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A table of contents for *Elim Evangel* can be found here:

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AND
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HEB. XIII. 8.

Vol. XVII., No. 17

APRIL 24th, 1936.

Twopence



"I am come that they might have life."

John X. 10.

*FAITH
begins at the Cross,
lives by the Cross, and
ultimately triumphs
through the
Cross.*



"I will come again."

John XIV. 3.

"I will; be thou clean."
Mark I. 41.



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance.

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General Headquarters:

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

Vol. XVII. April 24th, 1936 No. 17

CONTENTS

The Judgment Seat of Christ	257
"Wine Mixed with Water"	268
A Testimony to Divine Healing	259
Inward Hindrances	260
From Here, There and Everywhere	261
God's Treasure and Ours	262
Family Altar	263
Jesus: Consider Him	264
Editorial	266
The Creative Spirit	266
All for Jesus	267
Music: Wonderful Love	268
Bible Study Helps	268
The Crusader Page	271
My First Convert	272
The Transitoriness of Life	272

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Whit-Monday, 1936

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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. 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. XVII., No. 17

APRIL 24, 1936

Fridays, Twopence

The Judgment Seat of Christ

By GERALD B. WINROD

IN I. Corinthians iii. 8-15 we have a description of the judgment of Christians, both resurrected and translated, at the time of the Lord's return. This event is known as the "day of Christ." Two things take place when Christ returns. The resurrection of the departed who have left the body in Christ, and the translation of the waiting, watching saints. The rewards due to believers will be distributed at that time. You are not saved by works. You are saved to work. Your works determine your rewards.

INVESTING THE GOSPEL

In the 19th chapter of Luke, Jesus describes "a certain nobleman" who went into "a far country," but before going away he distributed "ten pounds" among his ten servants to be invested. When he returned he demanded a report from each servant. The first had made a profit of ten pounds for his master, the second invested his pound and produced five more, and so on. Finally, one servant who had been indolent and lazy, came bringing back the lonely pound which his master had left with him, and said: "Here is thy pound, which I have kept laid up in a napkin." Notice the word *napkin*.

In the original Greek, *napkin* actually means *sweat-cloth*. In other words, the servant did not want to work. He was shiftless, slothful. He buried his master's money in a *sweat-cloth*. No labour, no sweating for that man!

It will be recalled that Jesus completed the parable by saying that the lazy servant's pound was taken from him and handed to the one who had ten. What a wealth of teaching there is in this story! Jesus is the Nobleman. He has gone into a far country. He left us the gospel message to invest. We are His servants. He is coming back. We are to use every talent we possess in His service. When called to make a report, we must be able to explain that we did our best.

DISTRIBUTION OF REWARDS

The Judgment Seat of Christ is necessary in order to get Christians untangled. In order to determine to whom the spoils of victory belong. It is necessary, so as to determine the size of each Christian's pay cheque. The prophet Daniel will not know what he is

worth until the last believer gets there, to testify as to benefits derived from his Book. Isaiah will not know the extent of his reward until you arrive and reveal what the fifty-third chapter of his Book meant to you when you were in the flesh. Paul will not know his full standing until I get there to explain what his life and letters did for me. The reward of the twice-born mortal will be "according to that he hath done, whether it be good or bad."

Figurative language is used in I. Corinthians iii. 11-15 to explain the nature of Christian rewards. The contrasts are between "gold, silver, precious stones" as compared with "wood, hay, stubble." The one who has worked well, and served obediently, will take riches into the eternal state with him. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

The Judgment Seat of Christ does not involve the matter of a Christian being saved or lost. One is saved the instant he turns from sin and accepts Christ. The Lord said: "It is finished." Acceptance of the vicarious work of the Cross, in simple faith, determines one's personal salvation. Then, following the crisis of conversion, the believer's labours determine his heavenly reward.

The Greek phrase meaning *Judgment Seat of Christ* is *bema*. It is entirely different from *kathedra*, the term used, for instance, in describing the position of judgeship occupied by the Jewish rulers of the old Sanhedrin. *Kathedra* implies a *tribunal*, whereas *bema* conveys the idea of a runner in a race. *Bema* means the winning of a prize. Not the receiving of a sentence for a crime against the government of God.

FUTURE CROWNS

No saint is rewarded immediately after his death. It is sometimes said by preachers at funerals, that the deceased has gone to his heavenly reward. This is not true. There is no heavenly reward until after the close-up of this dispensation. A believer passing "out of the body" in this age enters a realm of bliss, but his state will not be perfect until he passes the Judgment Seat of Christ. Bear in mind Jesus' words to

the good man in whose house He dined: "Thou shalt be recompensed at the resurrection of the just."

Peter built upon the same truth when he said: "Feed the flock. . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And Paul: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love His appearing."

Notice, the crown, the reward, is due at the time of *His appearing*. This entire doctrine is clinched in Revelation xxii. 12, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

Paul again emphasises the *bema*, or race element of the doctrine, in these words: "That I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain." The crowns described as belonging to the child of God, and concerning which we are cautioned not to lose, are: "The Crown of Life," "The Incorruptible Crown," "The Crown of Rejoic-

ing," "The Crown of Glory," and "The Crown of Righteousness." This parabolic language gives one an idea of the quality of the coming rewards.

If one Christian shall have aught in his heart against another, this condition will have to find adjustment at the Judgment Seat of Christ. We are urged to appear "blameless in the day of our Lord Jesus Christ." "Every man's work shall be made manifest; for the day shall declare it." To harbour malice toward a fellow believer is to place one in the position of losing a crown. Some Christians will have a great deal to make right in "the day of Christ" before they can hope to be presentable as heirs to the kingdom of heaven. If you have had differences with another Christian so that there is something bitter in your soul at the present moment, it will be far better to do your part of the forgiving here and now and get it done with, rather than have to face it in the presence of the Lord at the Judgment Seat.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

"Wine Mixed with Water" (Isa. i. 22)

By ZELMA ARGUE

WINE suggests occasions of joy. In Bible language, it speaks of exhilaration and delight. It was at a wedding feast that Christ wrought that gracious beginning of miracles, the turning of the water in the newly-filled waterpots of stone into wine. Wine so satisfying that it was commented on, as being the best served at the last.

Wine suggests refreshing.

When the Good Samaritan found the wounded traveller, who had been beset by thieves, robbed, injured, and left half dead, he went to him, and bound up his wounds, pouring in oil and wine. Oil for strength. Wine for refreshing for the journey.

Wine suggests strength for infirmities.

For travelling in a country where pure water was scarce, and very difficult to obtain, the aged Paul advised young Timothy to partake of the pure fruit of the vine, to help his oft infirmities.

This, to lovers of the Bible, is all wonderfully symbolical. The deliverance from old Egypt's bondage, through the sprinkled blood of the Passover lamb, the joy over the escape; the anticipation of the Promised Land; the listening to the good report brought back by the spies who had had a foretaste of its lavish blessings, the sight of the great bunch of grapes from the brook of Eschol—so great it was borne between two upon a staff!—how familiar it all sounds! The great wrestling to enter the land! Torn between the discouraging thoughts of giants in the way, on the one hand and the hope of the great rest that lay therein, on the other!

How happy we were when we entered into that great rest of God! How our hearts were near to bursting with joy to realise that the uncertainties were past, the wandering in the wilderness over, and we had entered the land where the milk and honey flow. The land of

the grapes of Eschol! The land where the "new wine of the kingdom" makes glad the heart.

How well I remember the day I entered into that land of promise, and the unspeakable, bewildering joy that filled my soul! After weary weeks of seeking through a long camp meeting, when Sister Woodworth-Etter was alive, after searching my heart diligently, after confessing and making right misdeeds of schooldays, after shedding many tears—oh! the exhilaration when He, the blessed Comforter, came in to abide. Drunken, not indeed with wine of this earth, but with the wine of the kingdom! All of life was thenceforth to be divided into two distinct sections—before, and after!

What strength for serving the Lord was given! What ardent outpoured love to the Saviour became one's delight! No wonder the Apostle Paul said so emphatically, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." This is the life of power, of purity, of victory! Praise God, it is His gift, poured forth from above. Full strength!

But I hear a sigh escape the lips of the great prophet Isaiah as he is waiting in secret upon God. Perhaps, indeed, it is a groan of great sorrow. For in vision he is sharing the sorrows of the Lord. And he is passing on the message that is given to him.

It is a message of reproof for God's chosen people. It is a recount through all that remarkable first chapter of Isaiah, of God's charges against His own. "I have nourished and brought up children, and they have rebelled against Me," the cry begins. "Israel doth not know, My people doth not consider!" Weary is the Lord of vain sacrifices and oblations. Weary too of the vain sabbaths and calling of assemblies.

Then comes the remarkable charge, "Thy silver is become dross, thy wine mixed with water!"

“Silver become dross!” Silver (a type of redemption) or our walk as those who are saved, tarnished. The first love, and careful watchfulness to walk as children of the light now marred with dross!

“Thy wine mixed with water!” The old joy diluted. The old exhilaration weakened. The old-time refreshing lacking. The hilarious song in the Spirit, gone. Gone the intoxicating delight in the moving of the Spirit! The wooing song of the turtledove, no longer is heard in the land!

Can this be a true picture of many who have once drunk deeply of the joys of the new wine? Alas! perhaps it is. Oh the remorse to look back to a walk once in touch with the open heaven, but now no longer enjoyed!

But with reproof God mingles sweet promise. “I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin.” Welcome, purging fires! Welcome compassionate correction! Welcome, timely reproof and even heaven-chosen chastisement, for a people

called by Thy name! Welcome, that which will make us indeed worthy to be called sons of God!

As Daniel, that blameless, guileless soul, when pressed until he saw he must hear from heaven, approached heaven with a great humbling of himself, confessing the sins and disobedience of himself and his people, and was heard in that the angel Gabriel was sent unto him, so shall the Daniel-spirited to-day seek God. And so shall heaven send once more its heavenly ministrations, its angelic guardians, its poured-forth mercies.

