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WHAT THE LORD'S TABLE MEANS TO ME (see page 664)

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The Elim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XVII., No. 42

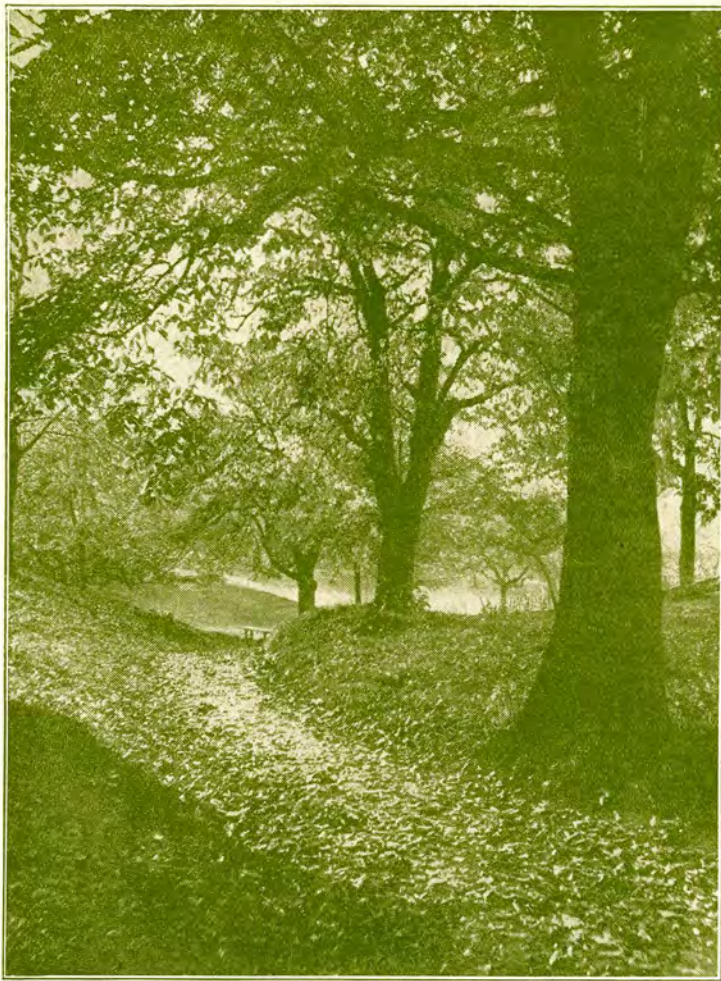
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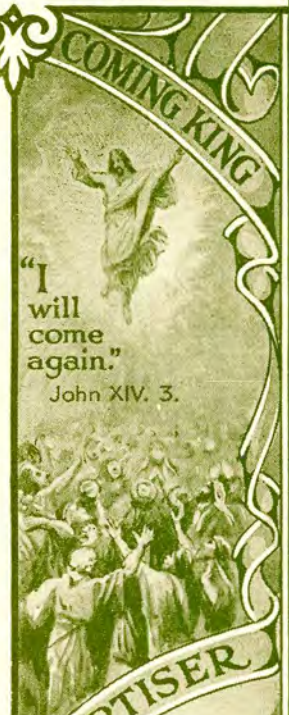


"I am
come
that
they
might
have
life."

John X.
10.

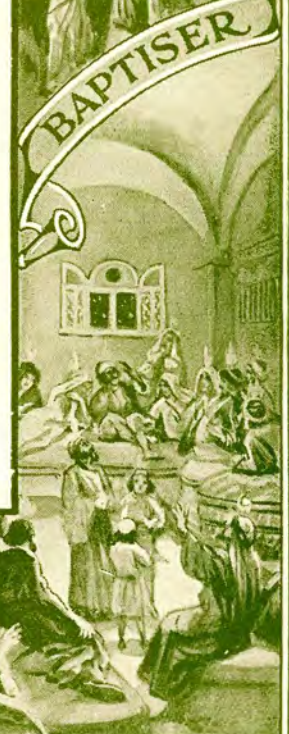


THE GLORIES OF AUTUMN



"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. October 16, 1936 No. 42

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Pastor P. N. CORRY

ORGANISING SECRETARY OF THE JUBILEE FUND
WILL VISIT A NUMBER OF
ELIM CHURCHES

as follows:

Tuesday, October 20.	Hull (City Temple).
Wednesday, " 21.	Grimsby.
Thursday, " 22.	Bradford.
Friday, " 23.	Glossop.
Sunday, " 25.	Bournemouth (Springbourne).
Monday, " 26.	Salisbury.
Tuesday, " 27.	Southampton.
Wednesday, " 28.	Romsey.
Thursday, " 29.	Portsmouth.
Friday, " 30.	Ryde.
Sunday, November 1.	Worthing.

PRINCIPAL GEORGE JEFFREYS

and Revival Party's

ENGAGEMENTS

THE CITY TEMPLE, GLASGOW

(Bath Street, Corner of Elmbank Street)

Sunday, October 25th to Thursday, October 29th. Sunday 11 a.m. and 6.30 p.m. Week-days at 7.30 p.m. Pastor James McWhirter will follow on with an eight days' campaign from Sunday, November 1st to 8th. Sundays at 11 a.m. and 6.30 p.m. Week-days (except Friday, 7.30 p.m. Soloist: Mrs. McWhirter (neé Joan Holman).

THE JUBILEE TEMPLE, BLACKPOOL

(Waterloo Road)

Sunday, November 1st to Thursday, November 5th. Sunday at 11 a.m. and 6.30 p.m. Weekdays at 7.30 p.m.



BIRMINGHAM, SPARKBROOK. Now in progress. Elim Tabernacle, Golden Hillock Road. Revival Campaign by Pastor W. E. Smith.

BERMONDSEY. October 25-29. Elim Tabernacle, Dunton Road (late Upper Grange Road). Special visit of Pastor and Mrs. W. F. South.

CARLTON, NOTTS. October 18-25. Elim Hall, Conway Road. Campaign by Evangelist J. Newman.

CATERHAM. October 16, 23, 30; November 6 and 13. Co-operative Hall, Upper Caterham. Special series of addresses on The Holy Spirit, by Pastor E. C. W. Boulton.

COULSDON. October 18. Elim Tabernacle, Chipstead Valley Road. Visit of Pastor E. C. W. Boulton.

ELIM WOODLANDS. Open to visitors the last Saturday of each month during the winter, from 3.30 to 9 p.m. Happy fellowship. Special speakers. Holiday Home Reunion on October 31. All are welcome. Miss Henderson will preside and others will speak and give their testimonies. Tickets 1/-.

GLOUCESTER. October 25, 26. Elim Tabernacle, Millbrook Street, off Barton Street. Visit of Pastor E. C. W. Boulton.

HALIFAX. October 18-28. Elim Tabernacle, Bond Street, Hopwood Lane. Youth Campaign by Evangelist D. Vanstone.

HEMEL HEMPSTEAD. Commencing October 11. Town Hall. Campaign by Pastor S. F. Hillman.

ILFORD. October 11. Elim Tabernacle, Scrafton Road. London Crusader Choir, 6.30 p.m.

IPSWICH. October 25-29. Gardon Hall, Mill Street. Special visit of Pastor and Mrs. J. Naylor.

KINGSTON. October 25. St. James's Hall, St. James's Road. London Crusader Choir, 6.30 p.m. (Brixton Prison in afternoon).

LEICESTER. October 18-25. Elim Hall, New Walk. Campaign by Evangelist M. Oliver.

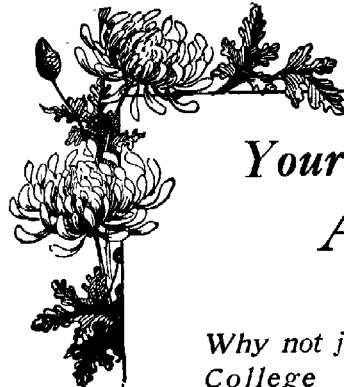
MERTHYR. Revival and Divine Healing Campaign conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler. Now proceeding, on Fair grounds near river, at 2.45 and 7.30 p.m. Week-nights, 7.30 p.m. Thursday, 2.45 p.m., Divine Healing Service.

RUGBY. Commencing shortly. The Mart, Regent Street. Revival Campaign by Pastor W. E. Smith.

SOUTHAMPTON. October 17-25. Elim Tabernacle, Park Road, Freemantle. Evangelistic services conducted by Pastor G. Miles.

ST. PETER PORT, GUERNSEY. Now proceeding. Elim Tabernacle (late Eldad Congregational Church). Revival campaign by Pastor H. O. Bale.

SWINDON. October 11-25. Clarence Street Schools. Campaign by Principal P. G. Parker.



Your

Autumn Study

Why not join the Elim Bible College Correspondence School? It brings the Elim Bible College into your home.

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Principal GEORGE JEFFREYS

and Revival Party in

SWITZERLAND

DEEPENING of SPIRITUAL LIFE CONVENTIONS

BADEN, GERMAN SWITZERLAND. October 7-11. In the Kursaal-Casino. Sunday 3 and 6.30 p.m.; week-days 3 and 8 p.m.

LAUSANNE, FRENCH SWITZERLAND. October 14-18. The great Comptoir de Beaulieu, accommodating ten thousand people, has been taken for the Principal's meetings. Sunday 3 and 6.30 p.m.; Weekdays 3 and 8 p.m.

ELIM'S COMING OF AGE SOUVENIR

The only up-to-date record of Elim's twenty-one years. No friend of Elim should be without it. Obtainable from any Elim Church, or from Elim Publishing Co., Ltd. 1/- Park Crescent, Clapham Park, S.W.4 (Post free 1/2)

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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. 42

OCTOBER 16, 1936

Fridays, Twopence

William Tyndale

400th ANNIVERSARY OF MARTYRDOM

By Pastor J. SMITH

How the story of Tyndale and his contemporaries must thrill the heart of every true lover of the Word of God. What a great debt the Church of God owes to these men who literally laid down their lives for the truth. The example of these sacrificial lives comes down the centuries as a distinct challenge to stand firm and faithful for the heritage of light and truth which these martyrs of the dark ages have bequeathed to us. Let us see to it that we accept the challenge.—EDIT.

ON the 6th October, 1536, there was led out to the stake in the little town of Filford, near to Brussels, the man to whom we owe a deeper debt of gratitude than any of us realise, in that he gave to us the richest and greatest treasure of all time—the Word of God in our English language. There at the stake he was strangled to death, and his body afterwards consumed with fire. His dying prayer: "Lord! open the King of England's eyes," was soon answered, for within a year the Bible was distributed in England by royal consent.

"Touching the translation of the New Testament, because his enemies did so much carp at it, pretending it to be full of heresies, he wrote to John Frith, as followeth: 'I call God to record against the day we shall appear before our Lord Jesus Christ, that I never altered one syllable of God's Word against my conscience, nor would do this day, if all that is in the earth, whether it be honour, pleasure, or riches, might be given me' (Foxe's *Book of Martyrs*).

