAY

“His Name shall be called Wonderful.”—Isaiah ix. 6.



ONCE again Christmas is with us, and as we sit at our fireside, or worship with others in the house of God, our thoughts go back to that first Christmas day far away in Bethlehem. We are remembering at this season the birth of the most wonderful figure in the history of all the ages. The prophet Isaiah, putting the telescope of faith to his eye, and scanning the distant horizon with his prophetic vision, looked forward to the day of Christ, and saw the Incarnate One appearing as a Babe. With exultant note he exclaimed: “Unto us a child is born; unto us a Son is given . . . His Name shall be called Wonderful.”

Many titles have been given to the Saviour; the Lion of the Tribe of Judah, the Son of David, the Nazarene, the Man of Sorrows, the Son of Man, and many others, beside those enumerated by Isaiah. They are like many crowns on His sacred Head, many diadems. But of all the titles with which His brow is adorned, none is more comprehensive, more eloquent, than this: “Wonderful.” Its wonder is without beginning or ending, it stretches across the dispensations with its magic spell, grasping the Past, the Present, and the Future, and welding them together in

THE MYSTIC MAJESTY

of His wonderful personality. Wonderful God! Wonderful Man!

There are many aspects of this wonderful Christ which stretch in panoramic vision before our enchanted gaze. *Firstly, there is the Past.* Looking back to that blest natal day, we ask ourselves: “Was there ever such a birth as that which took place in the humble stable in Bethlehem?” Think of the stupendous array of supernatural signs, hovering like a halo around His birth. What a marvel was His Incarnation; born of the Holy Ghost, born of His virgin mother. What mysteries surround the sacred fact, the blending of His human nature, human life, and form, with that of the Eternal God Himself.

Then there was the Star, the heavenly torch that guided the Wise Men in the black night of unbelief and gloom which hung over their day and generation; there were the night-shepherds and their heaven-born vision of the angel messenger bearing the glad tidings; all the accompanying choirs of angels with their heavenly carol, for heaven was astir that morn with the joy of that wondrous birth. No home has ever rejoiced in the birth of a son as did the heavenly hosts on that natal day, and no birth has been beset with

such tragedy. Hunted was He from the moment of His birth, overshadowed by the sword of Herod, wet with the dripping blood of the massacre of the Innocents, and indicative of the rage of the hosts of hell against the heaven-sent Babe. Yet how full of promise was His advent. When we consider it in all its pathos and promise, we are bound to admit that His was a wonderful birth.

When you consider His life, you face the same wonderful phenomena. Where in all

THE ANNALS OF HISTORY

will you find such a life as His? Of Him they said: “Never man spake as this Man.” His wisdom, displayed in the Temple in the presence of the doctors when at the tender age of twelve, was an eloquent portent of the gracious words that later proceeded out of His mouth. His spotless purity, His compassion, His unflinching understanding of the human heart, His temptation in the wilderness, all speak to us in vibrant tone of His Divinity, His Deity.

And what of those three years of His public ministry? Search through the world, from the day of Adam to the present time, and never will you find so short a ministry, yet withal so full of the dynamic of Divine action. What a gathering it would be could all those sick and maimed, halt and blind, deaf and dumb, and those possessed with spirits, to say nothing of the widow’s son from Nain, and Jairus’s daughter, and friend Lazarus, be brought together to tell of His mighty works, yes, His wonderful works! They would all bear witness to Isaiah’s claim, and say: “Yes, He is Wonderful.”

But what of His death? That, too, is beyond the power of pen to picture. A death so human, yet so Divine; so tragic, yet so noble; so humble, yet so majestic; so sorrowful, and yet so joyous. A King enthroned, not on a jewelled dais, but on a Cross; wearing a crown, but of thorns; within sight and sound of a kingly city, yet outside its walls on a lonely hillside. Innocent, yet condemned for our sakes. Guiltless, yet bearing our guilt. A broken form, a marred visage; a Lamb for the sacrificial slaughter; yes, but a priest in His own right, offering a sacrifice well-pleasing to God; making

ATONEMENT FOR A LOST RACE.

Listen as He prays for His crucifiers; as He cries out in the agony of that great midday black-out, as

the sun in the heavens hid his face in the shame of that tragic sight. Hear the thunder of the rending rocks as they tremble in His presence; feel the tremor of the earth itself as it shudders at the horror and awfulness of the tragedy of man's sin. See the graves opening, the veil of the Temple rent before the bewildered gaze of the Jewish priests, the overwhelming sorrow of the disciples at the loss of their Master. Lead on through that night of sorrow to the transcendent glory of the Easter morning, when death in terror fled before the awakening of the Lord of Life. As we think of these things, what more can we do but echo from our hearts—yes, *our* hearts which have gladly accepted Him as our Lord and Master—the saying of Isaiah: "He is Wonderful!"

Then *secondly, there is the Present*. All the wonders of His birth, His life, His death, cannot take the smallest fraction from the majesty of His Person to-day. He is the same yesterday, and to-day, and for ever. Two thousand years, almost, have rolled on since He ascended into heaven, but time has not changed the wonder of his love. There is no lover like Jesus. He pardons the sinner, and when we deserve least of His love, we receive most from Him, for His love is changeless and Divine. He who prayed for His crucifiers, and pardoned rejecting Israel, pleads to-day with the heart of man, "O why will you die?" To those who are His, has not the hymn-writer truly said.

And what to those that find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but His loved ones know.

His power, too, is as changeless as His love. The power that made humble fishermen mighty preachers, that turned a persecutor into the great Apostle, that

INSPIRED THE MARTYRS

to die for this Nazarene, is still in evidence to-day, transforming and regenerating men and women; healing the sick as in the days of yore, and baptising with the same Holy Spirit, men and women whose lives are laid at His feet. Ask them what they think of Christ and they will tell you that the more they know of Him the more marvellous He becomes. They too will say: "He is Wonderful."

Then, *thirdly, there is the Future*. This Saviour is coming again; coming back to the world that rejected Him. One day, any day now, perhaps to-day, He will come. The heavens will burst asunder and He will appear. The archangels' trump will sound, there will be the shout of the triumphant descent, and, accompanied by the heavenly carollers that announced His birth, He will come again. Think of the wonder of that coming. The soul-thrilling rapture of that momentous and momentary change that will be wrought in tens of thousands of believers simultaneously in every continent and island over the inhabited globe. Think of the meeting of loved ones who will rise in that joyous resurrection, and then, the rapturous joy of seeing Christ face to face.

What a shock, too, it will be to those who have ignored His claims. The sceptic will be speechless, the modernist mute, before that awful revelation of

His glory. Every atheist will drop his atheism as his eyes meet the fiery gaze of the Son of God. The blasphemer and all that oppose God will wither before the breath of His mouth. He will come in power and in glory. He will

SET UP HIS KINGDOM,

the kingdom that will never end. His enemies will become His footstool. The great deceiver of mankind will be bound, and the righteous reign begin. The horrors of aggression, the weak sacrificed for the strong, will have ended for ever. All the mechanised madness of modern warfare will fade out for ever before His peaceful presence.

Then, when the thousand years of that wonderful reign shall have ended, and all the earth is restored to its Edenic state once more, and heaven and earth are blended in one glad harmony, He will still be the Wonderful One. In the glory of heaven He will be the centre of the worshipping heavenly hosts. All the eyes of the ransomed throng will be upon Him, the Lamb in the midst of the throne. And, still bearing the marks of His earthly passion, He will be the Wonder of that City of Wonders, and we, whose sins have been washed away in that precious fountain of His blood, shall spend eternity exploring the wonders of this kingly Saviour.

Like a diamond with its many facets, each with its scintillating light, so shall we, as we gaze upon Him, catch from the many wonders of His own glorious Person the light of His glory. And He, whose Name is "called Wonderful," will throughout the countless millenniums of the future be the *Wonder of the Ages—the Wonderful One*.

Not Looking for Another

Matthew xi. 3.

By E. J. MORGAN

Art Thou He, the promised King?
The One of whom the prophets sing?
The One for whom the wise men trod
Long, weary miles to find a God?
The One who came from God to man
To bring to us salvation's plan—
Or, shall we look beyond Thee here;
Go back again to doubt and fear,
To wait, and long, and pray each day
For One whose coming lights the way?
Art Thou the One, the promised One,
Or is another yet to come?