Full strength “wine” calls for purity, with no diluting. And to walk in the full blessing of the Lord calls for purity, watchfulness, and the old zeal for God’s glory, whatever the cost.

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A Testimony to Divine Healing

I REALLY cannot express in words how thankful to God I am for the marvellous way in which He has healed me.

I had been suffering for more than two years with what I thought were heart attacks. I would not go to a doctor, as I had fears of what he might tell me. There came a time when I had such a bad turn that my husband and family insisted that a medical man must be sent for. After an examination he gave as his opinion that my intestine was twisted, and that if I had another attack he was to be sent for immediately.

I frequently had recurrences, but I endured the agonising pain rather than face the consequences. On Easter Monday, 1935, I went with some friends to the Royal Albert Hall, and was prayed for at the divine healing service with a host of others, by the Principal. A supernatural glow filled my body as the Great Physician, in response to prayer and faith, quickened my body. I said to my friends that I was sure that the Lord had healed me.



MRS. ELIZABETH MILLER

On the journey back to Barking the pain reasserted itself and I was keenly disappointed. So great was the suffering that I feared that I would have died before reaching home. My husband directly sent for the doctor, and after another careful examination, he said that the symptoms were an indication of gall stones, and that I would be compelled to go to hospital. On Tuesday morning he called again and insisted upon an operation. I asked him, Could not the gall stones be removed without an operation? Was it not possible to have them dispersed or dissolved, as I had heard that they could? The doctor retorted that an operation was imperative. I replied that I was going to continue to pray to the Lord to heal me. “It is possible, but that would be a miracle indeed!” said the medical man.

Principal Jeffreys prayed for me, I prayed, my friends prayed and the assembly prayed that Tuesday evening, and the miracle happened, for without an operation over two hundred insoluble stones passed from my body that day and the subsequent two days. I have retained the troublous stones for a testimony.

I think the reason that I had to have a doctor was, I should never have known what I had suffered from, and also for a testimony not only to my own people, but to show others what a wonderful Healer we have. I shall never cease to praise Him, for He has been more than all to me.—Mrs. Elizabeth Miller (Barking).

Inward Hindrances

By GEORGE D. WATSON

THERE is no mistake more common among Christians than as to what are the real hindrances to growth. Most of God's people are perpetually locating their spiritual hindrances outside of themselves. If a mysterious yet mighty voice should pierce the heart of every Christian on earth and propound the question, "Why are you not cheerful, and peaceful, and contented in spirit? Why are you not gentle, sweet and victorious, in a daily fellowship with your heavenly Father?" not one in ten thousand but what would begin instantly to lay the blame on somebody, or something, or some circumstance outside of their own hearts. It is so hard to believe, and so mortifying to be convinced, that all our spiritual obstructions lie within our own natures; yet such is emphatically true. The Word of God everywhere locates all barriers to growth and all antagonism to holiness within the heart. It is true that we may and do have many sore trials, temptations and opposing elements without us, yet these things are not in themselves hindrances to growth in holiness; nay, if the soul is really purified, all these things will only advance our spiritual character. If we are freed from all sin and in precious union with Jesus, then it is impossible for devils, or men, or any circumstances whatever, to prevent us from increasing in the knowledge and love of God, and the love of our neighbour. A hot spring pours forth hot water from its own internal conditions, and all the external ice and frost in the world cannot prevent the outstreaming of a warm current. In like manner a holy soul grows and flourishes by its internal conditions. There may be ice and frost and gloom, and confusions and enemies and painful instances without, but if the soul walks with the Lamb in white, its devotion will be deepened and brightened by what seems to be a religious drawback.

Mr. Wesley found that all usages, crosses, disappointment, etc., were the best agencies to growth in humility, patience and love. The history of piety will show that thousands who have seemed to suffer most directly from the hand of God, have been the very ones that loved God with a surpassing flame of devotion; and those saints who have been called to endure the greatest obloquy, treachery and persecution from their fellow-beings, are the very ones that have exhibited the most amazing forbearance, charity and zeal in blessing their fellow-creatures. This proves that when the inner heart conditions are all pure and right, nothing can hinder the growth in true holiness and happiness. If a child does not grow, the fault does not lie in sunshine, air and food, but the child is diseased and not able to incorporate hearty food into its system. And how many in the Church, nay, what multitudes of ministers and Christian teachers themselves, are yet so diseased in their moral being with inbred sin, that they can neither eat nor assimilate the strong, healthy, holiness meat that God offers them; so that the obstruction to Pentecostal vigour and zeal does not lie in the food, or in

the outer providence of God, but in soul-illness. Hence no one can eat "strong meat," in the Bible sense of that term, till after they are cleansed from all sin. Many use the term "strong meat," and simply mean brain food, deep intellectualism, etc., I have known preachers to say fine things about "strong meat," and yet their soul-feeding organs were so diseased with the "old man," that they would get offended and disgusted at a plain sermon on perfect love. When the hidden conditions are met, growth in grace becomes inevitable.

Let the soil have no stones, thorns, or other obstructions in itself to the growth of grain; let it be a rich, pure soil, and then the very hottest sun that would otherwise scorch, will give to vegetation a deeper green, and the very winds that would otherwise blast, will only give the roots a stronger hold. Thus it is with the soul-soil of the believer. God can never make things work for our good except on the conditions of heart holiness; and hear it, for I say it in the face of God's Word—that when those celestial conditions are fully met and maintained, then nothing can ever occur in the universe that will not be for our good and advancement.

Every disappointment will cause us to lean harder on the unwavering Arm; every shock will make us sink deeper into the unshakeable Rock; every conflict with temptation will make us hate sin more deeply; every unkind blow from our fellow-men will render us more lowly and intent on doing the world good; every pound we lose will spur us to lay up treasures in heaven; every criticism of our spirit or conduct will drive us to scrutinise our inner being before God, to see if we are indeed washed in the blood of the Lamb. Abuse only humbles us, and flattery and praise sink us to still deeper self-abasement; the death of loved ones only trims our lamps for the coming of the Bridegroom, and every tear-drop adds another lens to the telescope of heavenly vision. If we are holy, all things are ours.

THE FIRST PSALM (Revised)

Blessed is the church member who walketh not in the way of the worldling, nor standeth on the golf courts on Sunday, nor sitteth in the seat of a card player.

But his delight is in the worship of the church and to the services he goeth morning and night.

He shall be like a worker in the vineyard of the Lord; who bringeth his friends unto Christ; his influence also is for good, and whatsoever he doeth is open and above board.

The indifferent church members are not so, but are like the chaff which the wind driveth away.

From Here, There and Everywhere

WHAT'S WRONG?

A PROMINENT daily paper declares that we are making a mistake in forgetting the existence of the Devil. We are not allowing for a personal Devil in our thinking to-day. The paper quotes approvingly from Jerome K. Jerome, as follows:—

“Do you know what's wrong with the Apostles' Creed? They've left out the Devil. Don't make the mistake of not believing in him. . . . David made a mistake; he should have said, 'The fear of the Devil is the beginning of wisdom.'”

The above statement, we know, is open to question in the precise words in which it is set forth, but it certainly draws attention to the reality of the Devil and our need of considering him in the explanation of present-day events.

THE DEVIL BEHIND THIS

Surely the Evil One is behind such a situation as this:

Hitler youths in a Cologne hostel say grace before and after meals—but their words are addressed to the Nazi Leader himself.

This allegation was brought to light when State police pounced upon persons who were distributing or taking copies of a pamphlet compiled by a group of Opposition pastors, whose aim was to show the “anti-Christian and blasphemous” nature of certain teachings in the Hitler Youth Movement.

Here are sentences from the graces as reproduced in the pamphlet:

Before Meals: “Leader, my Leader, whom God has given to me, protect and preserve me through my life.

“Thou hast saved Germany from the deepest distress, and I have to thank thee for my daily bread.

“Stay with me and never leave me, Leader, my Leader, my faith and my light.”

After meals: “We offer thanks for this our meal to thee, the protector of youth and the custodian of the ages.

“Rest secure, my Leader, because thou art secure.”

Extracts from Nazi literature were also reproduced in the pamphlet to prove that boys and girls are told to seek spiritual completion in the worship of Teutonic deities.

LIKEWISE BEHIND THIS

Another false christ has arisen in America. He is a negro and is known as “Father Divine.” Some estimate that he has a following of 20,000,000. Many whites as well as negroes are followers of this false messiah. Some of the blasphemous statements in connection with him are as follows:

“Father Divine is God, Jesus Christ in the flesh, back with us again after 1,900 years.”

“God is Father Divine—Father Divine is God. Truly Father Divine is God!”

“Father Divine is the Great Creator, because He not only has the power to create this Almighty Love which is revolutionising the whole round world, but He has all power and authority to create from this substance things that exist in the spiritual world as well as in this. He is at all times in all places, and everywhere, Eternally, Infinite, Intelligent, Spirit Sub-

stance, from which everything emanates and comes into Being at His command.”

A Salvation Army worker in reporting one of Father Divine's meetings says: “They sang ‘Father Divine is the light of the world,’ ‘There is power, power, power in the name of Father Divine,’ ‘Take all your troubles to Father Divine, and pray, pray, pray.’ Then they sang the chorus, ‘I love Father, He's my Saviour, Father smiles and loves me too.’ In their testimonies they declared: ‘Thank, you, Father, for what you have done for me. I had no peace until I met you. No joy in our home until you came into it by your spirit. I was sick and you healed me, Father. You are the one we have looked for since you said you would come back, 1,900 years ago. You have fulfilled your word. You have come and you walk amongst us now, and your kingdom is spreading over the whole earth.”

And yet this so-called Father Divine is only a poor finite negro! Surely the Devil is behind this.

BIBLE PRINTING MONOPOLY

Bible students will be interested in the following:—

Should all publishers be allowed to print the Bible instead of only four as at present?