"He translated straight from the Hebrew and Greek originals, although the Vulgate and more especially Erasmus's Latin version were on occasion consulted. For his prefaces and marginal notes he used Luther's Bible freely. Apart from certain blemishes and awkward and even incorrect renderings, Tyndale's translation may be described as a truly noble work,

FAITHFUL AND SCHOLARLY,

though couched in a simple and popular language. Surely no higher praise can be accorded to it than that it should have been taken as a basis by the translators of the Authorised Version, and thus have lived on through the centuries up to the present day.

The following specimens may prove of interest:—

The Thryde Chapter
(Matthew iii. 1-4). In those dayes Ihon the baptyser cam and preached in the wyldernes of Iury. saynge, Repent.

the kyngedom of heven ys at hond. Thys ys he of whom it ys spoken by the prophet Isay, whych sayth: the voice of a cryer in wyldernes, prepare ye the lordes waye, and make hys pathes straight. Thys Ihon had hys garment of camelles heere, and a gyrdyll of a skynne about hys loynes. Hys meate was locustes and wyldhe ony.

"Locustes are more then oware greshoppers, souche men vse to eate in divres parties of the est" (marginal note).—The Encyclopædia Britannica).

We will now look into the life of this great man whose name is now being brought so much before the public on this the four-hundredth anniversary of his martyrdom, as it is given to us in *The History of Protestantism*.

Erasmus had just given us the New Testament in the Greek language. In doing so he felt that he was giving us a message of peace, but it proved to be the trumpet of war.

There was in Trinity College, Cambridge, a young student by the name of Thomas Bilney. He had sought to find peace to his troubled soul by means of vigils,

PENANCES AND MASSES,

but all to no purpose. But one day a copy of the New Testament by Erasmus came into his hands. He opened the book at the words: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." As he mused to himself: "Paul the chief of sinners! and yet Christ came to save him! Then why not me." And so he passed from death to life.

At the same time as Thomas Bilney received the light of salvation at Cambridge, there was in Oxford University a student by the name of William Tyndale. He was drawn to the study of Erasmus' New Testament, fascinated by the elegance of its style and the sublimity of its teaching. He soon came to be aware of some marvellous power in it, which he had found

in no other book he had ever studied. Others had invigorated his intellect, this regenerated his heart. He had discovered an inestimable treasure, and he would not hide it. This youth began to give public lectures on this pure Book; but this being more than Oxford could yet bear, the young Tyndale quitted the banks of the Isis, and joined Bilney at Cambridge.

These two were joined by a third, a young man

OF BLAMELESS LIFE

and elevated soul. John Fryth, the son of an inn-keeper at Sevenoaks, Kent, was possessed of marvellous quick parts; and with a diligence and a delight in learning equal to his genius, he would have opened for himself, says Foxe, "an easy road to honours and dignities, had he not wholly consecrated himself to the service of the Church of Christ." It was William Tyndale who first sowed in his heart the seed of the gospel. These three young men were perfectly emancipated from the yoke of the Papacy, and their emancipation had been accomplished by the Word of God alone. No infallible Church had interpreted that book to them. They read their Bibles with prayer in the Spirit, and as they read the eyes of their understanding were opened, and the wonders of God's law were revealed to them. They came to see that it was faith that unlocked all the blessings of salvation: that it was faith, and not the priest, that united them to Christ. These views they had not received from Wittenberg; for Luther was only then beginning his career: their knowledge of divine things they had received from the Bible, and from the Bible alone; and they laid the foundations of the Protestant Church of England, or rather dug down through the rubbish of ages, to the foundations which had been laid of old by the first missionaries to Britain.

Having

COMPLETED HIS STUDIES

at Cambridge, Tyndale came back to his native Gloucestershire, and became tutor in the family of Sir John Walsh, of Sodbury Hall. At the table of his patron he met daily the clergy of the neighbourhood, abbots, deans, archdeacons, with divers other doctors, and great beneficed men. In the conversations that ensued the name of Luther, who was then beginning to be heard of, was often mentioned. The young student from Cambridge did not conceal his sympathy with the German monk, and kept his Greek New Testament ever beside him to support his sentiments, which startled one half of those around the table, and scandalised the other half. The disputants often grew warm. "That is the Book that makes heretics," said the priests, glancing at the unwelcome volume. "The source of all heresies is pride," would the humble tutor reply to the lordly clergy of the rich valley of the Severn. "The vulgar cannot understand the Word of God," said the priests: "it is the Church that gave the Bible to men, and it is only her priests that can interpret it." "Do you know who taught the eagles to find their prey?" asked Tyndale; "that same God teaches His children to find their Father in His Word. Far from giving us the Scriptures, it is you who have hidden them from us."

The cry of heresy was raised against the tutor; and the lower clergy, resorting to the ale-house, harangued those whom they found assembled there,

VIOLENTLY DECLAIMING

against the errors of Tyndale. He now began to explain the Scriptures on Sundays to Sir John and his household and tenantry. He next extended his labours to the villages around, and then as far as Bristol. But no sooner had he sown the good seed than the priests hastened to destroy it. "Oh," he said, "if the people of England had the Word of God in their own language this would not happen. Without this it will be impossible to establish the laity in the truth."

It was now that the sublime idea entered his mind of translating and printing the Scriptures. The prophets spake in the language of the men whom they addressed; the songs of the temple were uttered in the vernacular of the Hebrew nation; and the epistles of the New Testament were written in the tongue of those to whom they were sent; and why, asked Tyndale, should not the people of England have the Oracles of God in their mother tongue? "If God spare my life," said he, "I will, before many years have passed, cause the boy that driveth the plough to know more of the Scriptures than the priests do."

It was plain that Tyndale could not accomplish what he now proposed should be his life's work at Sodbury Hall, the hostility of the priests would not leave him in quiet. He therefore resorted to the metropolis, where he hoped to find a cordial welcome from the Bishop of London, to whom he had

LETTERS OF RECOMMENDATION.

But alas his hopes were soon dashed to the ground. "My house is already full," said the bishop coldly. But if the doors of the bishop's palace were closed to him, the doors of a rich London merchant were opened to him. There he summoned Fryth to his aid, and together they studied and worked day and night with joy in their souls that they were kindling a torch which should illuminate England. But soon the storm of persecution broke out in London, and Tyndale was urged by his friends to withdraw, as the only chance left him of accomplishing the work to which he had devoted himself. So with a heavy heart he stepped on board a vessel bound for Hamburg, taking with him his Greek New Testament.

There at Hamburg Tyndale continued the work of translation. William Roye, formerly a Franciscan friar at Greenwich, became his assistant. The Gospels of Matthew and Mark were printed at Hamburg and in 1524 were sent across to Monmouth in London, as the firstfruits of his great task. The merchant sent him a much-needed supply of money, which enabled Tyndale to pay a visit to Luther. Returning, he resumed his great work at Cologne, where he began to print an edition of 3,000 copies of his English New Testament. Sheet after sheet was passing through the press. Great was Tyndale's joy. He had taken every precaution meanwhile, against a seizure, knowing this archiepiscopal seat to be vigorously watched by a numerous and

JEALOUS PRIESTHOOD.

The tenth sheet was in the press when Byrckman,

hurrying to him, informed him that the Senate had ordered the printing of the work to be stopped. All was discovered then! Tyndale was stunned. Must the labour of years be lost, and the enlightenment of England, which had seemed so near, be frustrated? His resolution was taken on the spot. Going straight to the printing-house, he packed up the printed sheets, and bidding Roye follow, he stepped into a boat on the Rhine and ascended the river. It was Cochlaeus who had come upon the track of the English New Testament, and hardly was Tyndale gone when the officers from the Senate, led by the dean, entered the printing-house to seize the work.

After some days Tyndale arrived at Worms, that little town which Luther's visit, four years before had invested with a halo of historic glory. Here, in the printing-house of Peter Scheefer, the grandson of Fust, one of the inventors of the art, he resumed his great task. The printing of the two editions was completed in the end of 1525, and soon thereafter 1,500 copies were dispatched to England.

In these days we cannot imagine the joy which was brought to the hearts of the people of England through the reading of the New Testament in

THEIR MOTHER TONGUE.

It was the lifting of a veil from a world of which before they had heard tell, but now they saw. The wonder and ravishment with which they gazed for the first time on objects, so pure, so beautiful, and so transcendently majestic, and the delight with which they were filled, we cannot at all conceive. There were narratives and doctrines; there were sermons and prayers; there were miracles and apocalyptic visions; and in the centre of all these glories, a majestic Personage, so human and yet so divine; not the terrible Judge which Rome had painted Him; but the Brother: very accessible to men, "receiving sinners and eating with them."

It was rather a strange providence of God that this good work of printing the New Testament should be helped forward and financed by the very enemies of the Bible. "The Bishop of London with Sir Thomas More, being sore aggrieved, devised how to destroy that false erroneous translation, as they called it."

"It happened that one Augustine Packington, a mercer, was then at Antwerp, where the bishop was. This man favoured Tyndale, but showed the contrary unto the bishop. The bishop, being desirous to bring his purpose to pass, communed how that he would gladly buy the New Testaments. Packington hearing him say so, said, 'My lord! I can do more in this matter than most merchants that be here, if it be your pleasure; for I know the Dutchmen and strangers that have

BOUGHT THEM OF TYNDALE,

and have them here to sell; so that if it be your lordship's pleasure, I must disburse money to pay for them, or else I cannot have them: and so I will assure you to have every book of them that is printed and unsold.' The bishop, thinking he had God 'by the toe,' said, 'Do your diligence, gentle Master Packington! get them for me, and I will pay whatsoever they cost;

for I intend to burn and destroy them all at Paul's Cross.' This Augustine Packington went unto William Tyndale, and declared the whole matter, and so, upon compact made between them, the Bishop of London had the books, Packington had the thanks, and Tyndale had the money." (Foxe's *Book of Martyrs*).

After this the New Testaments came thick and fast into England. Shortly afterwards George Constantine was apprehended by Sir Thomas More, as suspected of certain heresies. Upon More promising him that he would show him favour if he would tell him who financed Tyndale in his work. "My lord,' quoth Constantine, 'I will tell you truly: it is the Bishop of London that hath holpen us, for he hath bestowed among us a great deal of money upon New Testaments to burn them.'"