Ah, when we see Thy wonders here,
And hear Thee speak in tones so clear;
And see the lame man as he leaps,
And hear the dumb man as he speaks,
And watch the blind receive his sight,
And see the leper clean and bright,
And see Thee in the midst of them
Who are the poor, oppressed, condemned—
Ah, no! We need not wait, but sing
And herald Thee our Christ, our King.



The King of the Jews

By Pastor J. C. CARISS (*Elim Church, Lincoln*)

Where is He that is born King of the Jews? —Matthew ii. 2.

IT is with relief that we turn from the strife of the world and enter again the lowly Bethlehem stable. As we kneel and worship there with wise men from the mystic East, and shepherds from Judea's hills, the mantle of peace envelops us. Not that this dwelling of beasts is any different from others of its kind. The rude stalls which furnish it may be seen in every other hamlet in the land; but there is a Presence here that makes its straw-strewn floor the holiest of ground. Here lies the heavenly Babe, the King of Glory, God Incarnate. "But why," we ask, "does such a Babe repose in such a lowly place? Would not Herod's palace be more fitting a habitation for Christ the King?" According to earth's standards it would be, but God's ways are not our ways. To save the poorest, the King must identify Himself with the poorest; and in any case, there was no room for Him in the inns to-day have no room for Christ—not to mention the mansion of the murderous Herod. Pathetic, yet nevertheless true, that men had no place to offer Him who left the resplendent glories of heaven to dwell amongst them. Even more sad that

THEY HAVE NO PLACE

for Him to-day.

Many probably at this very time are trying hard to reconcile the advent of the Prince of Peace with the present state of the world. They are in danger of growing bitter and condemning His coming as futile, His message as a failure. Actually it is not Jesus Christ but the world which has failed—failed to open its doors to receive Him who offers it that peace for which it sighs. It is a case of blaming the physician for failing to cure while refusing to take his medicine. That universal peace would come if mankind at large received Him is revealed by the fact that when an individual opens his heart to Him, the turmoil of personal life is changed to calm. When will men learn that in turning their back on Christ they turn their back on true happiness both in this world and the world to come? The world has paid in blood the price of her rejection of the King, and yet she still rejects Him. It would be well for her if she realised Christ's unquestionable right to reign, Christ's wonderful fitness to reign, and the fact that He finally will reign. We too, who are His followers, may obtain profit by pondering these great truths.

Christ's unquestionable right to reign is a fact so patent that only the wilfully blind can overlook it. He was born a King. Not that His forefathers had won a throne by bloody conquest, but because He was "the Son of David," to whom and to whose children God gave the sceptre.

It is wonderful to notice how God overruled the circumstances surrounding His Son's birth so that His legal descent should be placed beyond dispute. Mary lived at Nazareth in Galilee, and the probability was that the birth should take place there; in fact unless absolutely compelled, she would not be likely to undertake a long and trying journey into Judæa. But it happened that about this time Herod offended Cæsar. So angry was Augustus that though Herod sought to make amends for himself, the Emperor refused to be satisfied until he had shown his displeasure by ordering a census of the Jews in readiness for a contemplated taxation, which, however, did not take place until some ten years later. By this decree Mary and Joseph were compelled to go for registration to Bethlehem, the city of David, to whose posterity they belonged. Here, as Micah foretold (Micah v. 2), the Babe was born, and the official stamp of Rome affixed to the pedigree of "the Son of David." To Christ the world owes its existence (Heb. i. 10; John i. 3, etc.). To Him, therefore belongs its throne. It is His by creative right. Heaven gladly acknowledges that right. It would be heaven on earth if earth would do the same.

Let us further notice, *Christ's wonderful fitness to be King*. Where could we find a more desirable king than He? The universe contains none greater, and yet

NONE MORE LOWLY.

Great commanders have often won the hearts of their followers by sharing their hardships as if they belonged to the lowest rank. By accepting the manger for His birthplace, Christ tasted the privations of the poor, and at the same time extended a gracious invitation to them to come to Him. During His sojourn amongst us men, this King of men shared our sorrows, entered into our struggles, and suffered more intensely than any other man has ever suffered. Where is the soul so mean as not to be moved before such majesty and yet such condescension as Christ reveals?

That *Christ will finally reign* is the conviction of all true believers. Though "He came to His own and His own received Him not," He never renounced His claim to be their King. With the shadow of the Cross hanging over Him, He re-affirmed it. "Art Thou a king then?" Pilate asked Him. "To this end was I born and for this cause came I into the world," replied Christ with majestic confidence. Pilate was deeply impressed as his question to the multitude, "Shall I crucify your King?" reveals. The superscription he placed upon the cross suggests that he grasped the truth, though not the whole truth, for Christ's right is to reign over all men and not Jews

only. That He will thus reign the Scriptures plainly teach. We pray for this when we say, "Thy kingdom come, Thy will be done on earth as it is in heaven." How will the kingdom come? The Bible tells us that this world's civilisation is rotten at its foundations. It must be destroyed. At Armageddon

CHRIST WILL DESTROY IT.

Descending again to earth, He will cause all men to submit to Him. Wickedness which has triumphed so long, shall then be bound, and righteousness shall everywhere flourish, and the earth which rejected His message of love will know His rule of iron. The Christian will have a glorious share in this kingdom. When the words of Paul to the Thessalonian Church (I. Thess. iv. 13-18) are fulfilled all true believers will have part in the "first resurrection." Of these the

Scripture says, "They shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. xx. 6).

Just as when the angelic hosts announced the birth of Christ at Bethlehem, a godly remnant was expecting Him, so to-day, there are those (Thank God, we are amongst them), who are convinced that the present gloom is the darkest hour before He comes again. The dawn of the Kingdom they believe is not far distant.

Now, as the Christmas bells are chiming, let us ask ourselves, "Are we sure that we have surrendered our life to Christ, that we shall have part with Him when He comes into His kingdom?" If not, let us make sure by accepting Him this very day as our Saviour and our King. If we have already had this happy assurance, let us worship at His feet with deeper gratitude than ever before.

The Incomparable Christ

HE came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became Son of man that we might become sons of God. He came from heaven, where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade. They never 'phone the doctor for *there* no one is ever sick. No undertakers and no graveyards for no one ever dies—no one is ever buried.

He was born contrary to the laws of nature, lived in poverty, reared in obscurity; only once crossed the boundary of the land in childhood. He had no wealth nor influence, and had neither training nor education. His relatives were inconspicuous and unimportant.

In infancy He startled a king; in boyhood He puzzled the doctors; in manhood ruled the course of Nature. He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. He never practised medicine, and yet He healed more broken hearts than the doctors broken bodies.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have under His orders, made rebels stack arms or surrender without a shot being fired.

He is the Star of Astronomy, the Rock of Geology, the Harmoniser of all discords and the Healer of all diseases. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sakes He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised the lake in another's boat. He rode on another man's ass. He was buried

in another man's tomb. All failed but He never. The ever perfect One—He is the Chief among ten thousand. He is altogether lovely.—*Sel.*

ANONYMOUS GIFTS

We say "thank you" in His Name to those who have so kindly sent the following anonymous gifts:

Foreign Missionary Fund: Southampton (M.S.), £2; Greenock sister, 10/-; Dundee members (per Pastor Hawkins), £1; two Lurgan members, £1 10/-; Croydon (per Pastor J. Smith) (designated), 10/-; two Dundee sisters (designated), £1 5/-; Birmingham, Graham St. member (designated), £5.

Debt Fund: Kirkcaldy sister, £1; Wimbledon, £1.

Literature for H.M. Forces: Neasden, 6/6.

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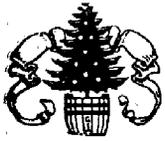
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IF—

If I had not come.—John xv. 22.