This question was raised three weeks ago by Mr. C. G. Ammon, M.P., in a letter to the Home Secretary.

It had been suggested that the firms' patent expires on the death of a monarch, but yesterday Mr. Ammon received a letter in which Sir John Simon stated:

“There is some misapprehension on this matter.

“In consequence of the demise of the Crown Act, 1901, the validity of the Letters Patent authorising the printing of the Bible and Prayer Book is not affected by the death of King George; and it will not, therefore, fall to me to take any action in connection with the matter.”

The four publishers who will continue to enjoy the exclusive right of publishing the world's best seller are Eyre and Spottiswoode and the University Presses of Oxford and Cambridge in England and William Collins and Sons in Scotland.

I am informed that certain religious organisations may shortly present a petition to the King asking that the Bible should be completely free.

In some ways it would seem best for the printing of the Bible to be free. Yet, on the other hand, we must remember that having select printers preserves the accuracy of the Bible text. If any printers were free to print the Bible then there might be considerable alterations made either designedly or through accident.

THE KEY TO WORLD HISTORY

THE MYSTERY OF ISRAEL

Writes Mr. Panton, “The Jew is so the enigma of history, the insoluble exception to all national rules, that Hagel, the German philosopher, says:—‘The history of the Jew is a dark, troublesome enigma to me. I am not able to understand it. It does not fit in with any of our categories. It is a riddle.’ Moreover, it is the key, and the only key, to all history. Herr Streicher, probably the bitterest Jew-hater in the world to-day, says ‘I shall not rest until the motto—The Jewish Question Explains all World-History—appears on the wall of every University, of every elementary school, and of every school teacher's home.’ A keen-eyed enemy of Jehovah thus discovers, through the observation of hate, one of Jehovah's master-truths.”

JEWISH MASS MOVEMENT

The "Jewish Hope" says that there will be 1,200,000 Jews and 1,600,000 Arabs on both sides of the Jordan by the year 1945, according to the present rate of immigration, in the opinion of Jacob De Haas, veteran Zionist. How-

ever, Jews must strive for an annual immigration of 120,000 to Palestine, and if that pace is reached in 1936, there will be 2,000,000 Jews in Palestine by 1945. Asserting that the majority of the Jews must and will leave Europe, De Haas declared that "We think of Zionism in terms of such a mass movement settling in the Orient."

God's Treasure and Ours

By HENRY PROCTOR, F.R.S.L., A.V.I.

"GOD so loved the world that He gave His only begotten Son." "How shall He not with Him also freely give us all things?" We that have accepted Him, know indeed that He is now our own possession. Full power have we to use that name which He has given us, and the authority of that name, for the good of humanity; for the whole world that lieth in the evil one.

And we, on the other hand, are a people for God's own possession whom He calls "His inheritance," "even a peculiar treasure," and "they shall be Mine, saith the Lord of Hosts, . . . when I make up My jewels" (Malachi iii. 17).

Therefore, we must let Him possess us, and just as far as He possesses us, we shall possess Him. And Christ will become our "Treasure in earthen vessels."

These fragile vases of clay shall be made glorious by His presence, and we shall learn what it means to be indwelt by Omnipotence; to be full of power by the Spirit of the Lord.

Poor we may still be, yet making many rich. Like Peter, having no silver or gold, but something infinitely better; the power to use the authority of the name, to say "Arise and walk."

This is the heritage of the servants of the Lord, for God would fain enlist those who are already His sons into His service even as Jesus Himself in this connection is called "His Servant" (Acts iii. 26). "Thy Holy Servant Jesus," and we are to be identified with Him, placing our feet in His footprints. We are saved to serve. We are too easily contented to be saved and not be saviours, to be converted to Christ, and not also converted into Christ. The life in Him and in us is identical—one and the same. We should see only with His eyes, and hear only with His ears, and become like Him.

His life in heaven is an ever-praying life, a life of prayer without ceasing. We are to grow up in all things into Him, to have the mind of Christ, because He makes "His home in our hearts by faith" (Eph. iii. 17).

We are to live our lives in union with Him, because having been crucified with Him, He becomes our life, and we become rooted in Him.

Our sufferings are no longer ours but His, for we are filling up in our own bodies what is lacking of the afflictions of the Christ (Col. i. 24). "For in Christ the Godhead in all its fulness dwells incarnate, and by your union with Him, you also are filled with it" (Col. ii. 10, XXth Cent. N.T.).

But let us by constant waiting upon Him "maintain union with the Head, to whom it is due that the whole body, nourished and knit together by the con-

tact and connection of every part, grows with a divine growth" (Col. ii. 19).

What a glorious assurance it gives us, to know that He in whom all the treasures of wisdom and knowledge are hidden lives within us, and we are in Him as branches in the True Vine, that we may be continually drawing these treasures out. And so He is "made unto us wisdom from God; both righteousness, sanctification and redemption" (I. Cor. i. 30).

In every way we become inseparably united to Him, for "He that is joined to the Lord is one Spirit, and our very bodies are members of Christ (I. Cor. vi. 15-17).

For this reason we are joint-heirs with Him of all that God possesses, so that the Spirit in Paul could say: "All things are yours" (I. Cor. iii. 21), which Weymouth renders: "Every thing belongs to you."

Let us therefore use all that we have, natural and spiritual, for the good of others.

BE COURTEOUS

An old Quaker was once visited by a garrulous neighbour, who complained that he had the worst servants in the world, and everybody seemed to conspire to make him miserable.

"My dear friend," said the Quaker, "let me advise you to oil yourself a little."

"What do you mean?" said the irritated old gentleman.

"Well," said the Quaker, "I had a door in my house some time ago that was always creaking on its hinges, and I found that everybody avoided it; and although it was the nearest way to most of the rooms yet they went round some other way. So I just got some oil, and after a few applications it opened and shut without a creak or a jar, and now everybody just goes to the door and uses the old passage. Just oil yourself a little with the oil of kindness. Occasionally praise your servants for something they do well. Encourage your children more than you scold them, and you will be surprised to find that a little sunshine will wear out a lot of fog, and a little molasses is better than a great deal of vinegar." Be courteous.

Look out for

**SPECIAL
ALBERT HALL
NUMBER**

next week!



The Scripture Union Daily Portions: Meditations by Pastor E. C. W. BOULTON.

Sunday, April 26th. Lev. xxv. 1-17.

"A jubilee shall that fiftieth year be unto you" (verse 11).

A sabbath year of rest from all labour wherein the land was to rejoice. This was God's gracious provision for His people of old. And to His redeemed and chosen people that form the New Covenant Creation He has also prepared a rest into which faith may even now enter. The labour of self effort gives place to the rest of trust in the Eternal One, and the soul dwells in union with Him who is the Harbour of the harassed, the Refuge of the tempest tossed. And so the trusting soul keeps a spiritual jubilee, blessed earnest and foretaste of that glorious millennium of peace to come, when Christ shall reign o'er the nations, and the kingdoms of this world shall for the first time enjoy universal rest from strife.

O blessed year of jubilee
Proclaiming now my liberty.

PRAYER TOPIC:

"My soul wait thou only upon God." Upon God to work through man, that human vehicles swept by a consuming passion for souls hold the field for Him in every Elim church to-day.

Monday, April 27th. Lev. xxvi. 3-18.

"I have broken the bands of your yoke" (verse 13).

The same hand that delivered Israel of old from the power of the oppressor is strong to emancipate those whose confidence is place in Him. No matter how strong the fetters that hold the heart captive He is able to snap them, and lead the soul into truest liberty. Whatever the particular bonds that hold us fast let us bring them to the Omnipotent One, looking to Him for complete deliverance. Remember "Whom the Son makes free is free indeed." He will rid us for ever of all that oppresses and depresses. He was manifested to unloose the prisoner from his chains. And yet when freed the soul enters a new life of captivity. That redeemed life becomes in turn the possession of the One who has wrought its deliverance, and lays at His feet a conquered soul.

A slave set free,
To follow Thee,
Eternally.

PRAYER TOPIC:

Away with self-centred desires. Get bigger prayer desires. Claim earnestly that this Jubilee Year be a landmark in Elim's history for bigger Calvary devotion, bigger sacrifice, bigger giving of ourselves to the very uttermost in His blessed service.

Tuesday, April 28th. Lev. xxvi. 40-46.

"I am the Lord" (verse 45).

"I am the Lord!" How much this may mean to us this day. If we bear in mind the character of Jehovah then all

cause for anxious care will be removed. Because of all that He is therefore we can face the fortunes of the future with restful confidence. "I am the Lord" means that He is equal to every demand that faith may make upon Him; that He is able to manifest His power in whatever emergency may arise. In other words it means that He is utterly sufficient. Therefore it lies with us to claim all that this precious Name stands for—to prove its virtue and experience its power. Blessed thought that every need of mine is fully met in that glorious Name. Hallelujah!

O Name that speaks of boundless wealth,
Best secret of unfailing health.

PRAYER TOPIC:

Praise for cheery news from Mrs. Taylor of being back in joyous service again amongst her beloved Congo people.

Wednesday, April 29th. Psa. xl. 1-17.

"I waited patiently for the Lord" (verse 1).

The Psalmist had achieved a great victory as well as discovered a great spiritual secret. Patience is one of those virtues which enhances the surrender of the soul to the dispensations of the divine will. An essential part of the soul's discipline takes place in the school of patience. Many an act of obedience is marred and robbed of its bloom because of the spirit of impatience. O Master, grant unto Thy servant that he may "wait patiently" for Thee. Forbid that my consecration should bear the blemish of impatience, that my surrender should be marked by a feverish restlessness. Calm me, O God, and let my soul stay itself wholly upon Thee whilst I wait for the fulfilment of Thy Word.

O teach me, Lord, to calmly wait,
Thy answer cannot be too late.