After this Tyndale translated the five books of Moses, and had them printed and sent over to England. Tyndale now moved to

THE TOWN OF ANTWERP,

where he lodged one whole year in the house of Thomas Pointz, an Englishman. To this house came a Judas, by the name of Henry Philips who, after becoming Tyndale's friend and close acquaintance, betrayed him to the officers of the law sent hither to apprehend him. After remaining in prison for some time, he was condemned by virtue of the emperor's decree, made in the assembly at Augsburg. Thus at the early age of forty-four, having sealed his testimony with his blood, he went Home to receive a martyr's crown. If Tyndale could now look down on our great printing presses pounding out Bibles by the thousands and the tens of thousands, so that the English Bible is the most widely read book in all the world, how he would rejoice. Is it any wonder we treasure this priceless volume which has come down to us sealed with the blood of the martyrs of Jesus?

ANONYMOUS GIFTS

We acknowledge, with gratitude to God, the following gifts from anonymous donors:

Jubilee Appeal Fund: Chelsea, 10/-; Edinburgh sister, £1; London, E.C., £10; Armagh, 10/-; Glasgow (per Pastor Le Tissier), 4/-; £1; "Inasmuch," £50; Plymouth, 10/-; Ballymena, £2 2/-; Leeds (L.P.), 10/-; Glasgow (per Pastor Le Tissier), 5/-; 5/-; £1; £1; 4/-; 2/6; 7/6; £5.

Foreign Missionary Fund: London, N.W. 1., 5/-; Caterham brother (Z.Y.X), 5/-.

Prison Work: Guernsey, £2.

The Lord Jesus Christ is, to the disciple, not a channel only, but the blessing itself, not a means or medium for the reception of blessing, but Himself the Blessing. Not only, therefore, is the blessing in me, but I am in the blessing, because I am in the Blessor Himself. No wonder we are declared to be "kept safe in His life." The arrow cannot come to the eaglets when under the wings of the mother eagle without first piercing her own body. Nothing that is meant to destroy or damage the believer can reach him without passing through the Lord Himself.—A. T. Pierson, D.D.

World Events and their Significance

400th ANNIVERSARY

WE learn that the recent 400th anniversary of the Reformation

was an imposing affair, with representatives from 22 countries and 18 theological faculties and the collaboration of the secular authorities of the city. The old cathedral of St. Pierre was overfilled with 4,000 people who received the Communion, one by one, from the hands of sixteen pastors. A word of Scripture was given to each as he partook. This river of communicants moved to the front during an hour and a half. The Monument of the Reformation was the scene of a great demonstration of 20,000 people who, with upraised hand, took the oath of fidelity:

"With thanksgiving to God for giving to us the treasure of His Word, and filled with gratitude to the fathers for the resolution which they took four hundred years ago to make faith and worship conform to Holy Scripture, we declare, to-day, our determination to remain faithful to the Reformed Faith and affirm that Jesus Christ shall ever remain the single head of the Church" (that is, the church of Geneva).

REVOLUTION

"The authority of the Prince of Peace is defied," recently declared one of our great statesmen, in language reminding us of Psalm ii. "The nations are plotting to hurl defiance at His throne. It is time that the churches of Christ should stand by their Prince."

But God knows how to make man's power look ridiculous. "He that sitteth in the heavens shall laugh" (Psalm ii. 4).

CONSCIENCE VERSUS STATE

Recently a letter was sent to Hitler in which ten pastors of the German Evangelical Church protested against the policies of the nationalist Socialist Party. The letter concluded with the words: "Our people are trying to break the bond set by God. That is human conceit rising against God. In this connection we must warn the Fuhrer that the adoration frequently bestowed on him is due only to God. Some years ago the Fuhrer objected to having his picture placed on Protestant altars. To-day his thoughts are used as a basis not only for political decisions but also for morality and law. He himself is surrounded with the dignity of a priest and even of an intermediary between God and man. . . . We ask that liberty may be given our people to go their way in the future under the sign of the Cross of Christ, in order that our grandsons may not curse their elders on the ground that their elders left them a state on earth that closed to them the Kingdom of God."

PALESTINIAN ATROCITIES

The following is culled from an article in a Jewish periodical:

At this particular time when Palestine is looked to by Jews everywhere as the one land willing to receive considerable numbers of sorely tried co-religionists from many countries, the daily accounts of Arab uprisings there are very discomfiting. During nearly three months scarcely a day has been free from murderous attacks on Jews and the destruction of Jewishly-owned property.

It is not open, but guerilla warfare—the meanest and most difficult to combat. Our people who have gone to Palestine for peace's sake are in a state of terror. Men, women, and children alike are attacked. Preparations may be made to meet assaults when they are open, but regardless of the size and number of battalions, there are not eyes enough to watch the individual assassin who, concealed, picks out his victim and slays him.

Our time lays a heavy hand on the Jew and woe is his even in the cradleland of his fathers.

THE OLDEST COPIES OF PAUL'S LETTERS

The following makes interesting reading to the Bible lover and student:

The discovery of ancient Bible manuscripts is always news. In 1931 came the Beatty Papyri. They consisted of pages from the Gospels and Acts, some of the Pauline Epistles and the Revelation. There were also certain Old Testament books represented in this discovery, but it is the New Testament books which have interested scholars primarily. They are the oldest New Testament manuscripts of which we have any considerable proportions preserved. They can be dated to the third century; and some scholars would date them to the second century, although it is unlikely that such an early date can be definitely considered until after more painstaking research has been done upon it.

Recently large sections of the Pauline Epistles, which were missing at the time the manuscripts were first purchased, came to light, and we now possess most of the text of the Pauline Epistles in this most ancient manuscript. The manuscript had apparently been separated by dealers, and certain leaves of it sold at different times.

The order of the Epistles in the sections of the manuscript which are now at hand differs from the order we have in our present English Bibles. They read as follows: Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philipians, Colossians, 1 Thessalonians. The manuscript as preserved closes with 1. Thessalonians, but the folding of the manuscript shows that the manuscript was originally longer. The study of this new manuscript data will be one of the major works of all first class New Testament scholars for the next few years.

STALWARTS OF THE FAITH

So many in these times are forsaking the old and tried paths of revelation and inspiration that it is most refreshing to find men of culture and spiritual capacity standing faithful and true to the Word of God; men of the highest intellectual and spiritual gifts coming to the defence of the evangelical faith.

Such a one is Dr. Daniel Lamont, the new Moderator of the Scottish Church. He was the most brilliant scholar of his year in the University of Glasgow, and a great career in mathematics was predicted for him. After teaching this subject for some time, he went over to the Divinity School where, as "Life and Work" tells us, he took the highest rank in all the colleges of the Church. This change in his academic life was probably due to the influence of his own minister father and of Dr. Andrew Bonar. Later he pastored various churches. "In all of them the outstanding feature was the claim, backed by all the resources of his scholarship and the winsomeness of his personality, for decisive submission to Christ, a claim made with such persuasiveness, fervour and love, that many in this day of his honour are rising up to call him blessed."

Then he became Professor of Apologetics in New College, where his career has been most distinguished. "Though he has kept himself abreast of all that the most modern science can teach, as shown by his latest great book, he has never for a moment permitted the evangelist to be submerged in the scholar. He will come to the moderator's chair with that same flame of ardour for the Gospel of his Lord burning more brightly than ever; and all over Scotland quiet souls, who have come under his spell, are praying that his coming to the seat of honour may herald the inbreaking of revival from on high."

THE UNCHANGING POLICY OF ROME

Cardinal Lepicier, who has just died, is remembered as having written the following words, when professor of dogmatic theology in the College of the Propaganda of Faith at Rome, the greatest Romanist missionary society:

"The duty of the Catholic Church to burn every heretic still remains. If, because of the regrettable fact that the

modern state refuses its secular arm for this purpose, the Church actually fails in the practice of this duty, it does not change the matter in the least." When the Italian anti-clerical press denounced this teaching, Pius X. replied by promoting this Servite monk to the position of general of his order. Later he was made Cardinal. The heretics of Ethiopia have been burnt with the terrible yperite, or mustard gas, in spite of solemn pledges, and Red Cross hospitals have been ruthlessly bombed. Not a word of rebuke from Pius XI., but a reference to "the triumphant joy of a great and good people," namely, the Italians, over their Ethiopian victory.

The death of Lord Allenby recalls an incident which shows the abysmal difference between Christianity and Romanism. When he reached Egypt to take command he began with a prayer meeting. He prayed that he might not have to bombard Jerusalem, lest a shell should fall on the spot where the Lord was crucified. When they were near Jerusalem and seemed likely to have to fight their way in, he sent to the War Cabinet in London for advice. The answer was "Use your own judgment." He then sent to the King, who replied, "Pray about it." The upshot was that the English troops gained the city by unconditional surrender.

HEADING FOR THE PRECIPICE

A sense of deep apprehension fills the nations today; far-seeing statesmen realise that Europe is rapidly drifting to the rapids of destruction. Conditions are swiftly becoming more desperate, and the evil day of conflict cannot be much longer postponed. The war dogs of Europe are straining at the leash, ready to spring forth at the earliest opportunity.

In this connection the following is significant:

"The word 'peace,' writes Professor Guglielmo Ferrero, "comes from the Latin *pax*, which has the same root as *pacta*. A peace is the observance of pacts, war their violation. Never for three centuries has Europe found itself in such an appalling situation. In Europe to-day there is neither faith nor law. You cannot play with the principles on which moral and social order rests without provoking universal anarchy. It is essential that the world should understand at last the appalling future towards which it is slipping. For it seems stricken with blindness."

B.B.C. MOTTO

"Nation shall speak peace unto nation." How is it to be done?

Twelve Certainties

Concerning the Return of our Lord.

1. *It is certain* that He will return, for He said, "I will come again," and He surely meant what He said.
2. *It is certain* that no one but God knows when He will return, though the present world crisis points to its near approach.
3. *It is certain* that He will return in His resurrection body, for the two men in white apparel said to the disciples, as they saw Him ascend: "This same Jesus shall so come in like manner as ye have seen Him go into heaven."
4. *It is certain* that He will return *suddenly and unexpectedly*, for "as the lightning cometh out of the east and shineth even unto the west: so shall the coming of the Son of man be." "Behold I come as a thief." "In such an hour as ye think not the Son of man cometh."
5. *It is certain* that He will return *gloriously*. "The Son of man shall come in His glory and all the holy angels with Him."

Work is being speeded up at the Daventry short-wave station of the B.B.C. to make it the most powerful in the world.

Orders have been given that Empire broadcasts must be of greater strength than those of any Continental station and giant transmitters are being designed to meet all requirements.

At the moment Zeesen, the German short-wave station is superior because of its increased power and new directional aerials, but the B.B.C. are satisfied that when the new Daventry station is completed it will be far ahead of any station in Europe.

The plans provide for reserve equipment which can be brought into use if any effort is made by other countries to broadcast propaganda to the British Empire at a greater strength than the British programmes from the new Daventry aerials.—Extract from the "Evening Standard," September 24th, 1936.

What a mad world we live in!