THE mind shudders, the heart sickens, the sky becomes black as midnight. Down the long avenues of Time comes the despairing wail of the ages. If Christ had not come! God in heaven, what do I see? Draw the blinds in the house of life to keep out the sun. Close your eyes that you may not see the vision of a lost humanity, try to forget a race without God and without hope in the world, a race descended below the level of the brute creation that rends each other tooth and claw, a race lost to every impulse of decency, purity, honour, kindness, love and truth—a race that knows only the law of the jungle and the survival of the fittest. If Christ had not come! Shut your ears lest they hear the dreadful cry of little children, multitudes and multitudes of them born into a world that knows only the doctrines of hell, little children who can never have a chance, who will never hear of Christmas, whose lips will never lisp a Christmas hymn, and whose ears will never hear the sweetest story in the world. Will that ghostly procession never stop? On and on and on it goes. The ghostly children of all ages whose childish lips for ever moan, and whose lives are doomed to nothing but woe. If Christ had not come! I see Moloch crowned king of all the world. Death, ruin and desolation are everywhere. I see a world filled with hate, a world unrelieved by one gleam of love and of kindness, a world of endless warfare in which man preys desperately upon his fellow man until humanity has wiped itself from the face of the earth. If Christ had not come! O God! I see the baleful vision of a world where the songs are all songs of hate, a weary, desperate, horrible world of mechanised human beings

beating out their lives without hope, rushing on to their doom and an endless night.

If Christ had not come! The grave is dumb, the skies are black with the wrath of God, the horrible, loathsome trail of the serpent is everywhere, the wail of a desperate humanity fills the ears, the Devil and all hell rejoices, and the heart is crushed beneath the unutterable woe of mankind.

If Christ had not come! Perish the thought. Shut out the vision, open the shutters, draw up the blinds and let the sunshine in. Christ has come. There is light, and laughter, joy and peace in the hearts of multitudes of men and women that He has placed there. The music of celestial harmonies fills their souls. They have drunk deep of the river of God that became manifested at Bethlehem, and at last, flowing out of an empty tomb, encircles the world. Christ has come and brought life and immortality to light through the gospel. Peace and goodwill was the song that heralded His birth among men. It is true that not yet are all things put under Him, but the days are surely hastening on by prophet bards foretold, when He shall establish righteousness in the earth and set His peace in the utmost confines of the world. Come to Bethlehem to-day “ye hearts that are harried with care.” Come to Bethlehem to-day, ye men and women bowed down beneath your load of sin. See there the Babe who was born to be the Saviour of mankind, your Saviour as well as mine, and of all who will trust Him. Come to Bethlehem ye nations of the earth that seek in vain for peace in the councils and pacts of men. Come and behold Him born King of kings and Lord of lords, the Desire of all nations and Prince of Peace.



Conducted by Pastor DAVID A. VANSTONE

CHRISTMAS PRESENTS

Hurrah! Here it comes again! Season of gladness, parties, and rollicking good fun. Even if we are away from home, or Bill is in the Navy, or away in France, no good is done by being glum, so we're going to enjoy ourselves to the full. Up with the holly and mistletoe! Hang around the decorations, the coloured lights, and the tinsel chains, and all be blithe and bonny!

Oh my! I wonder what Christmas will bring? Do you think it will be a doll's house or skates; or a model aeroplane (Spitfire, please!), or maybe a doll with long lashes and closing eyes, or a chemical set, or even a model railway? Whew! How excited we shall be on Christmas Eve, and how early in the morning we shall be creeping to the foot of the bed to inspect the stocking (or do you put up a pillow-case?). There's no doubt about it, Christmas is one of the very best seasons of the year. Make the most of it and never become too “grown-up” to be thrilled with it.

Well, whatever you are lucky enough to get, I think it's the presents that cost the giver most (not in money; for some have more of this than others) which are really of the most value.

And of course we shall miss three-quarters of the fun of Christmas if we don't give presents to others. Even if we can't afford anything very super, our friends will know that our gifts have meant some sacrifice of pocket-money and they will be glad to know of the love behind the gift.

Then, too, we shall think of those who are less fortunate than we. The family down the road, whose father has been out of work for months, or the little evacuee boy next door, whose parents cannot afford to come and see him. Do for such just what you would do for the Lord Jesus if He were a boy in like case.

Perhaps you have a nice toy you could spare; something you would be sorry to lose, but which would make someone else very happy. Of course you won't give an old doll you cannot use yourself because there's a hole in her back and the sawdust keeps dribbling out; but you'll send something useful, and polish it nicely before you pack it. “Inasmuch as ye have done it unto the least of these,” said our Master, “ye have done it unto Me.”

And why all this giving? (a) To show our gladness at God's gift of His only Son to save us and (b) because it's Someone's birthday. Quaint business giving each other presents on Someone Else's birthday, isn't it? Splendid idea though if you don't miss out the Someone Else. Well, what can we give to Him, so high and holy? “My son,” says He, “give Me thine heart.” And it lies in your power to make His heart glad on Christmas Day by responding to His loving invitation. Remember this, won't you?

Well, cherio! Lots of fun—not too many mince pies—and Jesus first in everything! Your

BIG BROTHER DAVID.

FAMILY ALTAR



The Scripture Union Daily Portion. Meditations by Pastor H. BURTON-HAYNES

Sunday, December 24th. Psalm cxliv. 1-15.

"It is He that giveth salvation unto kings" (v. 10).

It is well to remember, especially in these days of stress and strain, that the Lord God Omnipotent reigneth in the affairs of mankind. The Most High is the Ruler among nations, and kings and dictators are raised up or put down according to the decree of the Almighty. What a tremendous fact this is! If only the rulers of the earth could be brought to realise this, then, instead of trusting the sagacity of their own councils or relying upon the strength of their own arm, they would humble themselves before the Lord their King, seeking His blessing and favour.

PRAYER TOPIC:

That this war-stricken world may pause to contemplate the Advent of the Prince of Peace.

Monday, December 25th. Matthew i. 18-25.

"They shall call His name Emmanuel . . . God with us" (verse 23).

The Old Testament is a glorious unfolding of Jehovah, the first Person of the blessed Trinity, and the central truth of this stupendous revelation can be summed up in the words—*God for us*. The Gospels present the second Person, the Lord Jesus Christ, moving among men in all the grace and dignity of His spotless Manhood, and as we contemplate Him we recall the name given to Him at His birth—Emmanuel, *God with us*. The Acts and Epistles manifest the powerful operations of the Holy Ghost, the third Person of the Godhead who comes to indwell the Church, the body of Christ, declares this comforting truth—*God in us*. God in all His infinite resources *for, with, and in us*.

PRAYER TOPIC:

That God's people everywhere may be filled with a spirit of worship and love to the Christ of Bethlehem and Calvary.

Tuesday, December 26th. Psalm cxlv. 1-21.

"I will extol Thee, my God, O king. . . . Every day will I bless Thee" (vv. 1 and 2).

The majesty of God called forth from the heart of king David royal praise and princely adoration. As a king, David received daily homage from his subjects, and the sweet singer of Israel, a subject of the King of Kings and Lord of Lords, considered that daily homage was His due. Whatever the character of the day, or whatever transpires during that day, let me be found eagerly waiting to offer my heavenly Liege the "gold of obedience, the incense of lowliness, truth in

its beauty, and love in its tenderness." These are the tributes becoming such a King.

PRAYER TOPIC:

For Holy Ghost power and blessing to be manifest in all our Christmas Conventions.

Wednesday, December 27th. Psalm cxlvi. 1-10.

"The Lord relieveth the fatherless and widow" (verse 9).

The need of the orphan and widow excite the tender compassion of God. The Mosaic Law, stern though it was in many respects, was relieved by its generous provision for the destitute. When a family is bereft of its father, the children may with confidence put their trust in their heavenly Father who will not fail to act as their Counsellor, Protector, and Friend. When the husband is removed the godly widow may cast herself upon her Maker, for experience has proved the veracity of God's promises in the lives of the poor and needy.

PRAYER TOPIC:

That Mr. and Mrs. Nosworthy, now commencing their work in Congo, may speedily acquire the language.

Thursday, December 28th. Psalm cxlvii. 1-20.

"He healeth the broken in heart, and bindeth up their wounds" (verse 3).