PRAYER TOPIC:

For the Whitsun meetings in the Royal Albert Hall to be of such a rich spiritual quality that the blessed gift of Pentecost be coveted and sought by believers hitherto indifferent to this mighty vitalising blessing.

Thursday, April 30th. Psa. xli. 1-13.

"Thou upholdest me" (verse 12).

How strong and sufficient is the life that is wholly reliant upon the Eternal God, which gathers all its inspiration from fellowship with the Infinite. When the storms of life are loosed upon the soul it stands unstaggered, steadfast in its faith, unwavering in its confidence. Communion with God generates courage in the hour of danger, and rest in the moment of onslaught. The soul that thus leans hard upon the Omnipotence of God cannot be moved, life is reinforced by the

indwelling might of the Almighty One. Blessed assurance that underneath my human weakness is the strength of Another, One whose strength is as un-failing as it is limitless.

Thine arm, O Lord, is strong to hold,
The fearful ones are thus made bold.

PRAYER TOPIC:

Praise for the soul-stirring spiritual challenge in the Coming of Age Souvenir, and for the inspiring and absorbing story it unfolds of God's unchanging faithfulness.

Friday, May 1st. Psa. xlii. 1-11.

"My soul thirsteth for God" (verse 2).

It is this insatiable thirst for the Eternal God that redeems life from mediocrity. No soul that is possessed of this master passion can ever sink to the common level, they must ever be actuated by the highest and noblest of spiritual ideals. This thirst for God will always distinguish men from their fellows, giving to life a splendour and a quality which possesses both attractive and repulsive influence. Some will shrink from a life that is thus captivated by Christ, to them such demands will seem unreasonable and exorbitant, but to others such an experience will make a powerful appeal. Blessed are they whose hearts pant after God the Fount of true life.

I thank Thee for this passion pure and strong,
Within its pow'r to triumph I am borne along.

PRAYER TOPIC:

That we uphold our Printing Press and Book Room in Park Crescent by praying for continual blessing on the silent powerful witness of the printed page and by purchasing their books and publications ourselves.

Saturday, May 2nd. Psa. xliv. 1-16.

"Our fathers have told us" (verse 1).

How inspiring are the testimonies of those who have trod the path of faith, proving the exceeding greatness of the divine power. How their witness thrills our hearts and challenges us to exploits in the Name of the Lord. And He who wrought such wondrous things in the days of our forefathers is just the same to-day. He who brought them forth in triumph, bringing their adversaries to nought, He is our God, unchanged in His love and His grace; able to do as great things for us as He did for them. We thank Thee, O Lord, for the experience of others, and all that we learn of Thee through their testimony. Grant that we may emulate their spirit, and follow their example.

We thank Thee for the witness grand
Of those who boldly took their stand,
For all Thy Spirit did'st command.

PRAYER TOPIC:

That our dear missionaries on furlough as well as those advancing His kingdom on the field be specially strengthened and upheld by His divine grace and power at this time.

By bearing the pangs of soul travail,
The child of God can save others from
bearing the pangs of hell.—Sel.

JESUS, the outstanding miracle of the ages, literature's loftiest ideal, philosophy's highest personality, criticism's supremest problem, theology's fundamental doctrine, and spiritual religion's cardinal necessity. Personally, socially, politically, religiously, educationally, scientifically, Jesus stands as the supreme centre of human interest to-day. He Himself is the standard of measurement, the scale of weight, the test of character for the entire moral and spiritual universe. He was born and reared in poverty, of a despised race living under a foreign yoke whose national existence was totally destroyed less than forty years after His death. He wrote no book, composed no poem, gave forth no elaborate code of laws, had

NO ARMY, NO NAVY, NO SWORD,

no libraries, no stenographer. He invented no scientific appliance and founded no world empire. He was rejected by His own people and crucified at the hands of a mob, and yet the power and influence of Jesus of Nazareth goes far beyond the combined influences and powers of all the scholars, preachers, philosophers, statesmen, soldiers, scientists, singers, artists, sculptors, of *all* this world has ever seen or will ever see. Matchless Jesus Christ!

His name blossoms on the pages of history like the flowers of a thousand springtimes in the limits of one garden. It sounds down the corridors of the centuries like the music of all choirs, visible and invisible, in one anthem. It perfumes the air of continents like spice gales from heaven, and with no beating of drums or flare of trumpets, He holds the flag of equality over palace and slave market alike.

Yesterday you dated your letters from the birth of Christ. The Greeks tried to date time from their Olympics, and failed. The Romans tried to date time from the founding of their great city, and failed. Justinian tried to date time from the levying of the taxes, and failed. In the French Revolution, they tried to date time from the revolution, and failed. But Jesus has stamped His name on the brow of time and Christianised the world's calendar. What the Jews could not do, nor the Greeks, nor the Romans, nor the Frenchmen, Jesus of Nazareth, who wrote only once on this earth so far as we know, did. His name is held in mind on every document dated anywhere in all the continents of this earth on which we live.

HE HAS WRITTEN HIS NAME

in our political economies, our laws, our statutes, in deathless literature, art, music, on the stars, on the brains and consciences of men. Oh, matchless Jesus—consider Him!

Consider Him first as the pre-existent Christ made flesh. As one rides before a king on his coronation day to make a proclamation of his rights and claims, so John opens his gospel with one of the most mysterious sentences that ever illuminated the ages: "In

Jesus: Con

By ROBERT

the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." Jesus was the complete mind of God translating itself into symbols that man could comprehend. What God thinks—what God feels—that was Jesus, and that is Jesus of Nazareth. Jesus expressed the complete thought of God fully and adequately, and uttered it once and for all with such precision and finality that the inspired apostle had to say by the Holy Spirit, "The Word was God."

And what Jesus was in the days of His flesh to mother and child, publican and prodigal, hypocrite and harlot, devils and His disciples, saints and sinners, that is what God is everywhere, to all men all the time. Jesus, who had glory with the Father before the world was, became the seed of David according to the flesh. "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, as an offering for sin, condemned sin in the flesh." When

HIS ENEMIES THREW SLURS

on His birth, intimating that He was an illegitimate child, He said: "Before Abraham was, I am."

But this pre-existent Christ was not flesh back in those creation days when this infant earth lay wrapped in swaddling clothes of light in the arms of the great Jehovah, for the Book tells us, "All things were made by Him, and without Him was not anything made that was made." He was not flesh when the pillars of earth were placed in their sockets, because the Book tells us the world was made by Him. He was not flesh when God's hand drew the blue curtains of the night for the first time across the wonders of the heavens and pinned them together with a star cluster, because, we are told, He holds this world in the hand of His omnipotence and beneath the eye of His omniscience. He was not flesh when the first rays of light went out across the unchartered dark like a flaming archangel, in a blinding flash. He was not flesh when the first birds sang, the first winds blew, the first fires burned, the first sparkling water gleamed, because Paul said, "For by Him were all things created, that are in heaven, and that are in earth,

Consider Him

T. G. LEE, D.D.

visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist," or cohere, or hold together.

But there came a time when this matchless, pre-existent Christ was made flesh. It was that day when

IN BETHLEHEM'S OUT-HOUSE

a virgin who had never known a man went down into that mysterious land of motherhood and came back, pale and faint, holding in her arms the eternal Son of God. Every muscle of His was a pulley divinely swung, every nerve was of divine handiwork, every bone was divine structure, every heartbeat a divine pulsation, every breath a holy whisper. God's will, God's purpose, God's thought, was swathed in the mortality of Jesus Christ. As Milton said:

That glorious form, that light insufferable,
And that fair beam, the gaze of majesty
Wherewith He, wont at heaven's high council
To sit, midst of tribal unity,
He laid aside, and here with us to be,
Forsook the courts of everlasting day
And chose with us the darksome house of clay.

The supernatural birth of our Lord Jesus is the alpha of our Christian faith. Accept that and everything else follows as a matter of course. Reject that and no one can tell into what blind paths our scepticism and infidelity in their mad career will lead us.

The birth of our Lord Jesus in this world was a translation at the same time that it was an incarnation. It was a transfer of His person from a previous condition of existence to an earthly one. It was His being clothed upon with our nature. He was embodied in human flesh, exemplified in human action, and crystallised in human form. He was the great Creator born of the creature, the lofty Inhabitant of eternity sleeping in a horse trough of a cattle stall—the Son of man and the Son of God, both one. He was just as much Son of man as though He were not Son of God; He was just as much Son of God as though He were not Son of man—human and divine was He.

HE WAS SO HUMAN

that He grew tired, and so divine that He said and still says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He was so human He grew hungry, and so divine that He took the five loaves and two fishes and fed five

thousand men besides women and children. He was so human He had to pray, and so divine that in none of His praying did He make any confession of sin or any suggestion for need of repentance on His part. He was so human He had to sleep, and so divine He arose from sleep and rebuked the tempestuous seas into the peace of a babe asleep in its mother's arms. He was so human that a ship carried Him, and so divine that He walked on the waves to the disciples in their distress. So human that He accepted a village girl's invitation to her wedding, and so divine that He changed the water into wine. He was so human that He became lonely sometimes and longed for human companionship, and so divine that He said, "I and My Father are one. The Father hath not left Me alone." He was so human that He wept at a grave as you and I have done, and so divine that with a voice of authority he raised Lazarus from the dead and handed him back alive to the empty arms and aching hearts of his sisters. This matchless, pre-existent Christ made flesh—consider Him!

In the second place, consider this incarnate Christ working miracles. He was a miracle greater than all His miracles, and yet He wrought miracles. He never met a blind man that He did not give him sight, nor the deaf and did not make him hear, nor the dumb and did not enable him to talk, nor the outcast woman but what He lifted and put her back in

THE PATH OF WHITE VIRTUE.