JONAH'S WHALE

A great fish, comparable to that in the Book of Jonah, is described in a letter from missionaries in Syria published in "The Evangelical Christian." It came into Alexandretta harbour, was killed by French officers, and found to be so huge that no derrick available could handle it. So it was cut into three parts and brought on trucks to Beirut to be placed on exhibition.

The head alone weighed more than six tons. A man standing on the lower jaw could not possibly reach to the upper, the opening being eight feet across. A picture of a number of men standing in the mouth of "the great fish" was taken. This, it should be noticed, was a Mediterranean fish taken in the region where Jonah was cast ashore.

IT IS PAID

Professor Beare of the Presbyterian College, Montreal, points out (in "The Presbyterian Record") that the last word of our Lord on the cross, *tetelestai* ("it is finished"), is properly so translated in John xix. 30, yet that this word *tetelestai* is found repeatedly in tax receipts in the sense of "paid." "The word *tetelestai*, on a papyrus tax receipt, is the exact equivalent of an English rubber stamp, 'Received payment.' I wonder if the men of those days would not be apt to take the word on the lips of Jesus also as meaning 'It is paid,' the account is settled, the debt is wiped out. The Redeemer of mankind has paid the price of redemption."

6. *It is certain* that, when He returns, He will find the world going on in its usual course of pleasure-seeking, business and sin. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away. So shall also the coming of the Son of man be." "Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. Even thus shall it be in the day when the Son of man shall be revealed."

7. *It is certain* that He will return for His people, "for the dead in Christ shall rise: first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

8. *It is certain* that He will return with His people, for "Behold, He cometh with ten thousands of His saints," then will He establish His kingdom on earth, and begin His Millennial reign.

9. *It is certain* that between His coming for His people and His coming with His people some great world events will take place, as predicted in the Scriptures.

10. *It is certain*, therefore, that we ought to be expecting His return for His people at any moment.

11. *It is certain* that this "Blessed Hope" of the Lord's return for us at any moment makes us, not

mystical dreamers, but faithful servants, for we turned to God from idols, to serve the living and true God, and to wait for His Son from heaven. The true Christian is one who *serves* while he *waits*.

12. *It is certain* that the hope of Christ's return constrains us to purity of life, for "we know that, when He shall appear, we shall be like Him, for we shall see Him as He is: and every one that hath this hope in Him purifieth himself, even as He is pure."

Mine at Last

J. R.

JAMES ROWE.

1. Bright is the path that I tread to-day, Blue is the sky a - bove;
2. Sin and its pleasures their charm have lost, I have been cleans'd with-in;
3. No-thing shall cause me to part from Him, Till I have ceased to roam;

For I am walk-ing the heav'n-ly way, Prais-ing my Sa - viour's love.
Ne- ver a - gain shall my soul be tossed Out on the waves of sin.
Whether thro' sunshine or sha-dows dim, Je - sus will lead me home.

Sweet is the song that my spi - rit sings, Leav-ing my drea - ry past;
Je - sus has answered my heart's deep plea, From me my bur - den cast;
Close - ly I'll cling to Him all the way, Fear-ing no storm - y blast,

'I am a child of the King of kings; Je - sus is mine at last.'
'I am as glad as a soul can be - Je - sus is mine at last.'
'Singing right up to the land of day, Je - sus is mine at last.'

} Mine at last!

mine at last! Je - sus has hidden my wayward past, Heard my plea, made me free;

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Bible Study Helps

TEN FACTS ABOUT GOD-FEARERS

Malachi iii. 16; iv. 1-3)

- 1. Their Conversation** (iii. 16).
"Spake often one to another" (Phil. iii. 20, 21; Col. iii. 16).
- 2. Their Consolation** (iii. 16).
"The Lord hearkened, and heard it" (Matt. x. 32).
- 3. Their Compensation** (iii. 16).
"A book of remembrance was written" (Heb. vi. 10; Rev. xxii. 12).
- 4. Their Exaltation** (iii. 17).
"And they shall be Mine" (John xiv. 1-3; II. Cor. vi. 17, 18; I. John iii. 2).
- 5. Their Coronation** (iii. 17).
"In that day when I make up My jewels" (I. Thess. iv. 13-18; Col. iii. 3, 4; Rev. v. 9, 10).
- 6. Their Protection** (iii. 17).
"I will spare them" (Rom. viii. 32; Isa. liii. 9, 10).
- 7. Their Observation** (iii. 18).
"Then shall ye return, and discern" (Psa. xci. 7, 8).
- 8. Their Consummation** (iv. 1).
(1) The wicked shall burn (Rev. xxi. 8; Psa. ix. 17).
(2) The righteous shall shine (iv. 2; Dan. xii. 3; I. John iii. 2).
- 9. Their Spiritual Animation** (iv. 2).
"Go forth, and grow up as calves of the stall" (II. Cor. iii. 18; Prov. iv. 18).
- 10. Their Domination** (iv. 3).
"Ye shall tread down the wicked" (Psa. xci. 13, 14; Matt. xix. 28, 29; Luke xix. 17-19).

THE LORD'S TABLE

(Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 14-20; I. Cor. x. 16-22; xi. 17-34).

I. It is a Symbolical Ordinance.

- The bread, typical of His broken body.
 - The wine, typical of His shed blood.
- As we partake we show our faith in His finished work.

II. It is a Commemorative Ordinance.

We do it in remembrance of Him—His person, His power, His love; but especially His sufferings and death.

III. It is a Professional Ordinance.

By it we testify to:

- Our faith in Him.
- Our hope through Him.
- Our obedience to Him.
- Our love and adoration for Him.
- Our separation unto Him.

IV. It is a Perpetual Ordinance.

"Do this"—"till He come."

- Look back to the Cross.
- Look up to the throne.
- Look forward to His coming.

FAMILY ALTAR



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

Sunday, Oct. 18th. Psa. lxxii. 1-20.

"His name shall endure for ever" (verse 17).

Despised and rejected, dishonoured and discredited among men, and yet the Name that shall survive all the assaults made upon it. When the names of the proud and haughty of earth have perished that glorious Name shall hold sway over the hearts of all mankind. The kings and the princes of this world shall bow down in obeisance to Him whose Kingdom is based upon righteousness and truth. Other thrones shall pass away before the everlasting rule of the Christ of God. The Name we love and worship in that day shall be exalted far above all power and might, and dominion. The uttermost parts of the earth shall become His possession, and the islands of the sea His inheritance. Every knee to Him shall bow, and every tongue confess to the glory of the Father.

PRAYER TOPIC:

Praise for all that God will do this day in response to the believing prayer of His people.

Monday, Oct. 19th. Psa. lxxiii. 1-15.

"The prosperity of the wicked" (v. 3).

Often are the righteous perplexed by the temporal prosperity of the wicked, and their apparent exemption from trouble. The sun of success seems to shine upon them continually and all that they touch turns to gold. It would seem that providence is in alliance with them, and that in some special way they are the objects of the gods' protection. And yet such prosperity often has a tragic climax, leading to ultimate despair. The foundation of true and lasting prosperity is righteousness; upon no other basis can real success and satisfaction be established. Blessed Master, give to me the vision of the latter end of those who live solely for the present; who worship at the shrine of the temporal, and have no deep concern for things eternal. Show me that their happiness is like the morning mist, soon to disappear.

PRAYER TOPIC:

That God's special blessing may rest upon those who are faithfully witnessing for Him in difficult and dangerous places.

Tuesday, Oct. 20th. Psa. lxxiii. 16-28.

"Thou shalt guide me" (verse 24).

How wonderful the life that is directed by God to whom the Lord of light makes known the grandeur of His perfect will. Surely this is the great privilege of the believer to be led by the thought of God. But to be guided and governed by God demands a humble and teachable heart, and a will that is utterly yielded. There must be no secret clinging to our own

plans and ideas, but a willingness to submit all to Him who cannot err. The way of the Lord is perfect, and they who choose that way shall have continual cause to rejoice in the doings of the One into whose hands they have entrusted their lives. O Lord, lead Thou me this day that I may be kept from all that would hinder Thy purpose in my life.

PRAYER TOPIC:

That the Lord may supply the necessary supplies to enable His servants to enter the wide-open doors of opportunity in this and other lands.

Wednesday, Oct. 21st. Psa. lxxiv. 1-12.

"There is no more any prophet" (verse 9).

What a terrible realisation! The prophets had perished. The seers were scattered. The land was without vision. God's voice was silent, and the people languished for lack of the living revelation of the divine will. Alas, is this not descriptive of the condition of much religious life to-day? Something has silenced the voice of the prophet. The ministry of the seer is obsolete. The minister no longer speaks as the oracle of God. There is that pitiable sense of a lost spiritual contact. O that God would raise up a company of prophets, in these last days, whose message would bear the unmistakable stamp of the divine; who would come with convincing spiritual authority, leading the Church of God to liberty and victory. For this, O Lord, we humbly pray!

PRAYER TOPIC:

Praise and thanksgiving for all that the Lord is doing amongst the young people of our churches, and for greater manifestation of His power and glory in their weekly gatherings.

Thursday, Oct. 22nd. Psa. lxxiv. 13-23.

"The day is Thine" (verse 16).

All the days are Thine, O Lord. Yet I would remember that this day is especially Thine, and that Thou canst make it beautiful with Thy praise and glorious with Thy praise. Let this day witness the manifestation of Thy power in this life. Grant unto Thy child a deep consciousness of Thine overshadowing presence throughout the moments and the hours. Illumine Thou the dark places that they may become radiant with the sense of Thy nearness. Lift me up that I may behold the things which Thou hast prepared for me, and for which Thou art this day preparing me. Within the compass of this day do Thou reveal the wonder of Thy faithfulness. In all that transpires let me see the unfolding of Thy plan, the outworking of Thy design.

PRAYER TOPIC:

That showers of blessing may fall upon all the campaigns now in progress, and that many

precious souls may be led to Christ as a result of these special efforts.

Friday, Oct. 23rd. Psa. lxxv. 1-10.

"In the hand of the Lord there is a cup" (verse 8).

That cup He calls His redeemed saints to share with Him. It is the peculiar glory of Christian discipleship to take that proffered cup from the hand of the Pierced One, and in its depths find a joy that the finger of time cannot mar. The cup of communion shared with the Man of the Cross brings the soul into the most sympathetic fellowship with all His cherished plans for the Church and the world. Within the depths of that cup the responsive heart finds that which answers the most passionate longings of the being. In drinking of His sorrows and partaking of His sufferings, life is enlarged to new and nobler spiritual proportions. The capacity to suffer is one of life's truest qualifications for authority. True power is often born of pain.

PRAYER TOPIC:

For special blessing upon all our Elim Missionaries; that they may be strengthened in body, and kept full of the Holy Ghost in the midst of their manifold labours for the Master.

Saturday, Oct. 24th. Psa. lxxvi. 1-12.

"Surely the wrath of man shall praise Thee" (verse 10).