The psalmist bursts into song as he silently muses upon the Lord who not only restores the broken walls of Jerusalem, but tenderly binds up broken hearts with the ointment of Divine grace and the soft bandage of love. Possibly, in our rebellious waywardness, we have regarded God as our antagonist, ruthless in His administration, relentless in His judgments. But here we learn our mistake. In Christ God has revealed Himself as our leal-hearted Friend and Physician who has no equal in the knowledge of the human heart.

PRAYER TOPIC:

For success to crown the efforts of those who seek to win for Christ the men serving in His Majesty's forces.

Friday, December 29th. Psalm cxlviii. 1-14.

"Let them praise the name of the Lord; for He commanded, and they were created" (verse 5).

If the sweeping stretches of earth and sky were capable of speech; if the vast reaches of unpeopled space could break the silence; if the flashing, dancing beams of sunshine and the silvery rays of the moon were able to express in words the joy and peace they exhale; if the azure heavens, scintillating with myriads of starry diamonds, veiled by morning mist, or marked by fleecy clouds, could burst

forth into singing; if mother earth adorned in her wintry mantle of snowy ermine, or clothed in her summery dress of flowing green could voice her gaiety; an anthem of praise would ascend and greet the ear of the Creator. Oh let us, His children, who are endowed with the gift of speech, employ our tongues in the magnification of our Redeemer.

PRAYER TOPIC:

That Christians everywhere may humbly seek God's face for revival.

Saturday, December 30th. Psalm cxlix. 1-9.

"For the Lord taketh pleasure in His people" (verse 4).

What amazing condescension on the part of Jehovah to stoop to men of low degree and lift them into fellowship with Himself. He longs for our company; He is gladdened by the sound of our voice whether it be uplifted in praise or petition; He loves to be invited to our feasts, beautifying them with His holy presence; He is the first caller at the house of mourning with an expression of sympathy that is always felt. Dare we slight such a Friend? Can we disregard such a friendship? Help me, O Lord, to reciprocate Thy love by such a surrender of myself as will give Thee lasting pleasure.

PRAYER TOPIC:

Thanksgiving to God for the many souls brought to Christ during the past year.

Helpful Illustrations for Christian Workers

Nobody Cares for My Soul

I walked down the street with him, and put to him the invariable question, "Are you a Christian?" He said, "No, sir, I am not." Then I used every scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate, I said to him, "Are your father and mother alive?" "Both alive," said he. "Is your father a Christian?" "Don't know; he has been a steward in the church for several years." "Is your mother a Christian?" "Don't know; she has been superintendent of the Sabbath school of the same church for some time." "Have you a sister?" "Yes, sir." "Is she a Christian?" "Don't know; she has the Primary Department in the Sabbath school." "Do your father and mother ever ask the blessing at the table?" "No, sir." "Did your father, mother, or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?" I could not answer such an argument.

It is six years this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?"

Can anyone of ours say that we do not care for his soul? May God save us from the crime of unconcern.—Billy Sunday.

THE unveiling of God! No clearer definition of the Incarnation could be forthcoming than this, for Bethlehem witnessed the manifestation of God in human form. Here we come at the very heart of the manger birth. Whilst this is no new conception of Bethlehem's birth, yet it must ever remain the most profound of all interpretations given to this glorious event. Never before had Jehovah given such a perfect and comprehensive unfolding of Himself to the world. In the past God had been seen "through a glass darkly": through the dim mirror of type and symbol He had spoken to His chosen people, but the vision was to grow clear and full in Christ. The sun of the Divine revelation was to rise to meridian splendour in the Person of the lowly Man of Galilee.

At Bethlehem we behold God stepping out of Eternity into the arena of time in visible form: the Invisible and Eternal translating Himself into terms that are within the scope of human comprehension. God giving utterance to His creative and redemptive thought. The Only Begotten of the Father being made flesh—created in the likeness of man, that man might come within the compass of the

DIVINE MERCY AND GRACE.

"God was in Christ" is the inspired declaration of the Divine Word, and "in Christ" not only for the purpose of revelation, but also for that of redemption. Hereby to release that blessed stream of salvation which was destined to reach floodtide fulness at Calvary's Cross—that Cross which, through the centuries, had been the focal point of prophetic vision, and was henceforth to become the centre of Christian attraction, and the fulcrum by which God was to lift a fallen creation into fellowship with Himself.

Little did the world of that period realise the splendid import of what was transpiring in that Judæan inn. Bethlehem had no magnificent meaning for the mind of that age. It was simply one of many births which at that time attracted little or no attention.

Bethlehem reveals God's intense desire and determination to express and impart Himself; to bring Himself within redemptive reach and range of mankind. It was God's greatest peace offer to a race of rebels, and constitutes a challenge which man ignores at his peril.

This humbling, emptying act of Christ is the most wonderful proof of how far God was prepared to go in His purpose to redeem. To no greater lengths could the Father go in His appeal to the prodigal race which He sought to save. Oh the inestimable value of this far-reaching act of atonement! The unutterable wonder of this

SUPREMELY SUFFICIENT SACRIFICE!

The unfathomable grace manifest in this transcendent surrender of the Divine Lamb!

The human reaction to this unveiling of God provides a striking commentary on the blindness of the human heart. When Christ came there was no spiritual apprehension of His true identity or sympathetic understanding of the purpose of His advent. Men barricaded themselves behind their walls of unbelief. How vividly descriptive are Isaiah's prophetic words in their relation to Christ: "He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him." The world's estimate of the

The Unveiling of God

By Pastor E. C. W. BOULTON

"God was manifest in the flesh"
I. Timothy iii. 16.

God-Man finds revealing expression in its determination to crucify Him. Calvary represents Satan's supreme effort to extinguish the Light which, in Christ, flung its healing beams athwart the world's ruin and woe.

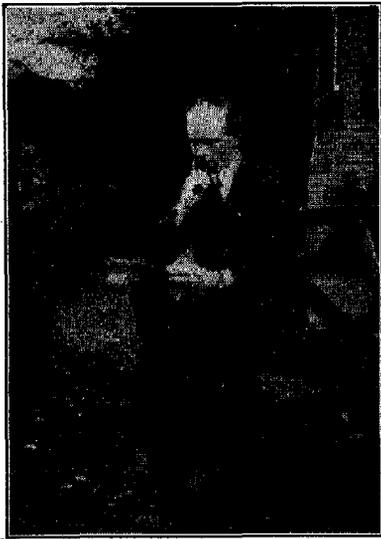
We do not misunderstand the Birth of Bethlehem when we speak of it as the great redemptive Birth. For surely this is what invests the manger scene with its unique splendour. Not the angels' song, and the dazzling glory of those Eastern plains, but the wonder of redeeming grace and love, piercing its way into a forlorn world via the Manger and the Cross—this it is that holds us for ever enthralled. The swaddling bands, the shining stars, and the seraphic song are only the prelude to the great act of Atonement which was to be accomplished outside the city wall.

We must be profoundly impressed by the fact that in the Incarnation God took hold of one of life's most common yet

MOST SACRED RELATIONSHIPS,

and made it the channel through which He chose to bestow Himself upon a needy world. He came into the world in a way which at once and for ever related Him to the human family. Thus He identified Himself with and allied Himself to the whole human race. There was nothing remote in the manner of His advent. In this wonderful birth He was "made nigh" to those whom He sought to make one with the Father.

From this aspect of the Divine unveiling we may be reminded that all God's greatest revelations and bestowals of Himself have reached mankind through the ordinary channel of human relationship. Again and again down the ages God had been pleased through the medium of sanctified fellowship



Unveiled

*Unveiled is the Heart of God
In Jesus, the Son of Man,
The Manger and Cross reveal
The Father's redemptive plan.*

*Unveiled is the Love of God
In Bethlehem's Virgin Birth,
The Word that was clothed in flesh,
Salvation to bring to earth.*

*Unveiled is the Mind of God
In Christ, the Incarnate Word,
Who came from the Father's throne,
The Voice Divine to make heard.*

*Unveiled is the Beauty of God
In Jesus the Spotless One,
The Lamb unresisting, meek—
Till triumph be finally won!*

*Unveiled is the Grace Divine
In Him who the winepress trod,
Who poured out His soul unto death,
Was smitten, stricken of God.*

*Unveiled in these temples of clay
Henceforth may Thy glory be,
That others may find their Source
Of strength and beauty in Thee.*

—E.C.W.B.

and friendship to manifest Himself to the world. He takes up the "things that are not," making them the base for His beneficent operations on earth. Through such human media He graciously outpours His power and His love.