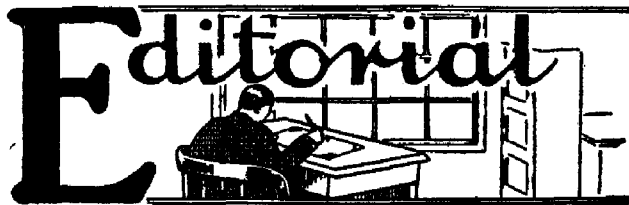
He never saw a sick man but what He made him well, nor a leper but what He cleansed him, nor a crazy man but what He restored his reason, nor a human need that He did not supply. He never faced a storm that He did not calm, never entered a sick room but what He healed the sick, and never met a funeral procession that He did not break up.

Teaching us what? This one thing: that in this universe there is something higher than the so-called laws of nature, namely, a Christ who was born in defiance to the laws of life and raised from the dead in defiance to the laws of death.

I am glad we live in a universe where God is not limited by His universe. We do not have a law-limited God. He made the world and He knows all about it, every attic, cellar, crevice or corner.

And when I think of the miracles Jesus wrought, I am glad that only one was a miracle of destruction and that was when He gave the demons permission to go into the hogs. That teaches us that the Devil's second choice is a hog. He will live in me if I let him, but he is also happy in a hog. He will live in the finest young woman if she will let him, and yet he will be perfectly comfortable in a razorback. You can give your comradeship to one who has no more concern about your respectability than that.

(continued on page 269).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Christ or Hitler?

FOR some time now a religious struggle has been going on in Germany, the issue being between Hitler and Christ. Like many other dictators of the past it is evident that Hitler is determined on exercising his authority in the realm of religion, seeking to govern religious thought and gain control of the expression of religious life in Germany. This is a State challenge to the Church of Christ and brings the true German Christian believer to an inevitable crisis. He is faced with the issue of obedience to His divine Master or to Hitler, who wishes to dictate to his conscience. To follow Christ means coming into collision with one who will not hesitate to crush those who resist him. We believe that behind all this lies the challenge of the spirit of Antichrist. We need to pray very definitely for our German brethren that in these days of pressure and persecution they may be upheld and kept loyal to the Word of God and to the vision of truth which He has given to them. Doubtless the days are not far distant when a great world-wide assault will be made upon the faith of God's people, and they will be called upon to suffer for the things which they hold so dear. May God prepare us for all emergencies!

An Enthralling Motive.

RECENTLY a Jewish rabbi, speaking before a Board of Bishops of the Methodist Episcopal Church of America, said: "The world has tried force and failed. The world has tried law and failed. We declare that man needs *some enthralling motive* which will reach down into the depths of his being, will lift him by its transcendent power." We are in agreement with this declaration, and believe that the only source where this "*enthralling motive*" may be found is in the Cross of Jesus Christ. Here it is that life may catch its holiest inspiration, its most sufficient compelling force. In union with Jesus Christ life becomes instinct with a magnificent motivity which lifts it above the sordid and the selfish, transforming it into a noble moral, spiritual and social influence. No force so morally and spiritually purgative as the gospel of Jesus Christ. Where every other power has admittedly failed, this message of the Crucified will work its wonders. Life will be cleansed of its defilements, and a new creation will take the place of the old. This is what the apostle means when he cries, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Oh that the world could awake to the value and power of that Evangel of Transformation which Christ gave to all who believe.

Clusters of Camphire.

The Creative Spirit

By Pastor C. C. W. Boulton

"And the Spirit of God moved upon the face of the waters."
—Gen. i. 2.

O Spirit of Eternal Light,
Shed forth Thy rays divine,
And let this world with Love be lit;
Hasten Thy rich design.

THUS in the dawn of creation we find the Eternal Spirit commencing His creative ministry. The harmonic action of the Divine Energy moving upon existing chaos and bringing forth order and unity.

Wherever there is a movement of the Holy Spirit there follows renewal, revival and readjustment. Hearts and lives come into sympathetic union and into creative partnership. The Holy Spirit is the great unifying agent who welds all things into harmony with the will of God. In whatever sphere He exerts His authority, order must reign.

It is always the *movement* of the Spirit of God which is responsible for all moral and spiritual harmony. Beneath His brooding presence and power part comes to part, forming one glorious whole in the economy of God. All those ungovernable forces which make for disorder and destruction are made to serve the benevolent purposes of God when the Holy Spirit speaks them into subjection. The turbulent world influences are made to bend to the sovereign thought of God.

In the millennium of the future a state of things will obtain which will reveal the glory of God in a world from which all discord has been eliminated. All that would constitute a challenge to the divine authority will be absent from that sphere and scene of world-wide order and harmony.

O glorious day when He, who once for sin was slain,
Shall come again, o'er all creation then to reign.

O Thou Omnipotent Spirit, exert Thy power to bring all things into subjection to the divine will. Let Thy mighty life-giving breath blow upon the scattered fragments of creation, drawing them together and binding them into a medium for the manifestation and possession of the divine life.

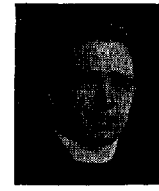
Blessed Spirit of creation, breathe Thy healing benediction upon the bleeding among men; pour into the perishing and the palsied Thine own quickening energy; move upon the troubled waters of creation until calm shall take the place of conflict, and peace shall prevail in the breast of humanity. Hasten the day when the stubborn will of mankind shall be broken, and every knee shall bend to the Crucified Galilean, and every tongue confess the wonder and the worth of that name.

Only a little while and then
All men shall own Thy name,
The kingdoms of this world shall yield,
Acknowledging Thy claim.

ALL FOR JESUS

By Pastor W. G. HAWKINS (York)

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head as He sat at meat" (Matt. xxvi. 6, 7).



A GIFT for Jesus! A token expressive of the grateful adoration dwelling within. Blessed love-inspired thought.

Obviously nothing ordinary will do for the adorable Christ. How can the commonplace convey the heaven-born emotions, surging in the depths of a heart aglow with divinely kindled glory? Mere words are hopelessly inadequate; no language of earth can possibly describe the hallowed reverence of the consecrated child of God. The soul demands with glorious uncompromising insistence, that it must be the very best; the result of supreme effort.

The flood of joyous ecstasy that emanated from this thought, gave abundant evidence that heaven was in accord with this splendid idea. The Spirit of God, who delights to glorify Jesus, would endorse this, by giving a wondrous assurance that it would be approved and accepted by Him.

Many had spurned, blasphemed and conspired against Him. At this very time Satan was actively engaged, working with all his fiendish ingenuity in the heart and mind of Judas.

Thrice blessed thought, that caused all heaven to rejoice. The Lord is to be honoured by the simple gift and sincere worship of this humble soul.

"Woman! Thou art indeed among the blessed, thy name shall be inscribed in the archives of heaven, as one 'who hath wrought a good work.'"

What can I bring Him? How difficult it is to give presents! However, all heaven was in harmony with this singular presentation. Thus we are not surprised that our Saviour later interpreted the gift, in such manner to draw attention to a remarkable prophetic insight, by these memorable words, "Against the day of My burial hath she done this."

How typical is the attitude of the disciples. Some of life's sharpest stings come from unexpected sources. At a moment when the holy hush of solemn power pervaded the atmosphere, the awful words sounded forth with jarring effect upon the assembly—"To what purpose is this waste?" they cried.

Let us here pause to remark, discouragement, the weapon that has penetrated many a heart with disastrous result, in this case, arrayed in the garb of destructive criticism, endeavoured unsuccessfully to rob this dear soul of God.

Beloved! heed not the voice of the tempter; hearken not to those, who, bringing no love offering would seek to turn you aside. Magnify thy Saviour! bring Him thy gift, win His smile, verily thou shalt have thy reward, despite the cynical condemnations around. "Why this waste?"

Nothing given to Christ can be wasted. He has but to break the bread, and the wilderness becomes the place of plenty. One of old loaned him a boat, and "the other little ships" were saved from the fury of the storm. Parsimoniousness coupled with misunderstanding prompted indignant remonstrances on the part of the disciples.

"This ointment might have been sold for much and given to the poor." Undoubtedly the problem of the needy was fully in accord with the mind of Christ. His sympathies reach every distressed creature. "His eye is upon the sparrow" and even rejecting Jerusalem awakens tears of intense sympathy. Beggars were heard, time and blessing was given them, despite the multitudinous activities of His ministry. In the hour of need He miraculously transforms water into wine.

His own suffering on the Cross was secondary to the welfare of His mother. Nevertheless, the murmuring followers of Christ are justly rebuked. Most assuredly there is a time when the "inasmuch" offering receives divine approval, but to rob Jesus the Lord, to give even to the poor, is to substitute a social act for worship.

We must never pervert our gifts by making them investments, yet to give to Christ is to further the cause of the needy. The unbelieving, grudging attitude of the disciples would hinder even the healing power of the Christ. Wouldest thou bless the poor? Then bring thy gift to Jesus first, and give Him the best.

In the atmosphere of loving sacrificial offerings of praise and worship, His hands are outstretched in blessing.

Lazarus is restored,—parents in an upper room rejoice—the blind see—where Jesus is welcomed!

Bethsaida, with its cool calculation, dams by its unbelief the tidal flood of blessing.

Oh, the ingratitude of humans! He who fed thousands, healed sicknesses, provided fish from yonder sea, and never demanded a penny in payment, is begrudged this simple gift by those who had benefited most.

We will concede that thoughtlessness caused this deplorable attitude. A word from Christ and Peter would have responded, "Lord, not my goods, but my all be Thine."

How often have we cried, "blessed Lord, take my all." But we have given so little. Our voices are used to converse with friends, tradespeople, business men; quite right and proper, of course. Yet is it not true, that many comparative strangers hear more from our lips than "our best friend?"

We daily plan and scheme and like Jacob devote hours to anxious thought, then so often turn to the King of Glory as a last resource.

Perfect peace is promised, "If we stay our minds on Him." Thoughts of earthly things occupied the attention of these men. John tells us "Judas carried the bag," that "he was a thief," but remember, all the disciples assented to this outburst.