Strange as it may appear yet how wonderfully God makes the wrath of man to praise Him. The bigotry and bitterness of Saul of Tarsus was terrible in its relentless intensity, yet when smitten by Love's redeeming hand on the Damascus road, that same spirit of implacable hatred served as a remarkable background to the glorious life of selfless and sacrificial ministry that followed. God turned the tide of that deep nature into the channel of devotion to His Kingdom. And so it is that God takes hold of the things that threaten and challenge the Christian Church and transforms them into forces that make for its extension; they become the pillars upon which He rests the ark of His purpose; the canvas upon which He puts the radiant reflection of His own thought.

PRAYER TOPIC:

That the hand of the Lord may rest upon our beloved Principal in all his ministries for the extension of the Kingdom of God.

**USE EVERY
TEMPTATION AS A
MEANS OF BECOMING
MORE FIRMLY ROOTED
IN GOD**

Reverent Remembrance—Expectant Fellowship

WHAT words of mine can explain the meaning of such a hallowed scene? What are the thoughts that crowd into my mind, as on the sabbath morning I wend my way to "the best service of the week"?

Reverence. It is the Lord's Table. Blessed thought, the Master will be there!

Fellowship. Realising this is the Lord's own meeting—one He has set apart for Himself—I seem to hear again those blessed words, "With desire I have desired to eat this passover with you." I am going to feast with Him!



Remembrance. A sudden hush comes over the service, and then, as the haunting strains of "Lead me to Calvary" fall upon my ears, my head is bowed in worship. With wonderful sweetness the words from the lips of the One I love so well, come ringing in my heart, "Do this is remembrance of Me." Like clouds before

the sunshine my earthly thoughts have faded away, and kneeling at the foot of the old rugged Cross I am gazing into the face of the lovely Man of Calvary—my Saviour and My Lord!

Expectation. "Till He come." In remembrance I have gazed at the Cross, now in glorious expectancy I look up! He is coming back again—for me! No longer hanging upon the Cross or lying in the tomb, but risen, glorified and exalted, He is enthroned in heaven and shortly I am to reign with Him.

W. Murphy.

The Emblems of Victory

"THIS do in remembrance of Me," echo over the centuries as our Saviour institutes the "Lord's Supper."

Many at the Lord's Table are taken up with our Lord's sufferings. Personally, I am more taken up with the triumph of Golgotha. To me Calvary is not a tragedy but a triumph. The marks of those five bleeding wounds that the Saviour bears are not marks of defeat, but the insignia of His victory.

Was not the redemptive plan thought out in the council chambers of eternity gloriously fulfilled at Calvary?



Were not one hundred prophecies fulfilled in Christ's life and death, and twenty-nine of those prophecies fulfilled on the Cross? The Old Testament saints had hope alone in that sacrifice. From the Lord's Table there comes to me a double message of the Cross: First, the awful blackness of

sin, and then the matchless love of God—sin unveiled and grace outshining.

What the LORD'S

There also stands out in striking contrast the villainess of the sons of men, and the spotless purity of the Son of man.

"This is My blood of the new covenant shed for you," are words which grip me. I see the old covenant fulfilled and done away in Christ and replaced by this new covenant, signed and sealed by His own blood. Wondrous covenant. There is not only remembrance but communion, real, sweet communion with a risen, triumphant returning Saviour and King.

Joe. C. Kennedy.

The Highest Act of Worship

"DO this in remembrance of Me"—this is a dying wish of Jesus Christ. Such is our sense of honour that we respect the wish of a dying Friend and seek religiously to carry it out. Jesus Christ is my Friend: that is why I come to the Table of Remembrance. In loving obedience I endeavour to honour the One who instituted the feast and in whose memory it is prepared. It is to me the highest act of worship.



What does it mean to me? Much every way. Life is full of distractions. I am often guilty of mental meandering. *Thoughts need focus.* At His Table my imaginations are brought under control. My Lord becomes the object of meditation.

There is the tragic fact of affection that flags. *Love needs stimulus.* His Table is the trysting place of my soul. Here He mediates His love to me and my love to Him seeks expression in communion and adoration.

Life makes heavy demands on one's resources. *Faith needs sustenance.* At His Table I have the knowledge of His forgiveness, the assurance of His presence. Here is my never-failing spring from which comfort and strength is derived. He suffered, He endured, He overcame. Meditating on these facts, spiritual and moral support are mine. My Lord is sufficient for every demand: this, and more is made known to me at His Table.

J. Reginald Knight

TABLE means to me.

The Holy of Holies of Christian Experience

SINCE my conversion twenty-six years ago the Lord's Supper has been the very Holy of Holies of Christian experience and worship. We read that our Lord made Himself known unto them in the breaking of bread. I have found that He is the same to-day as yesterday. This service meant much to our Lord. He says, "With desire I have desired to eat this passover with you before I suffer." What was important to Him whom I love, must be important to me also.

It was astonishing how different the breaking of bread service became to me after conversion. Before I had often been a looker-on, but now I shared, partook, remembered the death of my Lord. Then this service was to me no longer an empty form or ceremony. We were remembering the death of our dearest Friend. As the years passed the service lost none of its freshness, its sacred solemnity stirred the deep devotion of my soul.



The Master said, "I will not leave you comfortless, I will come unto you." Thank God the Holy Spirit does reveal Jesus. Through all the changing experiences of life the breaking of bread service has been to me a wonderful means of grace.

Should a hard or unforgiving spirit enter my life I find that the breaking of bread service prevents it from becoming a root of bitterness. In the presence of the Master the sin must be confessed before we may partake.

This service means so much to me because I see Christ at the table. I receive all from His hands. My longing soul is satisfied with His love, my mind, stilled by the Holy Spirit, waits to hear His voice. My body, a living sacrifice on the altar waits for the fire to fall as of old.

H. J. Stoneham.

Silent Witness to Redemption

TO meditate upon what the Lord's Table means to me, and then to put the result of that meditation into such small space seems to be a very big task. To me the Lord's Table is the most precious of all the Christian ordinances. The vital contact with the Christ of Calvary, to me is a source of inspiration, power and hope. The consciousness

of the presence of the Master as we remember Him, the message of the emblems and the realisation of the exalted position of a sinner saved by grace, is overwhelming. Preparation for the attendance at the



Lord's Table is also to me a source of great blessing. To wait in silent self-examination, to stay with expectant confidence in the presence of the One who is "touched with the feeling of our infirmities," who knows our weaknesses and failings yet is willing to forgive, is the means of great blessing to my soul.

In these days of the despising of the blood of Jesus Christ, I count it a privilege to witness to the glorious fact that the shed blood and broken body of our Lord and Saviour Jesus Christ is precious to me, by my regular attendance at the Lord's Table.

A. Oswald Bale

A Pledge of Glorious Liberty

IT would be impossible in the small space allotted to tell all that the Lord's Table means, but I would present one thought which is always before me as I come to this feast. It is that of remembrance. The Lord's Supper is a memento, or remembrancer of the death of Jesus and His unchanging love.

If an earthly mother, when dying, were to leave a small keepsake to a loved one, the more that one felt his or her unworthiness of such a mother, the more gratefully would they cherish the memento of her love. So, though one may often feel unworthy of such a wonderful love as Christ's, one cherishes the more the memento of that love and delights to "do this in remembrance" (I. Cor. xi. 24).



Someone testified that in his early Christian life he endeavoured when receiving the sacrament to feel solemn and sad; but that later he realised that the Lord's Supper was intended to awaken, not sadness and sighing about self, but grateful memories of Christ and His love so that he then came with thanksgiving, love and praise, receiving it as a "token of His love and a pledge of glorious liberty."

Memory can be a precious gift or it can prove a curse. The memory of past sins is able to poison the present and put a blight upon moments as yet unborn; but the Christian has exchanged memories of his past sins for the memory of that day when Christ for ever blotted out not only his sins but also intercepted the poisoned barb of remorseful remembrance of them. So joyfully we remember Him!

Charles J. Kingston

Editorial



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.

Civilisation.

THE public are growing accustomed to the repeated warnings that find expression in various forms, regarding modern civilisation. Perhaps they are becoming less inclined to pay serious attention to what may be looked upon as the fears of ill-balanced pessimists. If civilisation is really in danger of collapse, as so many assert, we may well ask, "What is the best policy to prevent such a catastrophe?" We believe that the only adequate answer to that question is to be found in the Gospel of Jesus Christ, which is one of peace and goodwill to all men, irrespective of colour or class. We venture to say that the extent to which the principles of the Christian evangel prevail in the counsels and deliberations of men to-day, will determine the destiny of the world, whether it shall be plunged into the fearful maelstrom of international conflict, from which we question whether it would be possible for any nation to emerge intact, or whether the love of peace shall triumph over the greed for gold and the lust for power. Civilisation in its noblest form is dependent for its existence upon what we might term applied Christianity. In an atmosphere where the Spirit of Christ predominates many of the existing vexing world problems would find their solution. The remedy for the many irritating international difficulties lies to hand, yet strange to say, men seem to overlook God's answer to their need. For surely the Gospel of Jesus Christ can solve social as well as ethical and spiritual problems. The Christian vision goes to the root of the trouble from which this age is suffering and offers the deliverance that is so sadly needed.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A sister seriously ill through stomach trouble and an operation will be necessary, that she may be touched by the hand of the Healer Divine.

A young man who is perplexed and needs the guidance of God, that his way may be made plain.

One who, in answer to prayer, has been partially healed, that God may completely restore to health.—*W.R.G.*

A young woman who has become a backslider, that she may be brought back to the Lord.

A young man, that he may be saved and healed for the glory of God. This young man is suffering from jaundice.—*R.B.*

Clusters of Camphire.

All the Days

By Pastor E. C. W. Boulton

"There is not one of the days . . . on which I will not be with you."—Matt. xxviii. 20 (Lit.).

O blessed golden promise
That lights the onward way,
What need for dark foreboding,
Since with us Christ will stay?

"**T**HERE is not one of the days . . . on which I will not be with you." What a gracious promise! And how comprehensive in its scope, yielding the utmost satisfaction and security to the soul. Reaching on into the unknown—stretching out into those veiled to-morrows, breathing the spirit of deep assurance, leading the soul to rest in God.

A review of the past reveals how varied are the days in character and content; some pregnant with crisis, others so colourless and commonplace; some splendid with enterprise and exploit for God, others o'ershadowed by pain and loss; some lit up with fresh unveilings of the Divine, others strewn with the wreckage of disappointed hopes and frustrated ambitions. And yet there has not been one of the days in which He has been absent. Day by day His hand hath led, through shadow and sunshine, storm and calm, joy and sorrow, ever onward to the goal.

Not a step without Thee,
Lover of my soul;
Those who journey with Thee,
Never fail the goal.