Bethlehem most surely speaks to us of the abolition of all barriers 'twixt man and man, as well as between God and man. It means no less than this, that all racial distinctions are merged in the glorious relationship of divine sonship. He hath, by this great act of condescension, made of one blood all nations who acknowledge His Leadership and Lordship. In Christ there is no longer the old aggravating lines of demarcation; these frontiers are gone, and one blessed Empire of Love is established in the hearts of all who truly

OWN HIS SOVEREIGNTY.

The Apostle enunciates this great truth when he says, "there is neither Jew nor Greek, there is neither bond nor free . . . in Christ Jesus." Let us not seek to hold on to that which the Gospel declares is, in the purpose of God, a relationship of the past. Let us rather glory that through Him we are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

When that symbolic act took place in the Temple at the time of Christ's death, and the veil was rent in twain, God thus signified that the age of separation was past for ever. All the limitations and prohibitions which the Levitical veil symbolised were done away. God was no longer to be veiled in types and shadows, for the time of His unveiling had come, and He who was the exact expression and outshining of the Divine glory had appeared; the Living Word had come forth from the bosom of the Father to display the beauty and wonder of His character.

Oh, the unspeakable and incomparable glory of that manger birth! The incomprehensible condescension which made such an advent possible! The amazing wonder of this voluntary humiliation and limitation of God in Christ! Before such stupendous grace we stand awed and amazed. It is utterly beyond the power of man's mind to measure.

"God . . . manifest!" In the blaze of this pregnant conception of the Nativity we can humbly take our place alongside

THOSE ADORING SHEPHERDS

on Bethlehem's plains, and join them in their joyous yet reverent worship. To us, as to them is given the honour of paying homage to the One who came along the path of self-renouncing love to the throne of a redeemed creation.

"God was manifest!" But may we not change the tense of this word, and say, "God is manifest"? Manifest in the fellowship and worship of His redeemed followers! Manifest in that new creation company who are described as "His Body." "We have *this treasure* in earthen vessels" cries the Apostle. And again, "Christ in you the hope of glory," he adds. Blessed revelation of the transcending purpose of God in this dispensation. And, not only in this dispensation, but also in the ages to come, is this glorious unveiling of the Eternal One to take place in His Church, Not yet do we realise the full glory of that marvellous unveiling which is to take place when Christ appears.

And so, though at this time our joy must needs be mingled with sorrow, let us look through the thick war-clouds, and see in the Christ of the lowly manger the earnest of that hour when earth's travail shall cease, and God's endless day shall dawn.



WE extend to all readers of the *Elim Evangel* our best wishes and prayers for a very happy Christmas, brimful of the blessings which Christ alone can bring. While war reigns without, may the peace of God reign within. As cares, perplexities, and difficulties increase while the months of war drag on, so may our confidence in God and our sense of dependence on Him likewise increase. While opportunities for witnessing for Christ multiply, so may our zeal in His service. And as the world grows weary of war, let our fervent prayers be redoubled that soon the kingdoms of this world may become the kingdom of our Lord and of His Christ, and the return of Him who is the Saviour of men may usher in universal peace.



JESUS CHRIST was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodging was a cattle pen, but a star drew distinguished visitants from afar to do Him homage.

His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for 5,000 and have bread and fish to spare. He walked on no beautiful carpets, but He trod on the waters and they supported Him.

His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honoured Him; sinners alone rejected Him.

Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim His dust.

Three years He preached His Gospel. He wrote no book, built no church, had no money at the back of Him. After 1,900 years, He is the one central character of human history, the perpetual theme of all preaching, the pivot around which the events of the age revolve, the only Redeemer of the human race.

Was it merely the son of Mary who crossed the world's horizon nineteen hundred years ago? Was it merely human blood that was spilled on Calvary's hill for the redemption of sinners and which has worked such wonders in men and nations through the centuries?

What thinking man can keep from exclaiming: "My Lord and my God!"



Will readers please note that our temporary offices at Glossop have been closed, and that correspondence for all Headquarters departments should now be addressed to 20, Clarence Avenue, Clapham Park, London, S.W.4.

1940 ELIM EVANGEL

You must not miss these new features:

Witnessing for Christ. A series of articles, introduced by Pastor P. N. Corry, for the purpose of encouraging by teaching as well as testimony a virile witness for Christ.

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The Jezebel of Thyatira. Pastor Samuel Gorman disproves in a convincing manner some of the fallacies taught by the Church of Rome.

The Second Epistle to the Thessalonians. Another helpful Bible Study series, together with chart, by Pastor Frederick G. Cloke.

Men Who Pressed On. A journalist, Mr. Carl F. H. Henry, depicts the conquest of some heroes of faith.

How far is Bethlehem?

Once again the Christmas season,
Finds our hearts in eager quest.
Tired of all the world may offer,
We would find a deeper rest.
Bethlehem, the prophets tell us,
Is the birthplace of God's Son,
If we find Him and receive Him,
Then eternal rest is found.

We would seek His lowly manger
There our choicest gifts to bring.
We would worship in the stable
Now the throne room of a King.
Must we climb the hills of Judah?
Must we cross the desert sand,
Ere we find the holy Christ Child,
Or beside His manger stand?

Bethlehem is very near us,
And the manger is not far.
Do not wait angelic singing
Nor the guidance of a star.
Open wide your heart in giving
To the soul whose light is dim,
Spend your life and heart for others,
Gladly giving as to Him.

Distant journeys are not needed,
Bethlehem is everywhere.
Do the poor and needy call you?
Lo! the Christ is waiting there.
Hidden 'neath dull pain and sorrow,
Lives are bound by sin and fear—
Where the nearest one is calling,
Bethlehem is just so near.

—JOHN WRIGHT FOLLETTE.



THE FULNESS OF THE TIME

★ *When the fulness of the time was come God sent forth His Son made of a woman.—Galatians iv. 4.*

IT is a comforting thought for every Christian that God is always on time. He is never too late. Tragedies untold are woven into the warp and woof of human life around the words "Too late." We make our plans for the future. To-morrow, we say we will do this or that. Next year we will undertake this work or we will go on this journey or assume this responsibility. But factors unreckoned by us enter in to destroy our plans and disrupt our lives. Meantime the years pass, the day of opportunity goes by until we stand at last with a hope that is dead and realise that grey hairs are upon us and we knew it not. Burns was conscious of this when he wrote in immortal verse that

The best-laid schemes of mice and men
Gang aft agley,
And leave us naught but grief and pain
For promised joy.

Who can tell the number of hearts that are aching and breaking as they contemplate the failure of cherished plans they had made? And yet if men and women were not so blinded by self and sin and could only see it they might realise that the disappointments of earthly plans may be God's appointments for us, and a life that seems frustrated from an earthly point of view must in His Divine hands inevitably be a life of

THE FULLEST FRUITION

at the end. Our trouble is that we do not see as God sees. We must "consider history" as Carlyle said, "with the beginnings of it stretching into the remote time," and then perhaps we shall see the purposes of God ripening through the ages. It is always in the fulness of the time that God brings His purpose to pass, and neither the machinations of men nor the vindictiveness of demons can thwart it. Thousands of years before the event we remember to-day took place, God had announced it through the lips of His prophets. We cannot be sure that a plan we make twenty-four hours ahead will be carried through, but God announced His intention millenniums of time before it came to pass. Think of the majesty and the wonder of it all. Nations yet in the womb of time had to be prepared for its accomplishment, states and kingdoms yet unborn were to rise and pass away after they had strutted their little hour upon the stage, and made their little contribution to the furtherance of that purpose. And then when the hour struck and the fulness of the time arrived, God sent forth His Son born of a woman.

In the fulness of the time Christ came. God is never too soon, and He is never too late. "Every successive peal of the silver bell of history," someone has written, "announced the advancing steps of God, who was to be manifest in the flesh." And at last in God's own time He came. He came at

THE EXACT MOMENT

and to the exact place predicted by seers through the ages, a Branch cast into the darkened stream of human life to sweeten its waters, an apparently helpless Babe born in the little town of Bethlehem, who was to lift

empires off their hinges, change the course of history and give life to a dying world.