This earthly bias was in their case detrimental to spiritual worship.

This woman, with her heaven-born intuition, provides a beautiful illustration in "spiritual balance." Many have wondrous flights of imagination, they live in the clouds, and are so heavenly-minded as to be of no earthly use. This blessedly balanced worship was no idle dream, it was the outcome of sincere consecrated service, as "unto Him."

This same thought is connected with Paul's injunction concerning "The first day of the week," where we are instructed "to lay by" as God hath prospered.

This woman's offering was precious. Naturally! all our offerings will be if they are "according as God hath prospered," for in us He has fulfilled the promise to His servant "In blessing I will bless thee."

The monetary value of the gift is not recorded by Matthew. Mark declared it might have been sold for three hundred pence. Differences of opinion exist, whether this was the same occasion as that mentioned in John xii. 1-8 we do not know.

It was, of course, possible that Lazarus and his sisters would join with Simeon in a celebration supper at the restoration of Lazarus from the tomb. We will not labour the point, but will notice the value of this ointment, three hundred pence.

Scripture informs us that a penny a day was the wage of a vineyard worker (Matt. xx. 2). Thus if we allow for sabbath days, etc., we may notice it was the equivalent of one year's wage. The point must not be unduly strained however.

The odour of this precious ointment filled the house, so does the fragrance of the loving thought permeate the soul.

"I would do more for Christ," is the cry of the sanctified heart, but I am bound to my home, labouring in the monotonous round of business duties.

If I could only follow Him to the uttermost parts of the earth, do something great, preach His Word, achieve something, reach some magnificent goal of ambition,—is the thought of many. Let His beautiful message, so pregnant with its lustrous gems of thought, live in your heart for ever.

This is something possible to every believer in Christ. Your status will not affect this position. In the home, or throng, rich or poor, bond or free, let us determine that our hands, talents, faculties, shall unite in one supreme effort to produce a great love offering "unto Him."

The offering represented one year's labour; then here and now determine to consecrate a year to Him, let Jesus be your thought, the inspiration of your labour. Let Him be the Master, the Lover, and without carefulness, unreservedly devote your whole "for Him." The words of our Saviour concerning "the extra mile" might help us. Do not be content merely with the ordinary; but like this dear soul, do the extra, bring Him a great token, something original that has meant that extra sacrifice; in other words, bring to the King of kings a tribute of loyalty.

This incident interprets the truth "The last shall be first." "In the ages to come, when He shows the exceeding riches of His grace," thou shalt be honoured. As one who was great? No! Achieved some goal? No! But as one who "did what she could."

This ointment represented her love. Why not emulate this example? Thus shalt thou bring the "offering . . . of praise continually." For whatever the task, however menial or trying, each moment you will be "giving thanks in all things" because you are "labouring in love." Let me hasten to assure you that your Father's eye will be upon you. The windows of heaven will open, and He shall pour you out a blessing. To give to Him will mean "all other things shall be added."

Wonderful Love

Arr. by THORO HARRIS.

Wonderful, wonderful, wonderful love. Lifting my soul to glories above,

Fill-ing me, thrilling me day by day: O it was wonderful love!

It was wonderful, wonderful love!

Bible Study Helps

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST" (Romans i. 16).

1. Not ashamed of His Virgin Birth.
2. Not ashamed of His Sinless Life.
3. Not ashamed of His Mighty Miracles.
4. Not ashamed of His Matchless Teachings.
5. Not ashamed of His Vicarious Death.
6. Not ashamed of His Bodily Resurrection.
7. Not ashamed of His Triumphant Ascension.
8. Not ashamed of His Glorious Coming.
9. Not ashamed of His Gracious Salvation.
10. Not ashamed of His Transforming Power.
11. Not ashamed of His World-Wide Conquests.
12. Not ashamed of His Coming Kingdom.

Jesus: Consider Him *(continued)*

I love to think about the miracles of Jesus for the welfare and blessing of humanity, teaching us that we should never take diamond talents and do paltry work with them. If you are doing that, then you had better question as to whether or not you are following Him after all. Jesus put

HIS TALENTS ON THE ALTAR

for God for the blessing of humanity.

I am amazed to see how Jesus wrought His miracles. When I see our achievements of science, I wonder how some people can accept them and then put a question mark after any mighty work Jesus ever wrought. If I can take sawdust and make a baby food out of it, why should I say that Jesus could not change water into wine? Why should I say that Elijah could not go to heaven in a chariot of fire when an airman has flown alone from New York to Paris? Why should I doubt that Elisha saw the horses and chariots of fire when I can take a telescope and view the landscape for miles around, or see the world in a drop of water.

Some say they do not believe Samuel heard a voice in the Temple, or that a voice from heaven spoke to Jesus at His baptism, or to Saul on the way to Damascus, and yet the same people sit at the radio and hear an orchestra in Alaska.

They dropped a pin in front of the microphone of the National Broadcasting System in America and amplified the sound and sent it round the world by way of Patagonia in one-eighth of a second, until it became the sound of a thousand cannon in full blast. If man can do that, why should I doubt anything the Bible tells me of the miracles contained therein?

Some people say they do not believe that Balaam's ass talked. Why should I doubt it? They who deny that the ass talked compress a Caruso

INTO THE POINT OF A NEEDLE,

and do hundreds of wonders in a scientific way. We have gotten from old black carbon at least 900 different dyes of 5,000 different hues. And when I know man can do this, why should I doubt anything God has spoken of in His Book? Chromium resists corrosion, and with the application of seven-tenths of one per cent chromium, the tensile strength of carbon steel is increased from 55,000 to 100,000 pounds per square inch. If man can do that, why should I doubt that Jesus made a crippled man walk? Denying the truth does not annihilate it. When I behold the marvellous miracle-working Christ, I accept every miracle He wrought or taught about in God's Book.

And then I come to another thing. Consider Jesus as a teacher. They sent to arrest Him, but the officers went back without Him, and said they had Him barricaded in a high tower? No! They had Him surrounded with officers against whom they could make no headway? No! But they said, "Never man spake like this man."

Oh, what a teacher Jesus was! If you take the teachings of Plato, and Aristotle, and Socrates and

all the rest of them and put them on one side, and the teachings of Jesus on the other side, the difference will be one between a speculation and a revelation, between an inquiry and a declaration, between an uncertainty and a certainty, the difference between groping and guidance.

There are some speakers I wish I could have heard.

I heard a coloured man speak once and he said, "If all the ships which carried black men to slavery were made into

ONE WOODEN CROSS

it would cover the United States, having the head in the Atlantic, one arm in the lakes, another arm in the Gulf, and the foot in the Pacific. If all the black men ever held in slave chains were made into one huge black man, that body would cover that wooden cross. If all the slave chains were made into nails, they would be big enough to nail him to that cross. If all the tears and blood shed for the cause of slavery were put into one cloud, it would drench the lands of the world." And as I walked out of the door after hearing that man someone said, "We will never hear the like again from mortal lips." But when I think of the teachings of Jesus whom they dared not arrest when they heard Him speak, I wish I could have heard Him teach. I wish I could just have seen Him—just have looked upon Him.

We have His teachings in His Book—marvellous Book—the Word of God! When you think of the teaching of Jesus, sometimes it was the overflow of graciousness, sometimes the fragrance of perfume, but sometimes He spoke and men drew back from Him as from a mountain that burned, when every word was a sizzling thunderbolt or an angry flash of lightning. But for sublimity of character and purpose and for truthful profoundness, the teachings of Jesus claimed the sovereignty of the world.

In this day of doubters that have no divine messages and no beneficent audacities, I am glad

JESUS BELIEVED THE OLD TESTAMENT

Scriptures, and in all He said and did He never repudiated their authority or their revelation. The Old Testament Scriptures of that day were practically our Old Testament Scriptures to-day, and the supreme sanction for them is one that He gave us. It was the book of His ministry, of His education, and He believed those portions so vigorously assailed to-day, and pointed for His testimony to the Pentateuch, to Isaiah, Jonah, and Daniel, and surely what the Book was to the Redeemer it ought to be to the redeemed. Jesus accepted its teachings concerning creation, concerning sin, and God's purposes of grace through Israel, concerning the preparation for Himself. He used it to justify His earthly mission, to illustrate the ministry of the Cross, and in the great crisis of His life, He fed His own soul upon it as upon the living Word of God.

Jesus based the entire validity of His ministry upon the truthfulness and trustworthiness of the book of Jonah. Jesus believed that the fish swallowed Jonah,

and used it to point to that resurrection hour when He should come out from the grave. And why should not I believe it? If God can make a man, He can make a fish big enough to swallow that man, and I believe it because the Lord Jesus believed it.

This Book comes to us drenched in the tears of contrition, expounded by the greatest intellects, worn with

THE FINGERS OF AGONY AND DEATH,

stained with the blood of those who died that it might be sent abroad throughout the world. It has had its enemies—Diocletian in the third century; the Dark Ages when it was said they could see the twilight of Christianity, but what they thought was sunset was sunrise. Tom Paine tried to down it; Ingersol sent his arrows at it, and it has its modern Jehoiakins cutting out its pages. It makes me think of an old man who had a grandfather's clock that would not go. One day he wound it and it started striking till it struck two hundred, whereupon he cried to his wife, "Old woman, old woman, get up, get up! It has never been as late as this in the history of the world."

And with all its enemies, not one thread have its enemies taken from the fabric of this Book, not one drop of honey from its comb, not one string on its harp has been broken, not one spark of eternal fire has been put out. God's Book to-day travels more highways, knocks at more doors, speaks to more people in their mother tongue, than any book the world has ever known. It is translated into nine hundred different languages and dialects!

There is something else. I want to spend a moment in the white sanctuary where unholy feet cannot walk, and look upon the crucifixion. Consider Jesus crucified!