And to those who walk with God each new day may hold a sweet element of surprise. He hides the thing He plans, that in the hour of fulfilment our joy may be the deeper and richer. And whilst we wait for the realisation of the hope within, His hand prepares us for the moment of manifestation.

This precious assurance of the divine companionship carries with it such tremendous possibilities. It is the pledge of power, the earnest of triumph, the foundation of faith, the guarantee of grace. It is this promise that sheds its glory on the portals of the life of Christian discipleship, and also throws its radiant beams o'er the last moments of the departing saint, lighting his path into the presence of the King.

I thank Thee, blessed Lord, for all the joy which Thy promise brings to my heart. I take Thy gracious word to fortify my soul against the attacks of the adversary. It shall be my shield in the hour of conflict, my tabernacle in the time of triumph, my pillow in the season of pain. Let the days bring what they may, Thy promised presence shall keep my heart in perfect rest, for I know that "with Thee at hand to bless" the darksome path shall be stripped of all its power to harm. Thou wilt be with me when I pass through the floods, bringing me forth to the place of Thy choice.

With my hand in Thine,
Onward I go;
Though the path be veiled,
My Guide I know.

Revival Fire in Aberdare

By PAUL-ANDRÉ RUCHON

I HAD the privilege to be an eye-witness of the last week's meetings of the campaign in Aberdare. Surely it was a mighty and memorable week.

Night after night hundreds of people came into the tent to listen to the marvellous Foursquare Gospel message. The singing was conducted by Evangelist C. A. C. Hadler, who led the people into a deep

spiritual atmosphere. Then the revivalist, Pastor P. S. Brewster, gave a clear and definite message based on the Word of God. With all his heart he urged souls to come to the Lord. Many hands were raised to signify their desire to follow Christ.

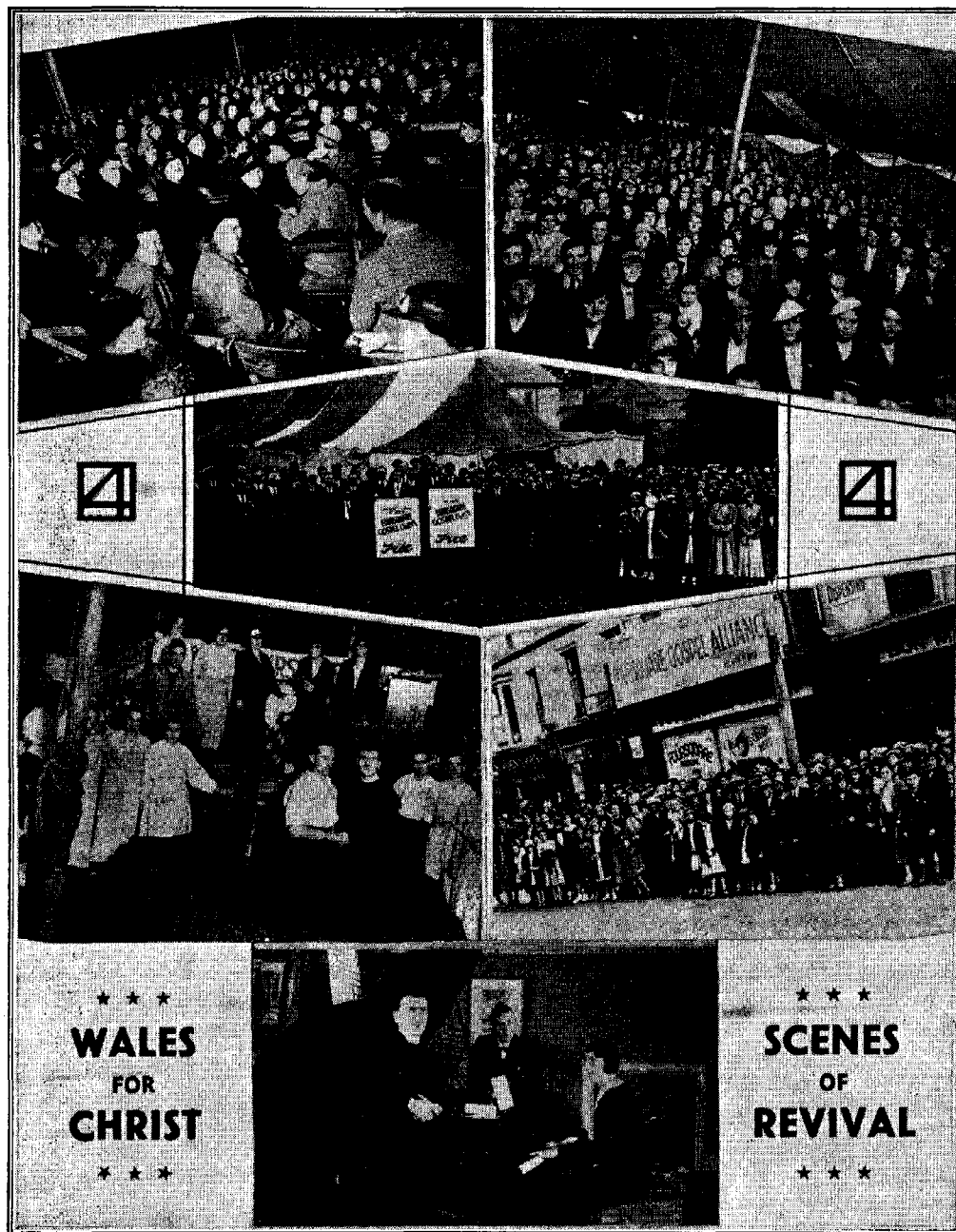
The last Sunday of the campaign the large Palladium Theatre with seating capacity of 1,500 was taken.

Hours before the advertised time long queues were waiting outside the premises. When the first hymn was commenced the building was packed to utmost capacity. These dear Welsh people put all their feeling into the singing and from the very beginning of that evening a heavenly atmosphere was realised.

The people were brought to serious thinking by a duet entitled "I was straying when Christ found me," after which the Pastor preached a short message full of life, power and persuasion, as a result of which twenty-eight souls gave their hearts to the Lord.

The congregation was thrilled when, at the end of the meeting, under the power of the Spirit, they sang a good old Welsh chorus: "Mi gofiai Calfari." Glory to our God and Saviour.

All the people were anxious and longing for the opening night of the new Foursquare Church. At 7.30 that Monday night crowds gathered outside the tent and a procession a quarter of a mile long, consisting of more than 1,000 people, proceeded to



SOME OF THE SCENES DURING THE ABERDARE REVIVAL

the new church. The streets were lined with crowds waiting to see this unusual procession. Triumphant we entered the new hall singing a popular chorus: "Marching in chorus, Jesus before us."

Hymns, choruses, exhortations and testimonies were given one after another in the Spirit of the Lord. Although there was no preaching twelve souls gave their hearts to the Lord. Hallelujah! All gave thanks to God for this new centre of revival in the town.

And now what is happening?

The revival is still going on under the leadership of Pastor S. Cooper. May the Lord continue to send His blessing in Aberdare until He comes again. Hallelujah!

The following is taken from a local newspaper—*The Aberdare Leader*:—

FOURSQUARE GOSPEL MISSION

Remarkable Scenes at Opening of New Church. Police Called to Control Crowd at Aberdare

(By our own Reporter)

Remarkable scenes suggesting a new religious revival were witnessed on Monday evening, when the Elim Foursquare Gospel Mission opened its new church at the Old Post Office, Canon Street, Aberdare, which had been designed to seat 1,000 persons.

About fifteen minutes before the doors were due to be opened, the pavements on each side of Canon Street were tightly packed and almost completely obstructed, the crowd being composed chiefly of women. Police had to control the crowd which waited expectantly for the procession of converts which was on its way from the Rock Brewery Grounds (where a revival campaign has been held for several weeks) through the principal streets to the new church.

When the head of the procession appeared, the crowd, which had been quite orderly until then, surged into the roadway, and traffic could only proceed with difficulty. The police were kept very busy.

However, before the procession arrived, all was in order again, thanks to the efforts of Police-Inspector Wilkins and P.C.'s Tucker and Foster.

The procession, proceeding from the bottom end of Canon Street was headed by placard-bearers displaying Biblical verses, and the pastors who are in charge of Foursquare Gospel Churches in South Wales, Pastors Percy Brewster, Cyril Hadler and Cooper (the first pastor of the Aberdare Church), and Pastor Ruchon (Switzerland). The procession was composed largely of elderly women, and it included members of other churches in the town who have gone over to the Foursquare Movement. The procession, four abreast, was about a quarter of a mile long.

When it arrived at the door of the new church, the police had again to control the large crowd of onlookers, who fairly besieged the entrance and almost fought for admittance. The police were hard pressed to keep the surging crowd away from the huge plate glass windows which were in danger of giving way under the pressure. Eventually, the majority got inside.

HUGE PULPIT

A huge pulpit had been erected at the far end of the long room, where the pastors were seated. There was ample accommodation, and over 600 were comfortably seated. The lighting was excellent, and everything was spick and span.

The large congregation was not kept waiting long before Pastor Cyril Hadler announced the hymn "I love my Saviour" which was sung with great enthusiasm. The singing of "Mi gofiar Calfari" afterwards was marked by real Welsh "hwyl," and the last lines were repeated time and again.

Afterwards there was silence as Pastor Brewster, the good-looking, dark-haired young leader of the revival campaign, came forward and asked the congregation "Are you happy?" "Are you glad that the Foursquare Gospel has come to the town?" "If you are, say, 'Amen.'"

These questions brought loud "Amen's" from the congregation, which then stood and sang that popular hymn "Crown Him Lord of all."

Prayer followed by Pastor Brewster, who, at intervals, asked the congregation to sing "softly and quietly" with bowed

heads. This continual singing certainly served to create a revival atmosphere.

Pastor Cooper then offered prayer and asked God's blessing on the church, while cries of "Amen" and "Hallelujah" came from the platform and from the congregation. He asked that the influence of the Foursquare Gospel Church should spread through the town. There was room for many more members.

ABERDARE WITNESSING SOMETHING NEW

Then came still more singing with Miss Mary Russell, A.L.C.M., providing piano accompaniment. While singing "My sins are blotted out," the congregation waved their programmes in the air at the request of Pastor Hadler. Prior to the reading of a lesson the congregation gave a hearty rendering of that old Welsh favourite hymn, "Diolech Iddo."

Pastor Brewster then said "Thousands want to know what all the fuss is about. Turn your eyes away from US and turn them on Christ."

"Aberdare has witnessed something new to-night—something that it has not known since 1904."

When Pastor Ruchon came forward there was hearty applause. He and Pastor Hadler then sang a number of negro spirituals with "It's me, it's me, O Lord, standing in the need of prayer" as the favourite. The congregation joined in the chorus. Pastor Ruchon then asked the congregation to sing "Mi gofiar Calfari."