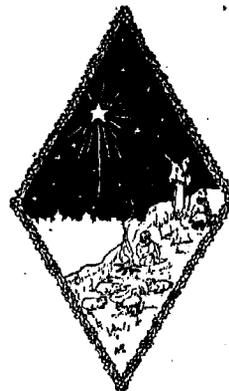
The first advent of the Lord Jesus was a time not unlike to-day. The Jewish people had sunk into apathy and despair. The philosophy of the ancient world had lost its power as a moral force, and gross darkness covered the minds of the people. Says one writer: "With the failure of philosophy there came also the decay of ancient religions. A Roman writer confessed that even the children no longer believed in their deities. The naiads had left their fountains and the dryads had left their groves. Jove's right hand had lost its thunder, and Neptune lay senseless beside his trident. Man's despair was God's method of paving the way for the world's redemption." Into such a world as this the Saviour was born, and a new hope and a new day dawned for the human race.

To-day we stand in a world of chaos. Uncertainty, unrest, bitterness and suspicion prevail everywhere. Viewed from one angle it looks as though God had deserted the world and left men to their own devices to find the way out or perish. To the godly Jew, familiar with the promises of the Old Testament, it must have appeared so nearly two thousand years ago. Then into the weary world came the Saviour of men, born of a woman, and year by year we turn "unto Bethlehem" to have the

HOPE THAT WAS BORN THERE

renewed within our breasts. God has not forsaken the world to-day. He had not forsaken it in the past, and all history shows that despite the strife and the bloodshed and the seeming triumph of evil, His moral purposes were underlying all and events moved towards their predetermined end. The same hand still guides the world. His purposes are ripening fast, unfolding every hour. In the fulness of the time God will again visit the world as He did in the past. "This same Jesus will so come in like manner" not indeed as the Babe of Bethlehem but in the clouds of heaven, the King of kings and the Lord of lords.

What does Christmas mean to you? The whole purpose of the Incarnation is lost unless the Lord Jesus Christ is born in you and me. If Christmas is only a time of feasting and gift-giving—only that and nothing more, so far as you are concerned, the advent of Christ has neither meaning nor purpose. It is only a pagan rite celebrated at the time of the Winter solstice. This same Jesus is saying to you to-day, "Behold I stand at the door and knock." "Admit Him, for the human breast ne'er entertained so kind a guest," and Christmas will shine for ever with a resplendent meaning for you.—Sel.



Coming, coming, yes they are!
 Coming, coming from afar:
 From the frozen realms of midnight
 Over many a weary mile,
 To exchange their souls' long winter
 For the summer of His smile.

Forward Still

BY

Miss ADELAIDE HENDERSON

(Elim Foreign Missionary Secretary)

Coming, coming, yes they are!
 Coming, coming from afar:
 From the Indus and the Ganges,
 Steady flows the living stream;
 To Love's ocean, to His bosom;
 Calvary their wondering theme.

THE great need to-day on our mission stations is the training of native workers to become pastors and evangelists to their own people. Statistics of missionary societies show that the average period for a white missionary to live in these very trying climates is generally speaking of short duration. There are encouraging reports to hand from many of our fields regarding the definite attention given to the training of native evangelists and Bible women: so that a good number of young men and just a few women are going out from these schools thoroughly equipped with a good knowledge of God's Word to evangelise and to teach their own people. This is good news and we thank God for it.

Now what would happen if in Congo and Transvaal 1,000 native evangelists endued with a mighty baptism of the Holy Ghost were sent forth to the jungles and swamps, the kraals and villages of these countries to win their own people for Christ? The result of these mighty forces in Holy Ghost evangelism could not be estimated in any way, because the deep inherent sins, vices, and evil practices of native life cannot be grasped fully by the Western mind. A native Christian on fire of God, with his intimate knowledge of things can best expose these hidden cesspools of evil and can bring the light of God's great salvation to those darkened minds: he can show the one and only way to complete deliverance, in a very convincing manner, because he himself has been delivered by God's mighty power. This is why our missionaries are so diligently forming "schools of the prophets" in these days on their mission stations. From these schools they are sending (and will send in still greater numbers) native evangelists who, requiring less to keep them, can be supported by the native churches to which they minister, and can do mighty work for God with the supervision and advice of their white missionaries. It

is for the home churches to strengthen and encourage the pioneer missionaries of whom we have a goodly number—stalwarts who have proven themselves able to endure the gruelling test of years of hardship and difficulty on the field—to train earnest native Christians. Thus we could have hundreds of evangelists and shepherds to their own people, able to form and build up self-supporting churches all over these lands.

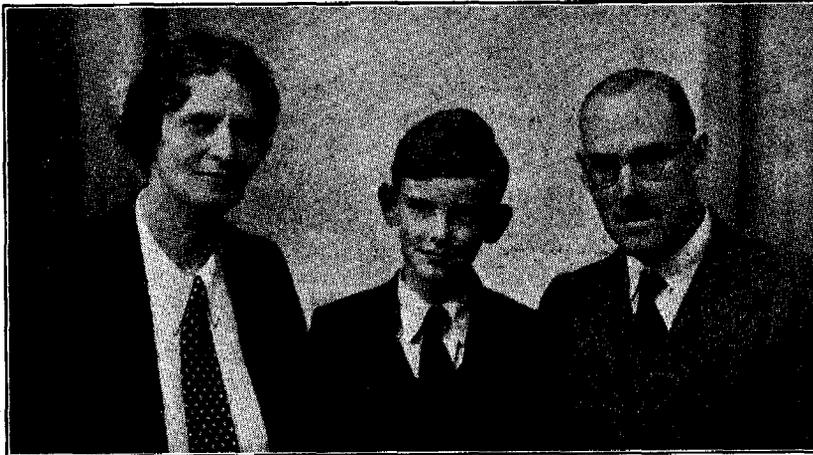
In the following letter from Kikondja, from which station in Congo we have Mrs. HODGSON's splendid reports, we have received this news, which bears out the importance of training native evangelists and of educating these native churches to be self-supporting:

"We have much to thank God for as we record the solid Christian growth and advance in this district. About ten new brick churches

have been built without the cost of a single franc to the Mission. Many of the river Churches are actually sending in enough money to support their own native pastors. In one village, the missionary suggested that they keep their offerings for one month to help to pay for their church roof. Their reply was to send in bigger offerings and still put on their own roof!

"Our 'Bible Sunday' here in the mother Church was a real success. We made an appeal to send the Word of God to others in heathen darkness, and the Christians responded splendidly by taking up 100 francs in the one offering.

"Two of our senior evangelists are back here again after a quick itinerary of all the out-stations; one visited the river churches, and the other visited the inland churches. They primarily went to collect the stations' statistics, but held services in every village and came back to report of much blessing everywhere. It did our hearts good to hear their happy rehearsal of God's goodness. Whilst visiting near at hand and



Pastor and Mrs. H. C. Phillips and John who have just returned to Nelspruit in East Transvaal after a short furlough of four months. Readers are asked to pray for these and all our other Elim missionaries, our representatives carrying the light of the Gospel to lands where darkness reigns supreme.

far afield one gets an inspiring vision and a heart full of praise to God. One also saw the intensified activity of the Roman Catholic priests all along the line. This caused us to mingle our praise and worship with earnest prayer. Beloved, there is not going to be any



A beer-drinking scene such as is referred to in this report.

danger of our missionaries 'going to heaven in a rocking chair.' We must keep on running the race and fighting the fight until the day breaks.