"He was made a curse for us"—made sin. Jesus so keyed to truth, mercy, justice, and love made a curse, made sin! Jesus, the Teacher come from God, made sin, made a curse! Jesus, the image of the invisible God, the express image of His person, made a curse, made sin! Jesus,

THE FATHER'S HEIR

of all things, by whom God made the worlds, made a curse, made sin! Jesus, worthy of more honour than Moses because the builder is worthy of more honour than the house itself, made sin, made a curse! Jesus, called by the Father a high priest after the order of Melchisedek, made a curse, made sin! Jesus, concerning whom the Father said, "This is My beloved Son in whom I am well pleased," made sin, made a curse!

There was one verse which it took me ten years to get courage to speak on—the verse which says, "For Him who knew no sin did God make to be sin in our behalf, that we might become the righteousness of God in Him." On the Cross Jesus became all that God must judge, that we through faith in Him might become all that God cannot judge. O blessed truth!

And finally, let us turn from the Cross and look at Jesus risen from the dead. It was a terrible day when Jesus died—the mob, the scourge, the army, the midnight, the dripping blood, the voices, the lightning, the dice, the earthquake, the veil rent in the Temple, the rich man going down to the governor, Pilate, and asking for the dead body and Pilate saying, "Is He

dead?" Then Joseph came, and Nicodemus with the spices, the body was put away in the tomb and some women saw where they placed Him.

What a day it was! For the disciples it meant that His only crown was a crown of thorns; His only kingdom, a grave; His only royal cup a sponge of vinegar and gall;

HIS ONLY SCEPTRE A REED;

His only throne a cross of wood; His only palace a darkened tomb. They said, "It is the end," and life to them in that one brief day was turned into a desert where no spring sparkled, where no flower bloomed, where there was only black night in which no star glimmered. They all said, "He is dead!" But on that blessed third morning, He arose from the dead, and the truth echoes down the ages that Jesus Christ is alive and holds the keys of death and of hell.

It was not a dead Christ that lit those Pentecostal fires in the upper room, that sent out those early Christians and enabled them to carry the gospel to the uttermost frontiers of heathendom, that held the gaze of the dying Stephen as he claimed forgiveness for his murderers—it was no dead but a living Christ.

While to-day's health may be to-morrow's sickness, while to-day's wealth may be to-morrow's poverty, while to-day's happiness and companionship of joy may be to-morrow's aching solitude of heart, to-day's Christ is to-morrow's Christ, the same yesterday, to-day, and for ever. To Him there is no slough of despond, no hill of difficulty, no doubting castle. He will see to it, if we follow in His way, that no weapon formed against us shall prosper. And so with the Apostle Peter, when we think of that empty tomb in that garden, we would say, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto

A LIVELY HOPE

by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Jesus, matchless Jesus! Your Saviour! My Saviour! The One who bore our sins in His own body on the tree, the One who on the Cross became for me all that God must judge, that I, through faith in Him, that you, through faith in Him, might become all that God cannot judge—this wonderful, blessed Jesus, upon whose face some day we shall look—consider Him!

Away From the Source of Heat

During the memorable retreat of the French from Moscow, the soldiers froze to death by hundreds. It is said that at night they gathered together such combustible material as they could find and made a fire. Then, gathering around it in circles as closely as possible, they lay down to sleep. In the morning, after a bitter night, those in the outer circles would be found dead—frozen to death. They were too far away from the source of heat. So the Christian's hope of life, of strength, of help in the warfare of life, lies in constant communion with Christ and with those who love Him. To be on the borders of worldliness may be, and often is, fatal.—*Sel.*



(Conducted by Pastor DOUGLAS B. GRAY)

Scottish Crusader Rally at Dundee

This Rally of Elim Crusaders was a time of uplift and blessing to all who attended. Pastor John Hill of Aberdeen convened the service and gave a short inspiring message. The Dundee Crusaders sang two choir pieces, and an Aberdeen Crusader also rendered a solo. Evangelist David Vanstone (Crusader Commissioner), who had been conducting a Youth Campaign in the Dundee Church, passed on the final message, which had a distinct appeal to youth. God bless the Crusader work in Scotland!

Sheffield United in Zealous Endeavour

Fresh ideas coupled with sanctified zeal and untiring energy on the part of Sheffield Crusaders has resulted in unbounded enthusiasm in the cause of Him we love so well.

Under the guiding influence of the Holy Spirit the Crusader meetings have truly proved to be oases in the desert.

Recently a visit by the Parkgate friends left nothing to be desired and spiritual benefit was derived from this gathering together of God's children. May it be the forerunner of many more. Another unique innovation was Homiletics Night which proved a real test for biblical knowledge. No retreating is the order here in Sheffield. God's best for us—our best for God is the desire and earnest endeavour of every Crusader.

Birmingham Re-Union Service

God is signally blessing the Crusader Branch at West Smethwick. On a recent Wednesday evening a Re-union Meeting was held, old members being invited as well as friends. The windows of heaven were opened upon this gathering and 115 sat down to tea provided by the Crusaders themselves. Afterwards a very happy time, including the hearty singing of choruses was enjoyed by all. For the benefit of strangers, Evangelist Frame clearly explained just what it means to be a Crusader, living up to our Motto, "God's best for us, our best for God." One soul was led to the Lord the next evening as a result of this meeting.

This Crusader Re-union was followed up the next week by a Crusader Convention, when the young lady who was saved as a result of the previous week's gathering gave her testimony as to how the Lord had saved her and the difference He had made in her life in one week. Two very inspiring messages were given by Crusaders, and all went home with hearts burning within, feeling it had been a very profitable evening.

These are only a few of the good times experienced, and we look forward with joy in future, should the Lord not come before, to many more happy evenings and much blessing from Him whom we love and desire to faithfully serve all our days.

Prison Ministry

Another long-looked-forward-to visit of the London Crusader Choir to this prison led to some good results. Since the visit news is to hand of definite surrenders to Christ. The Governor, Major Munn, D.S.O., asked the Choir for a quick return visit. Mr. J. Lyndon, Chief Officer, our esteemed Foursquare brother, led the prison choir in singing the favourite and immortal hymn: "How sweet the name of Jesus sounds." Other special visitors were also present.

It was a pleasure for the London Crusader Choir and Miss Joan Holman to be at Maidstone Prison again on April 5th. Every member has a deep interest in the men, and they realise that they themselves are in no way better or superior to those who are serving sentences, but that they have found Christ and desire that others too will find Him through their humble ministry and efforts. We are grateful to Rev. M. Davies, B.Sc., F.G.S., for his interest and willingness to allow the choir to make such regular visits.

Chief Secretary's Notes & News

The Winton Crusader Choir, conductor D. Stuart House, recently conducted a service at the local Salvation Army Citadel. The building was crowded and a splendid service and programme was arranged. Evangelist F. C. Packer accompanied the choir.

The Quartette Party accompanying Pastor Douglas B. Gray and Evangelist D. Vanstone on the National Youth Tour (see full programme next week), comprises Messrs. J. S. and W. Thompson, Douglas Howard and William Snowden, all members of the London Crusader Choir. This quartette party have recently faced the microphone at the recording studio.

Another "Elim Songster" (No. 10) will shortly be available, containing some good, new compositions, some of which will be sung by the Crusader Choir at the Royal Albert Hall on Whit Monday.

You should not miss obtaining the three new gramophone records by the Principal, Pastors Darragh and Edsor, the Coming of Age Hymn, "King of Kings," sung by the London Crusader Choir, and two beautiful pieces, wonderfully recorded, "Jericho Road," and "Drifting," by our good friends the McCrossan Musical Messengers.

Many Crusaders and others will read with joy and interest that the McCrossan Messengers have been conducting successful soul-saving campaigns recently in sunny California. Remember them in your prayers.

Already applications are coming in for the Crusader Camps; this is not surprising seeing what glorious days were spent at the camping centres last year. The dates are July 25th to August 15th at Brighton, and August 1st to 15th at Glossop. Yes, write without delay and book to come.

The London Crusader Choir is booked to conduct its sixty-seventh prison service (since June, 1933), on Sunday, May 24th, at the noted Parkhurst Prison, I.O.W. After Parkhurst the Choir will take tea at the famous Camphill Borstal Institution, to be followed by another service at Camphill for the Borstal boys. Readers remember very definitely this ministry in your prayers.

BOURNEMOUTH RALLY

THE TOWN HALL

April 29th at 7.30 p.m.

Pastor JAMES McWHIRTER

(Crusader President)

J. D. CRAIG, Esq.

JOAN HOLMAN

and

DAVID A. VANSTONE

(Crusader Commissioners)

Pastor DOUGLAS GRAY

(Chief Crusader Secretary)

will convene and conduct the

MASSED CRUSADER CHOIRS

also

Winton Crusader Choir and Miss Joan Holman will render special singing

ALL ARE HEARTILY INVITED



MY FIRST CONVERT

How my heart leaped for joy when I heard the tidings of my first convert! I could never be satisfied with a full congregation, and the kind expressions of friends; I longed to hear that hearts had been broken, that tears had been seen streaming from the eyes of penitents. How I did rejoice, as one that findeth great spoil, over one poor labourer's wife who confessed that she felt the guilt of sin, and had found the Saviour under my discourse one Sunday afternoon! . . . I remember well her being received into the

church and her dying, and going home to heaven. She was the first seal to my ministry and, I can assure you, a very precious one indeed. No mother was ever more full of happiness at the sight of her first-born son. Then could I have sung the song of the Virgin Mary, for my soul did magnify the Lord for remembering my low estate, and giving me the great honour to do a work for which all generations should call me blessed, for so I counted the conversion of one soul.—*Charles Haddon Spurgeon.*

The Transitoriness of Life

By H. BURTON-HAYNES (Yeovil)

“**T**HE King's life is moving peacefully towards its close.” Thousands of listeners throughout the world heard this sad bulletin broadcasted on the night on which our late beloved Sovereign, King George V. passed from the scene of time. Those words brought deep sorrow to every heart for we loved him and loved him dearly. The passing of the King made our hearts go out in prayerful sympathy towards Queen Mary, and since we, as a nation felt the loss so keenly, how much more would she who had shared the intimacies of his life.