At the request of Pastor Brewster, the Swiss pastor was given a hearty ovation by the congregation. The choruses, "Mae gennyf gobraith yn yr Arglwydd" and "Calon Lan" were then sung.

After an address by Pastor Francis, who told the members to pray for their pastor, Pastor Cooper addressed the congregation. He said, "Will you as members of my church pray for me? If so, say Amen!" There was a loud "Amen."

Continuing, he announced that there would be "a huge baptism in water" to take place on Wednesday (last night). All those who wished to be baptised should give their names to the stewards. It would be an honour to be among the first to be baptised in the church. He welcomed the people who had come from Dowlais, Llanelly, Port Talbot, and many other places.

Pastor Cooper said that an internal complaint from which he had suffered for years disappeared overnight. He was not only saved but cured by God's grace.

Various speakers followed, and the service closed with the singing of more choruses and prayer.

Also present at the ceremony were Pastors G. I. Francis and W. Farrow (Neath).

1,400 AT SUNDAY EVENING SERVICE

On Sunday evening at the Palladium, there was a remarkable meeting, when there were between 1,300 and 1,400 present. There were scenes here again which were marked by revival fervour.

Pastors Brewster and Hadler have received numerous requests to visit various other centres.

Gone to his Reward

AFTER twenty-one years of faithful service for God in Elim, Matthew M'Gibney of Belfast, beloved of all, suddenly bade farewell and left for his Heavenly Home on 19th September. He was one of the first to stand by the Principal in the early days of Elim and never once was he known to waver in his loyalty to the cause he then embraced.

Mr. M'Gibney was loving in his service for the Church, tender in his compassion for the needy, and strong in his contention for the faith. His cheery smile dispersed the cloud around many a heart, and his sympathy dried many a tear. He has gone to await our coming and will be there to welcome us when earth recedes and heaven draws near.

Our love and prayers go out to our dear sister, Mrs. M'Gibney, and the family.



The Elim Evangel



NEWS FROM THE CHURCHES

Campaigning for Christ—Encouraging Reports from various Centres

IMPRESSIVE GATHERINGS

Campaign Results

Knottingley (Pastor L. C. Quest). During the absence of Pastor L. C. Quest on holiday, the church at Knottingley has been blessed by a campaign conducted by Pastor H. O. Bale, a campaign which made an impression upon the people of Knottingley inasmuch that from the first gospel service to the closing night of the campaign there was a gradual increase in the congregations and souls have been saved and saints edified. This God to whom one can bring sorrows, tears, heartaches and fears has blessed throughout all the

The miracles that God has wrought in other lives He can also work in your life. Put Him to the test by a living faith in His unfailing Word.

meetings; the simple exposition of the Word preached in the power of the Holy Spirit has accomplished that whereunto it is sent, even in the salvation of precious souls. Such subjects as "The Greatest Event in the History of the World"; "Can We Expect a Greater than Christ?" were advertised throughout the town and outlying districts, and were a means of blessing to all who were privileged to hear them; many came from curiosity, but praise God they met the Christ of Calvary. A feature of the campaign was the chorus singing "Bring Him thy sorrows," "Keep the touch of God in your soul," "I'm ever so glad that He sought me" being introduced, and how they were sung, thrilling and warming the hearts of the people as they realised what a great God and Saviour they possessed. A great final rally brought to a close a successful campaign, the campaigner leaving with the well-wishes and prayers of God's people.

EDIFYING BIBLE STUDIES

Increasing Attendances

Andover (Evangelist F. Greenslade).

I am ever so glad that He sought me,
To make me His very own."

This is a chorus that has proved of no little blessing to the hearts of the saints at Andover of late. It has provided a channel of expression for the gladness of this small but faithful company of God's people.

The church here is rejoicing in proofs of answered prayer. The Lord is bless-

ing the ministry of His servant who labours in this church, and attendances are improving and strangers being attracted to the services. One young man recently decided for Christ, largely influenced by the godly lives of Christian workmates which brought about his decision. Bible studies on the Person, Work and Gifts of the Holy Ghost are also proving most edifying to the saints, creating a real hunger for more of God and His precious Word.

Though the position of the hall is not advantageous to the growth of the work, yet every possible opportunity is being seized to make the Foursquare Gospel message known in the district.

A REMARKABLE GATHERING

Floods of Praise

Clapham (Pastor C. J. E. Kingston). The Sunday services following the great



Elim Tabernacle, Clapham

Crystal Palace gatherings were full of gracious inspiration to the Lord's children who assembled. The gladness of God's people was most manifest as they worshipped in His presence.

The morning message was given by Pastor J. Woodhead of Bradford; whilst in the evening Pastors R. Tweed and A. Longley ministered the Word of life. The ministry of song by the Ulster Choir brought much blessing, as also did Mrs. J. Woodhead's message in song in the evening service.

Although the addresses were varied in character yet each uplifted and magnified the Lord Jesus Christ.

The following Monday evening provided what proved a most memorable meeting. It was the first of a series of Conference services held throughout London during the week. The Principal, together with a large company of Elim ministers was present. Long before the doors opened the people commenced to assemble for this meeting. The congregation was certainly one of the largest yet held in the Clapham Tabernacle. Loud speakers conveyed the proceedings to the Minor Hall where those unable to find a seat in the main hall gathered.

What a happy gathering! Space forbids anything but a glimpse at this remarkably blessed meeting. Each speaker bore eloquent testimony to the power of God in their lives, revealing how fully the Lord had met the deep need of their hearts. Mrs. Woodhead again gave a message in song which will long be remembered. Following this the Principal led the congregation in a wonderful time of praise and worship. The very atmosphere seemed charged with the power and the glory of God. This remarkable gathering closed with a glorious note of adoration to Him who had been its Centre throughout.

A NEW VENTURE FOR GOD

Signs of Blessing

Banstead. The little cause at Banstead, commenced by some members of the Coulsdon Church a few months ago, continues to be active for the Lord. A Sunday school is just commencing. Mr. J. Purse, the leader of this little band of believers, is the foreman of a gang of road menders, and he has had the joy of leading several of his men to Christ. Ice cream men have stopped there, have been spoken to, followed by an invitation into the roadside cabin which has led to another soul being won for Jesus Christ. May this young work flourish and result

Has the "Elim Evangel" brought blessing into your life? If so then do not fail to recommend it to other hungry ones who need similar blessing.

in many precious souls finding peace through the Cross.

SUCCESSFUL CAMPAIGN

Thirty Converts

Birmingham (Perry Bar). A note of praise is ringing in the hearts of the Lord's people at Kingstanding, Perry Common, for all that He hath wrought

in their midst. Until the recent Tent Campaign only a handful of believers had been meeting together once or twice a week. The first night of the campaign eight souls surrendered to Christ, fol-

lowed by nine more on the second evening. The Birmingham Crusader Choir paid a visit during the campaign and Pastor A. Longley gave an inspiring message. The ministry of the Choir

proved most encouraging to all. Regular services are now being held in the Community Hall, Witton Lodge Road, and faith is looking to God for the future of this Foursquare Gospel work.

Toplady and His Great Classic

By Professor JOHN BISSELL TROWBRIDGE

A BRIEF study of any standard hymn book reveals the surprising fact that many of our greatest hymns were written by men who are to be remembered by one hymn only—and they are usually found to have been mighty men of prayer. Toplady wrote 133 hymns. Of this number only a few are found in common use to-day, and out of this small number, only one has been accorded a place in the highest rank, and that is "Rock of Ages."

This hymn is classed as one of the "Great Four" by the Rev. James King in his "Anglican Hymnology," the other three being Bishop Ken's "All Praise to Thee, my God, this Night"; Charles Wesley's "Hark! the Herald Angels Sing"; and "Lo! He Comes with Clouds Descending," written by Cennick and rearranged by Wesley. Dr. Louis Benson of Philadelphia, the great American authority on hymnology, in his "The Best Church Hymns," gives it first place in popularity and use among all English hymns. In arriving at this conclusion he made a test in which he examined 107 different hymn books and found "Rock of Ages" to have been selected by the compilers of 106 of these books; no other hymn was found in more than 104. In the opinion of the writer the primacy of this hymn is disputed only by Watts' "When I Survey the Wondrous Cross."

The reason for this popularity is easily accounted for. The hymn, founded on Isaiah xxxii. 2, together with the marginal reading of Isaiah xxvi. 4, has a strong appeal to the humble "rank and file" Christian, as well as to the most cultured. It touches life at the place of need that comes daily, in some form, to every one. It has a sombre tone, but the sad songs, either sacred or so-called secular, are the best-loved. With this sad touch, however, there is the undertone of confident hope and glorious triumph. Few hymns, if any, have ever been used so widely, and in such a striking way, to bring comfort in sorrow, solace to deathbeds, strength in daily trials and extreme hardship, calmness and security in danger and battle. The hymn was the dying prayer of Prince Albert, the husband of Queen Victoria. It was sung by the Armenians during the time of the awful massacres in Constantinople. When the steamer *London* was lost in the Bay of Biscay in 1866, the last passenger rescued heard those remaining bravely singing,

"Rock of Ages, cleft for me,
Let me hide myself in Thee.

William Ewart Gladstone loved the hymn and was often heard humming it in the House of Commons.

He also translated it into Latin, Greek and Italian. The Italian translation is especially beautiful. Rev. Julian, author of "Dictionary of Hymnology," says of it, "No other English hymn can be named which has laid so broad and firm a grasp upon the English-speaking world." And yet critics have attacked it and declare that the literary standard of the hymn is low, and that "cleft rock" and "riven side," "to Thy cross I cling," and "to the fountain fly," are decidedly "mixed metaphors." But the believing or troubled soul is satisfied, and thus the real purpose of a true hymn is attained in spite of all adverse literary speculations.

"Rock of Ages" first appeared in March, 1776, appended to a strange article in the current issue of "The Gospel Magazine," of which Toplady was then editor. The title of this article was "A Remarkable Calculation." In this "calculation" Toplady referred to the English national debt, as to how the Government raised the interest, who paid it, and when the debt could be paid. The conclusion was that the debt could never be paid until England's treasury alone contained as much money as all Europe combined, which he said, would be *never*. Then followed the spiritual application, in which he showed the way sins multiplied in a human life; and, bringing out the fact of the impossibility of the human being paying off this awful debt of sin, he concludes the article with the hymn, "Rock of Ages," showing the remedy for sin, and giving it the title, "A living and dying prayer of the holiest believer in the world."

HOW THE HYMN WAS SUGGESTED.

The writing of "Rock of Ages" is said to have been suggested by an incident in which the author, walking through a wooded part of his parish, was overtaken by a storm. Taking shelter in a great fissure of a rocky cliff, he wrote the words of the hymn on a scrap of paper. The people of the parish firmly believe that this is the origin of the hymn, and there is no reason to doubt it except the uncertainty regarding traditional stories that often grow up around a popular hymn.