"Only last week when coming along the lake-side I met a crowd of old native friends surrounding a newly-decorated 12-year-old sepulchre. The whole air was stinking and

THE GROUND WAS SODDEN

with hundreds of gallons of native beer. They gave me a boisterous welcome as I passed, but my heart was sad to think how hardly heathenism dies. The whole of the sixty to eighty persons present have heard and some tasted of the precious Gospel of the Lord Jesus, yet when one of their women-folk falls seriously ill they still consult the spirits and the medium who, because he is a lover of beer and drinks to excess, tells them their dead father is causing the sickness because he is short of beer in the next world. They make it a sweet fellowship business by going 50-50 with the dead. Half of the beer is poured over the tomb, and with the other half they get ridiculously drunk. Before harshly condemning our natives, kindly consider these points: first, that the native is taught to drink beer from being a wee baby; it is the national beverage, as ours is tea or coffee, it is meat and drink to the native. Secondly, that the demons that rule Africa are unclean



A Typical Egyptian Group in Native Dress.

and immoral demons. In Africa polygamy and uncleanness are caused by excessive beer drinking. To-day the songs of ridicule are sung against the pure girl who

will not abandon herself to uncleanness, the Christian man who loves and is faithful to one wife, and also the Christian man or woman who has forsaken the beer-pots for the Fountain of Living Water.

"How blessed to know that in five different centres in this village we have morning and evening prayers going on simultaneously, when clean hands and pure hearts worship God in spirit and in truth. Beloved friends,

WORSHIP AND PRAISE GOD

with us for all that He has done, for all that He is now doing, and for all that He is going to do. Also pray fervently with us for yet another outpouring of His Holy Spirit upon this work. May God bless you!"

From Miss Lily Marshall's pen come the following encouraging words:

"I strongly believe God will pour out His Spirit on this land (Egypt) before He comes. Our young men have been walking along the seashore on Sunday evenings inviting the young Moslem men to come to the services, and there has been such a response! Last



Mr. and Mrs. Nosworthy (the latter holding a child) with their Bible Class on board S.S. "Gloucester Castle."

Sunday there was not a vacant seat anywhere, and perfect silence and order all through the meeting. Brother Hardstedt was mightily anointed of God and preached the Word with much power. It is a great thing to get them to listen so attentively, and we have the promise of God that His Word shall not return unto Him void. Hallelujah! Paul usually gives a short message also. He is truly being taught of God and it is such a joy to him to witness to his own people. He spoke so clearly last Sunday evening from John iii.: "Ye must be born again," and having had such a definite experience himself of the new birth he was able to tell others the one and only way of salvation. The four converted young men we have are all growing in grace, and our girls are also. One nice Moslem girl came out for the Lord last week. It is very precious to see God answering prayer for them."

Readers will be pleased to hear that MR. AND MRS. NOSWORTHY

ARE SETTLING DOWN

to their work in Kabondo Dianda in the Belgian Congo. From Mr. Nosworthy's letter, written on board S.S. Gloucester Castle, we cull the following extract:

"The most amazing thing to me is the utter carelessness of the passengers. We have never seen, except in Paris, so much 'paint' and smoking. One finds it difficult to find a lady on board who does not smoke. They have no time for God, unfortunately.

"The Sports' Committee was responsible (indirectly) for an impromptu concert to take place to-day, Sunday, at 4 p.m., but I protested to two of the committee, and was ready to see the captain if they did not cancel the concert—on a Sunday of all days, when the people were looking hopefully to God to protect us and give us a safe journey. Up to now I am led to believe the concert is called off.

"We had a surprise last Sunday; the third officer

was in our lounge with the children of the passengers around him. He was telling them the story of Zacchæus, and later the story of Bartimæus; then the officer went on to say that he had two birthdays, and he spoke most clearly of the need to take Jesus Christ as their Saviour and finally asked the children to sing the chorus, 'Come into my heart, Lord Jesus.' I had a talk later in the day with this officer, and he belonged to the 'good brethren' with plenty of 'Hallelujah' and 'Praise God' in his vocabulary. Every day when this man is off duty, the children climb on to his knee and sit around him and he tells or reads to them 'stories'—mostly Bible stories too. Thank God for such a witness for Christ in these dark days."

New Elim Tabernacle Opened at Ballymoney (NORTHERN IRELAND)



Above: The new Elim Tabernacle at Ballymoney.

Below: Elim ministers and brethren gathered for the opening service. In the centre, Pastor W. J. Martin; to right, Mr. H. Palmer, the builder (member of Ulster Temple); to left, Pastor G. I. Francis.

IT was a red-letter day in the history of the Elim Church at Ballymoney when on Saturday, October 28th, the New Elim Tabernacle was formally opened. It was a bright and sunny day and a large crowd gathered for the opening service which was held outdoors. After praise and prayer the opening ceremony was conducted by Pastor W. J. Martin, the Irish Superintendent, assisted by Pastors R. Morrison, Gwilym Francis, J. Gilpin, J. Maclean, and Commander J. Welsh, O.B.E., R.N. A souvenir key was presented by Mr. H. Palmer, the Belfast contractor.

The Tabernacle has a pleasing appearance outside, and the inside arrangements and decorations present a beautiful harmony. Following the opening services, the meetings were conducted by Pastor Gwilym Francis, who held a revival and healing campaign in the Tabernacle. From the very first service the presence of God has been felt in the midst, and in spite of the rain-storms and black-out, large congregations have gathered each night to hear the faithful preaching of the Gospel by his servant, and on the last Sunday the place was packed to capacity.

The healing services were a great attraction and a large number of people sought and found healing from the Lord, and many have testified of how they have been healed of various kinds of sicknesses and diseases. A remarkable testimony was given of a little girl of six years seriously ill, and not expected to live many hours. Her parents called for Pastor Francis, and after prayer the child actually sat up in bed, and within a few days was so recovered as to be able to take her food.

A never-to-be-forgotten service was the Sunday evening when Pastor Francis gave the concluding address of a series on "The Signs of the Times." The power of conviction was so mighty upon the people that many were in tears, and several accepted Christ as their Saviour and Coming King.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

VISION

By **FRANK MONCASTER** (Gateshead-on-Tyne)

Some glowing words from the pen of a pioneer Pentecostal missionary arrested my attention the other day. These are the words, "We have been enabled by His grace to point thousands to the Lamb of God that taketh away the sin of the world. Yet our work is not finished—we are only on the threshold of our task." I was arrested by the big vision of the missionary. After years of splendid fruitful toil, he felt that he was only at the starting-point of his mission. I believe that similar vision is the need of all Crusaders. We long to win the world for God. We pray and work for the salvation of the lost, and yet as we look around at the immense proportion of young people still unsaved we must confess that we, too, "are only on the threshold of our task."

Christ turned the gaze of His disciples to the whitened harvest fields, knowing that vision was essential if the people were to be saved: and the Divine principle remains true—"Where there is no vision, the people perish." If we are to win others for the ranks of Christ's kingdom, we must get a clear mental picture of the golden fields of the present harvest.

A supremely important factor in our evangelism is that of a good character. Much fine preaching is rendered ineffective because of a corresponding lack of pure living. Our fellow-men are more readily convinced by friendly deeds and thoughtful ways than by our "much speaking." A timely word reinforced with a godly life will powerfully testify for Christ. We must live so that our deeds will stand the scrutiny of ungodly men.

Vision and character, combined with courage, will work wonders in bringing men to Christ. Our business acquaintances may be just longing for a new life. Perhaps, fired of sham and unreality that intermingles with their pleasures, they long for happiness and joy. Crusaders, ours is the privilege to tell them of Christ and His power to save. Our specific task must be to bring our friends and acquaintances to Jesus. The necessary courage for this work is given to us by Christ in the Baptism in the Holy Spirit. Let us then with simplicity claim the promise He made, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

Memorable Night at Barking

Two souls found Christ during the visit of Pastor S. Gorman and the London Crusader Choir to Barking. The building was packed, and a spirit of praise and revival fire was once again manifested. The choir, in spite of war-time conditions affecting regular practices, and depletion owing to evacuation, maintained a high standard of soulful and spiritual singing which was highly appreciated by all. Pastor H. T. D. Stoneham convened the service in his usual happy and appealing manner. The choir and their leader, Pastor D. B. Gray, together with the large congregation, greatly appreciated the presence of so many other Elim ministers, some who had previously ministered at the Barking church. The ministers present were Pastors W. J. Martin (Irish Superintendent), J. J. Morgan, L. C. Quest, T. E. Francis, H. O. Bale, and W. R. Cole.

Merthyr Tydfil Crusader Week

During the Crusader week the meetings at Merthyr Church were conducted entirely by the Crusaders. Although the black-out and weather were extremely adverse to our purpose for that week, yet truly we can say that the Lord blessed us.