The last bulletin of our late King contains a solemn message for us all. Imperceptibly perhaps in some cases, but nevertheless true in all, life here on earth is moving swiftly towards its close. All through the Scriptures, life is pictured as brief. “As for man, his days are as grass” (Psalm ciii. 15); “Our days on earth are as a shadow” (1. Chron. xxix. 15); “For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (James iv. 14). This being so how important it is that we prepare ourselves now for the quickly-approaching inevitable end which is inescapable, as it is “appointed unto men once to die but after this the judgment.” I think it was Dr. Alexander Whyte, the Scottish divine, who as a boy used to sit in the cemetery and read the epitaphs upon the tombstones trying to imagine what the epitaph would be at the head of his grave when he was laid to rest. Please pardon me if these reflections are somewhat gloomy, but I feel sure they are very necessary. By accepting the Lord Jesus Christ as our own personal Saviour, we can be assured that our life will not be lived in vain, and when He calls us to be with Himself we shall leave behind us an example that will comfort the hearts of those who loved us.

I do not think I am guilty of any impropriety when I quote the dying words of a young man whose brother is known to the writer. This young man, an earnest follower of the Lord Jesus, was stricken down with an illness which proved fatal. Early in the morning of the day on which he passed to be with Jesus he became much worse and the doctors were alarmed at the rapid progress of the disease. Everything possible was done, but the heart, weakened no doubt by a recent attack of scarlet fever, could not stand the strain. A special injection was given but it failed to prove effective and in the afternoon the doctor said there was no shadow of hope. When his friends gently told him the Lord was going to take him

to be with Himself, a bright smile came over his face and he said, “How wonderful, Lord Jesus, how precious Thy name sounds.” He then asked, “Will it be long?” They replied, “Not very long.” He then turned to the Lord and said, “Blessed Lord Jesus, how wonderful are Thy thoughts for us. Thou knowest what is best for us and we leave it all in Thy hands, giving Thee thanks in Thy precious name.” This he said three times over at intervals. He kissed his mother and said, “Goodbye.” Just before this he turned to his dear mother and said, “the Lord knows what is best.” Then he stretched out both his arms towards heaven, saying, “Goodbye all, I'm going,” and ten minutes later his spirit was with the One he had loved so deeply.

The life of this young man moved peacefully towards its close, but he being dead still speaketh, and the testimony he has left behind proves that his life lives on in the hearts of those who knew him and who felt the sacred influences of the Christ who dwelt in his heart. Dear reader, pause for one moment and try to anticipate your closing moments. If unsaved your last hours will be full of regrets as you will have to look back over a life that has been wasted, whereas if you will surrender to Christ and serve Him from to-day, you will be able to say with the Apostle Paul, “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing” (II. Tim. iv. 7, 8).

I may be speaking to someone who has backslidden. While there is time and opportunity take up the Cross where you have let it fall, and follow the Lamb, whithersoever He leadeth, for He has promised to restore the years that the locusts have eaten.

Yes, your life and my life is moving swiftly towards its close—

“Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.”

May we give ourselves unreservedly to the Lord Jesus Christ so that the glorious power of His endless life might begin in our souls this very hour.

Classified Advertisements

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.
All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Bexhill-on-Sea.—Sunny south resort, homely, comfortable board-residence; facing park, minute sea; good table, highly recommended, personal supervision; Foursquare members heartily welcomed; terms from 2 guineas. Mrs. Morris, "Cartref," 79, Egerton Road. B2293

Bogner.—Everybody knows holidays are jollidays with Mr. and Mrs. Hollyman. House right on sea front, marvellous sands; reasonable terms; good fellowship. Canonbury House, Esplanade. Telephone 1029. B2284

Bogner.—Board-residence, apartments, or bed-sitting room; indoor sanitation; buses pass the road to station and sea. Mrs. Gooding, "Laburnum," 5, Newtown Avenue, Newtown Estate, Bogner Regis. B2308

Bournemouth.—Bed and breakfast 21/-, apartments, private sitting-rooms; good cooking, hot water, indoor sanitation, every comfort; near Central Station, assembly; buses to all parts; member of Elim Assembly. Mrs. Sims, 86, Avon Road. B2306

Bournemouth.—Board-residence, with home comforts, midday dinner; 3 minutes sea, 1 minute shops; highly recommended; moderate; stamp. Misses Green and Blackmore, 5, Beech Avenue, Fisherman's Walk. B2307

Bournemouth, Boscombe.—"Salaam," Campbell Road; board-residence; bright, Christian guest house; central, near sea, gardens, places of worship; separate tables; highly recommended. Miss Cavill. B2313

Christian Workers' Holiday Home (Devon).—Principal Percy G. Parker's seaside home for rest, Bible study, salvation, healing, holiness, and the Baptism in the Holy Spirit. Open from June to September; Summer Bible School, July 15th—September 7th. Subject: "Vital Facts of Our Faith." Particulars from Mrs. Parker, "The Rookery," Lynton, Devon. B2289

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, own beautiful grounds 1½ acres; tennis, putting; 10 minutes' walk various beaches, on bus route lovely North Cornwall coast; comfortable, homely, Christian fellowship; personal supervision; excellent Cornish cooking, separate tables, electric light; (h. & c.), garage; special offer until May 30th, 35/- weekly; Foursquare. Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2267

Cornwall, Penzance.—Board-residence, or bed and breakfast; terms moderate; near sea and new Elim Assembly. Mrs. Walsh, 24, Penare Road. B2315

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.

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. B2282

London.—Christian greetings! Mrs. Barnwell offers to visitors and others, home comforts, personal supervision; constant hot water; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4; Recommended by ministers; moderate terms; phone Mountview 7069. B2264

London.—Christian home, select district; garden; full board 25/-, without midday meal 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 9, Womersley Road, Hornsey, N.8. B2260

London.—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. B2261

London.—Lady recommends quiet, south, divan sitting-room, double or single; present occupant nearly four years; h. & c. water; close to Kensington Temple; Telephone: Park 7858. 139, Holland Park Avenue, W.11. B2305

London.—Central London Christian guest house, 25-26, Cartwright Gardens, W. C. 1. 5 minutes from Euston, Kings Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. B2310

Maldon, Essex.—Christian guest house, sunny aspect; all home comforts; garden, garage; near sea and shops. Terms from 30/- per week. Apply, Miss May, "High View," 44, Wantz Road. B2303

North Wales.—Comfortable apartments, Christian home; quiet, close to station, two minutes from sea; terms moderate, small party. Mrs. Wyn Jones, "Shalom," Marine Road, Old Colwyn. B2292

Old Colwyn.—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. B2256

Old Colwyn.—Holiday Home; board-residence, all home comforts, 7 minutes from sea and buses; bracing sea and mountain air, bathing from house, good catering; highly recommended; Christian fellowship; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. B2254

Shanklin, I.O.W.—"Gem of Island" guest house; ideal position, 2 minutes from cliffs; recommended by pastors and Christian workers; reduction for numbers. Miss Fyfe, "Thornbury," Alexandra Road. Telephone 230. B2304

Southend-on-Sea.—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2245

Southport.—"Buxton House," 37, Bold Street; superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout, bath, piano. Mrs. Bates. B2300

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SITUATION VACANT

Leeds.—Healthy young lady wanted, to live with widow; clean, comfortable home; 15/- per week, full board. Apply, Box 410, "Elim Evangel" Office. B2311

SITUATIONS WANTED

Man, Foursquare, 53 years (active), wants work; general handyman, window cleaning, paint work washed inside or out, repairs. Sims, 3, Manchester Road, Thornton Heath, Surrey. B2314

Respectable young man, aged 23, seeks situation about private house or hotel, live in; willing to help in any way; can give references if required. Box 411, "Elim Evangel" Office. B2316

BIRTHS

Hawkins.—On March 28th, to Pastor and Mrs. W. G. Hawkins, of York, the gift of a son, David Frederick James.

Stares.—On April 3rd, to Mr. and Mrs. Stares, of Horsham, the gift of a daughter, Mary.

MARRIAGES

Gordon & Huggett.—On April 11th, in the Elim Tabernacle, Eastbourne, by Pastor E. C. W. Boulton; Pastor Ronald Albert Gordon to Bridget Minnie Huggett.

Ralph & Lander.—On April 11th, in the Elim Tabernacle, Clapham, by Pastor Charles J. E. Kingston, Edward William George Ralph to Phyllis May Lander.

Robertson & Thurling.—On April 4th, in the Elim Tabernacle, Central Park Road, East Ham, by Pastor J. Kennedy, William George Robertson to Edith Elsie Thurling (both Elim Crusaders).

Waters & Harper.—On April 11th, in the Elim Tabernacle, Clapham, by Pastor Charles J. E. Kingston, Claude MacAlfred Waters to Laura May Harper.

WITH CHRIST

Mark.—On March 18th, Samuel Mark, member of Elim Church, Ballymena. Funeral conducted by Pastor J. C. Carris.

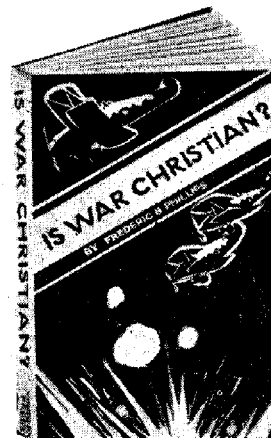
Major.—On March 29th, Joseph Major, aged 55 years, a beloved member of the Elim Church, Barking. Funeral conducted by Pastors J. McAvoy and H. A. Court.

Webb.—On March 31st, Mrs. Edith Webb, aged 57, beloved and faithful member of Elim Church, Ledbury. Funeral conducted by Evangelist I. R. Moore.

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