Augustus Montague Toplady, English preacher and hymn-writer, was born in Farnham, Surrey, in 1740, son of a Major in the British Army, who was killed in action at the siege of Cathagena, South America, about the time his little son was born. His mother was a woman of culture and ability and gave her son

(continued on page 672).

Welcome! To-day we are looking back to the great Elim National Crusader Week, when thousands of young folk in England, Ireland, Scotland and Wales were proclaiming in word and song the glories of the Gospel of Christ, and as we look back, what do we see were the results? The question is an open one. You may try to estimate the results in your own mind.

To those who have come to know Christ as their Saviour through the ministry of Crusaders and others during the past week or so, we would say a word of encouragement. Since you have admitted Christ into your life, to take full control, you are now a member of the family of our Father in heaven, having been born again, being made a new creature in Christ Jesus. We welcome you into this great family.

As in an earthly household, you will find that there are varying temperaments and dispositions even among the members of the household of Faith; that does not signify, however, that your relationships may not be blessed and sweet. We are confident that as you follow the Saviour closely day by day, keeping in constant communion with Him, gaining fresh glimpses of the beauties of His character through His Word, so you will find that fellowship with those who love Him too, will be a deep, rich joy to your soul.

Even the youngest member of a family has difficulties to face—looking back now we may think they were only trivial, but they appeared to us as great then. When a child is learning to walk he makes many a slip and often cries to his father for help. You will find too, from the outset, that things are not always easy; whilst you are learning to "walk in the light" you may stumble, but do not be discouraged, the Word of God tells us that we are to "walk in the light, as He is in the light." If we look at that from rather an unusual viewpoint we shall see that while we are learning to walk in the light, Christ is there, too, ready to lift us when we stumble. Be sure that you are not too confident in yourself, our confidence is in Him, and without Him we can do nothing! The Old Testament refers to God as "El Shaddai" which can be translated "the nourishing-father God." Try to think of the most glorious attributes of fatherhood, then apply them to God, and you will know just an infinitesimal part of His great compassion for His children.

You have already learned a little by experience of God the Son. You have learned of His great love for you at Calvary, which has brought you to His feet in deep repentance. You know that
(Continued on next page)

We need never be afraid to recognise our own incompetence, and we have no need to minimise or hide from ourselves the magnitude of the difficulties that beset our path; exulting faith will go in the strength of the Lord, singing: "If God be for us, who can be against us?"—Hudson Taylor.



(Conducted by Pastor DOUGLAS B. GRAY)

The London Crusader Choir at Lewes Prison and Hove

Sunday, September 27th, found members of the London Crusader Choir preparing for a busy day in the Master's service. On this occasion, owing to the indisposition of our beloved conductor, Pastor Gray, the services were conducted by Messrs. Jack Phillips and William Snowden.

We were due at Lewes Prison at 2.30 p.m. and were met there by the Four-square Chief Officer. Soon we had taken up our positions in the prison chapel, eager to commence the service.

The men listened with rapt attention whilst we were singing "The world for God! the world for God! I give my heart, I will do my part," and we could see that the message was having the desired effect. The time for our departure came far too quickly, but we know that the Words of Life went forth with Holy Ghost power.

We then found ourselves en route for another service, this time at Hove Elim Tabernacle, and here we received a great welcome. The service was soon in full swing and we were conscious of that wonderful spirit of fellowship with God's own people. We believe that each gospel item was put forth under the quickening of the Holy Spirit, and we again rejoiced when, after the address and appeal were given by Mr. Fred Henson, four souls yielded their lives to the Saviour.

We give God the glory that we were privileged to be used in the extension of His Kingdom.—R. L.

A REMINDER To Crusader Secretaries

Did the Lord bless the efforts of your branch during National Crusader Week?
Then why not let us hear about it?

Crusaderism in the Emerald Isle

By J. SYMINGTON

(Crusader Secretary, Ulster Temple)

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

Ireland for Christ! The title of Pollock's stirring composition well expresses the desire of every Irish Crusader. It is true that we are a patriotic people, but this sentiment we believe is justified!

Dear old Erin! your green fields have been made red with the blood of saints and martyrs! The pages of your history have been darkened by civil war caused by the clashing of men's ideals. Every Movement of reform has only been able to admit a certain number who would adhere to party rules. Ireland is in need of a Movement that will embrace every class and creed, and thank God, our Crusaders have a solution to the difficulty. Ireland for Christ! This is a land of many wounds, but what an ointment is applied as the air becomes charged with happy voices proclaiming Christ's invitation to Erin's erring sons.

For years in the early hours of Christmas, when the voices of Ireland's leaders are silent, "Ireland for Christ" has gone out over hill and valley and through street and alley, inviting a sorrowful land to rejoice that a Saviour has been born.

It will be a great day for Ireland if ever our desire is accomplished, and we believe it will during Christ's reign on earth, when all hostile powers shall be brought into subjection.

National Crusader Week has given us an opportunity of giving expression to our enthusiasm. Crusaders from many parts of Ireland travelled to the Ulster Temple to join their brethren in demonstrating to hundreds that Jesus Christ really satisfies. He is the solution to Ireland's problems, thus: Ireland's difficulty—Christ's opportunity!

Crown Him King of dear old Ireland,
Crown Him Lord of all."

Hearty greetings in the Name of the Lord to Crusaders everywhere from the Emerald Isle.

A Group of Crusaders from Neath (Wales).



through Him you have been accepted—or born—into the family of God. Perhaps you have already learned that some day, and we believe very soon, He is to meet in the air those who are His who will be with Him for evermore, and your heart to-day echoes John's great heart-longing: "Even so, come, Lord Jesus."

Many young Christians have doubts concerning the Holy Spirit. Let us consider Him a moment. If you read John

xiv. xv. and xvi. you will learn a great deal of His special work. He reveals Jesus, teaches of Jesus, brings to our remembrance the words of Jesus. He first revealed Jesus to your heart. He first gave you a desire to know Jesus, not a mere chance acquaintanceship but a bosom friendship. He has been sent to guide you into the way of truth. So often you will find that doubts arise in your mind, then ask the Holy Spirit to guide you in the right way, the way of

truth. We may grieve the Holy Spirit by continuing in sin of which we are conscious and then we find that the joy of our salvation is lacking, for the Holy Spirit is a Joy-bringer. But true repentance is always acceptable to God the Holy Ghost.

May the Spirit of the Living God direct your path day by day. May your communion with your Saviour be sweeter as the days go by. May you ever be conscious of the great compassionate love of your Father, God.—E. M. T.

Toplady and His Great Classic (continued from page 670)

the best of educational advantages. He attended the famous Westminster School in London and later took his degree at Trinity College, Dublin.

As a minister of the English church the principal part of his short life was spent as Vicar of the parish of Broad Hembury, Devonshire. He was frail in health and, being of vigorous mind and nervous temperament, he exhausted his vitality and contracted consumption at the age of thirty-five, dying in his thirty-eighth year. Toplady is an illustration of the futility of controversy. His works, largely polemics,

are published in six volumes that lie untouched and dust-covered on library shelves, while his deathless fame and his great usefulness to the church and to mankind rest only upon his hymns—especially upon the one outstanding classic, dear to the heart of every Christian—

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure—
Cleanse me from its guilt and power."

The Neglected Treasure

By JOSEPH SANDERSON, D.D.

A TRAVELLER who had been walking for hours on a hot, dusty summer day, and who longed for a draught of fresh water, knocked at the door of a wayside cottage. The parents of the family residing there had just been quarrelling, and the frightened children, ragged and half-starved looking were crouching in a corner. It was evidently not the place where the inmates were accustomed to sing, "Home, sweet Home." The stranger drank the water which was given him in a broken cup, and, as he handed the cup back, he spied through the half-opened door a Bible high up on a shelf. Before passing on his way he thanked the inmates, spoke kindly to them, and sang a little Christian song to the children, and added, with a bright look, "Dear friends, I know what would help you. There is a treasure in this house of which you are not aware, and which would at once make you rich and happy. Will you search for it?"

His parting words, though not understood were not forgotten. When the wife was not looking the husband searched for the hidden treasure, and, when the husband was out to work, the wife did the same. At last she discovered it; it was the Bible on the shelf which her mother had given her as a gift on her wedding day, and which had lain for years unopened. She "happened" to cast her eye upon it, and the thought occurred, "What if this is the treasure

that the stranger meant?" She took it down from its perch with trembling fingers, and a kind of choking in her throat, and found, in her mother's handwriting on the fly-leaf: "The Word of Thy mouth is better to me than thousands of gold and silver." She

began eagerly to read it, and found it all new and very wonderful. By and by she began to pray, and to read it to her children.

One day her husband came home raging like a wild beast. She answered his questions gently and meekly, and marking the surprise in his eyes, she said, "I have found the treasure that the stranger spoke of"; and, at the same time, laid the Bible reverently down before him on the table. He bit his lips and was silent. Soon they began to read it together, and to pray to God with tears in their eyes that He would bless the message of His wonderful love to their souls. Gradually the light of Divine love entered their hearts, the light that shone from the face of Jesus Christ, and with the light there came a simple trust and peace that passeth all understanding. All things soon became new,

both within and without—looks, tones, ways, as well as hearts; that lowly home was changed by the proper use of that "neglected treasure" into a little nook of paradise.



"I have found the treasure that the stranger spoke of"

CLASSIFIED ADVERTISEMENTS

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

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

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Garrard.—On September 21st, to Mr. and Mrs. R. S. Garrard, of Ealing, the gift of a son, Brian John.

MARRIAGES

Attwood : Eley.—On August 22nd, at Kensington Temple, by Pastor W. L. Taylor: Albert Ernest Attwood to Olive Maud Eley (both Elim Crusaders).

Cooper : Gorgas.—On September 26th, at the Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston: George Albert Cooper to Hilda Edith Gorgas (both Elim Crusaders).

Mackenzie : Stormont.—On September 12th, in the Elim Tabernacle, Graham Street, Birmingham, by Pastor W. Barton, Horace Frederick Mackenzie to Gwendoline Mary Stormont.

McGillivray : Bigg.—On October 1st, at the Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston, James Alexander McGillivray to Julah Porenda Bigg.

WITH CHRIST

M'Gibney.—On September 19th, Matthew M'Gibney, for over 20 years an Elder in Belfast. Funeral conducted by Pastor W. L. Taylor.

Burnett.—On September 19th, Elsie Burnett, for 12 years Elim Crusader. Member of Mason Street Elim Church, Hull. Funeral conducted by Evangelists S. Homer and J. L. Timbrell.

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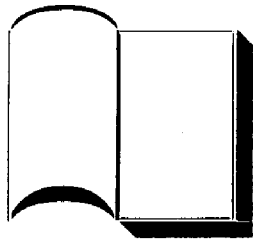
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