Crusaders were used in their various ministries, and one precious soul was won for the Master. When shown the way of salvation she accepted it, and after a time of prayer with her the pastor asked if she would make a confession of her faith there and then. She stood before the people and made a confession which had a note of possession in it. Glory!

We were also privileged by a visit of the Dowlais Crusaders.

Work

Among the Evacuees at Llanberis

By Mrs. M. MURRAY

Due to the courtesy of the churches and chapels of Llanberis, the evacuated children of Liverpool are enabled to have special English services every Sunday morning. A big open Sunday school is held in the afternoon in the Day School. On Thursday

Called to Higher Service

We very much regret having to report that Leonard Greenwood, a Crusader from our Manchester Church, has been called to higher service resulting from the loss of one of H.M. warships. Our brother was well-known by a number of Elim Ministers and fellow-Crusaders and we would express to the sorrowing parents and sister our heartfelt sympathy in their sad bereavement, and pray that God will graciously sustain them in this sad hour.



evenings they have a mid-week service in one of the chapel vestries. The work has been left in my hands completely, so I am able to give the children the full gospel and to teach them the Elim choruses which they have learned to love. Helpers volunteer to assist in the Sunday school, and quite a number attend the week-night service. The children delight to take part by singing and reading God's Word, and so far fourteen have decided for Christ. On Sunday, November 5th, ninety-four attended the morning service, and sixty-nine the Sunday school. Please pray for the work here.

Crusader Bible School

By Frank W. Birkenshaw

PAPER NO. 8.

1. What two men, confined in the same prison, dreamed on the same night different dreams, both of which came true?
2. Where did Paul preach his first sermon?
3. Who spared the life of his bitterest enemy in a cave?
4. Who saw a vision of the Lord holding a plumb-line?
5. Locate these passages. Give chapter and verse:
"Seek and to save that which was lost."

"And they found the stone rolled away."

"But as many as received Him."

6. Where does the New Testament prophesy that Satan shall be bruised?

7. "I am afraid I shall fail if I try." What Scripture would you use to help a person who makes this excuse for refusing Christ and His salvation?

8. Where does the Bible refer to (a) Prognosticators? (b) A barber's razor?

9. Three books of the New Testament are called "Doctrinal Books" because they contain principally teaching of the great foundation truths of the Gospel. They are—(1) R—. (2) G—. (3) H—. Name them.

10. *New Testament Arithmetic Problem No. 8.*

Divide the number of pieces of silver which certain early Christians paid for books containing erroneous teachings (Acts xix.) by the number who were converted after hearing Peter preach one sermon (Acts iv.). *Add* the number Jesus sent out on a special mission (Luke x.). *Subtract* the number of years that the Israelites vexed God in the wilderness (Acts vii.). *Divide* by the number of days that expired between Jesus' first and second resurrection appearances

(John xx.), and you will have the number of the Chapter in Matthew where you will find the Beatitudes. Which chapter is it?

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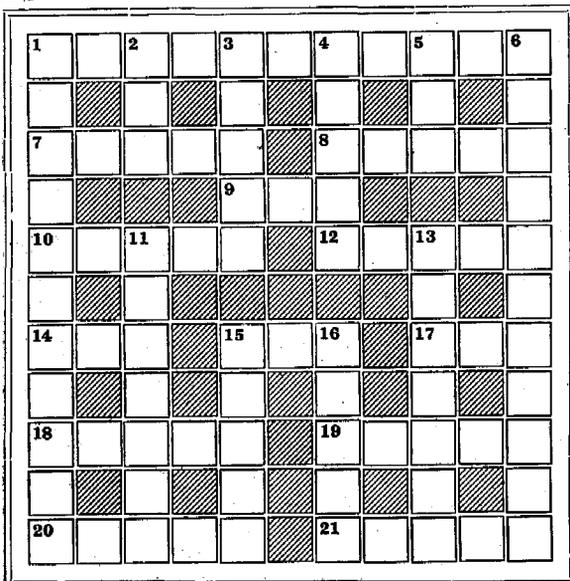
The decorations, both inside and outside, which have been recently carried out, greatly add to the home-comforts of the place. The installation of a lift has made it convenient to transfer the dining-room from the basement to the ground floor; and the laying-down of carpet in the place of lino on the stairs and corridors has brought the finishing home touches to the building.

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OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 58.



The solution will appear next week.

CLUES ACROSS:

1. Daniel (7) was much troubled by these.
7. "— a right spirit within me" (Psa. 51).
8. The Lord maketh this a calm (Psa. 107).
9. To take food (Matt. 15).
10. Delicate (Psa. 39).
12. Demand, as usury (Neh. 5).
14. Abram's brother's son (Gen. 14).
15. A spider weaves this (Isa. 59).
17. Number of tables of testimony given to Moses (Exod. 31).
18. God smote Uzzah for this (2 Sam. 6).
19. These are pleasant with the pure (Prov. 15).
20. Solomon had peace on all these (1 Kings 4).

21. Joseph asked Pharaoh's officers why they looked thus (Gen. 40).

CLUES DOWN:

1. Sorrowing after a godly sort wrought this to the Corinthians (2 Cor. 7).
2. A bird trap (Amos 3).
3. Jesus wiped the disciples' feet with this (John 13).
4. One of the senses (Psa. 119).
5. Name of a plain in Neh. 6.
6. How a certain rich man fared every day (Luke 16).
11. Changed (Luke 9).
13. Dressed (Lev. 16).
15. Mariners cast these goods into the sea (Jonah 1).
16. Receptacles upon the table of shewbread (Num. 4).

SOLUTION TO CROSSWORD NO. 57

Across: 1. Knowledge. 8. Nahor. 9. Realm. 10. Eat. 11. Elias. 13. Hosea. 15. Sackclothes. 20. Abase. 21. Herod. 22. See. 23. Dwelt. 24. Rider.

Down: 2. Nahbi. 3. Wares. 4. Earth. 5. Goats. 6. Understand. 7. Ambassador. 12. Ark. 14. Out. 16. Crane. 17. Chest. 18. Other. 19. Hired.

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Cowper.—On 26th October, at Londonderry, Northern Ireland, Mr. L. Cowper, member of Edinburgh Church.

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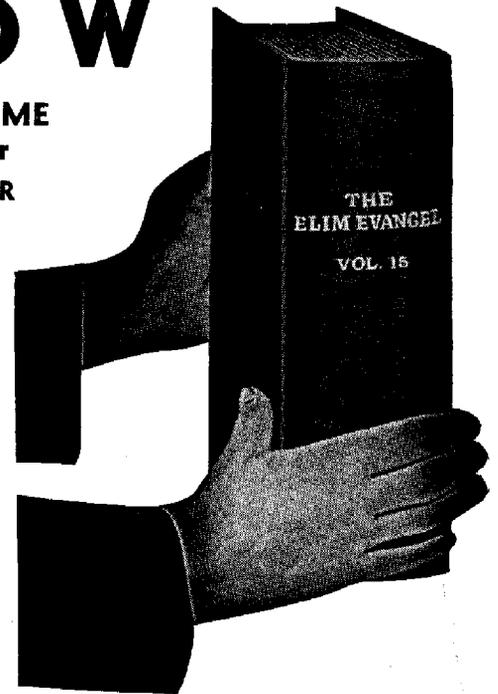
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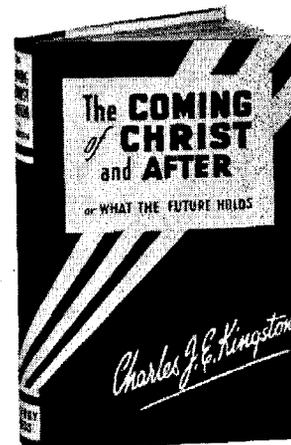
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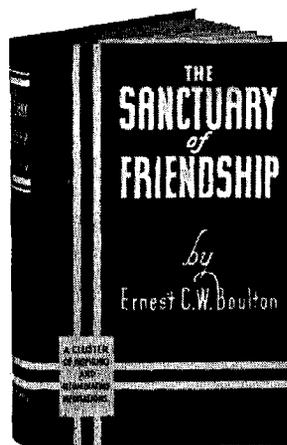
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