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Elim Evangel

Foursquare Revivalist

December 3rd, 1937

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Faith and Love

Mrs. C. NUZUM

The Fortitude of Faith

Pastor E. C. W. BOULTON

The Monk
that Shook the World

Pastor T. A. CARVER

Modern Astronomy
Confirms the Bible

Rev. C. H. BENSON

The Unction
of the Holy Spirit

E. M. BOUNDS

This picture is reproduced from "Rising Tide," a review of which appeared on Cover iii. of last week's issue.



I KNOW THE ANSWER!

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matthew xviii, 3.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)
Official Organ of the Elim Foursquare Gospel Alliance
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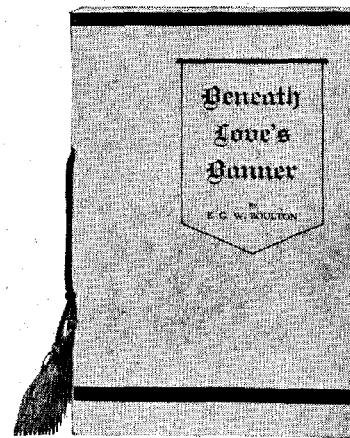
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The Elim Evangel

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



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Vol. XVIII., No. 49

DECEMBER 3, 1937

Fridays, Twopence

Faith and Love

By Mrs. C. NUZUM

FAITH is the hand that takes things from God. All that Jesus purchased can be had by faith. Salvation, healing, the fullness of the Spirit, the fruit, gifts and graces of the Spirit, victory over sin, the flesh, the world, the Devil, evil spirits, and all the powers of darkness may be had by faith, but it must be the "faith which worketh by love" (Gal. v. 6).

The Bible says devils believe so intensely that they tremble, but their faith brings no results because they have no love, and God says it is the faith that worketh by love which avails.

Since we must have a faith that works, and which works by love, it will be well for us to see how that sort of faith works.

We are told that "love covereth all sins" (Prov. x. 12). I. Peter iv. 8 says, "Charity [love] shall cover the multitude of sins." Put the two texts together and we have—love will cover all sins even when there is a multitude of them. Who can tell how many there are in a multitude? "Multitude" is a word generally used to denote more than you can name. Think of it—real, genuine love will cover, hide, put out of sight more sins than you can name.

Love covers sins. Sin is the worst thing in the universe. So God says real

LOVE WILL COVER

the meanest, most trying, evil thing that can come to you, and will keep on covering until all of the great multitude of mean things is covered—hid so you cannot see them and so others cannot see them.

I. Corinthians xiii. 7, in our King James Bible, reads—"Charity beareth all things," but other translators have it—"Love covers all things with silence." So God says, love not only hides the evil in others, but refuses even to speak of it.

Then, if we tell of the evil someone has done, criticise, judge, condemn, or murmur against anyone, no matter who he is or what he has done, we are proving that we have not love because "love covers with silence." However, this covering of and being silent concerning sins is only as to the sins of others. God says of our sins that if we cover them, we shall

not prosper, but that we must forsake and confess them (Prov. xxviii. 13). We are not to love ourselves, but are to love others and to cover their sins. But, do we not often reverse God's order by covering our own sins and exposing the sins of others? We prove that we love the wrong person. It was after Job said, "I abhor myself," that God delivered him.

In I. Corinthians xiii. 4 we are told that love works by being kind even under long-

CONTINUED SUFFERING—

real, deep suffering brought upon us by someone else. Love will be very kind to that person.

Love "envieth not." Love does not desire the position, honour, power, benefits, favour, esteem, or blessings that others have, but is glad to see other people enjoy blessings, and would rather help them to get more than take from them anything they have.

Love "is not puffed up." Love does not think, "I know how things ought to be done—my opinions and advice are better than the opinions and advice of others—I live better, am used of God more, know more than that other one." The saints are commanded to esteem others better than themselves (Phil. ii. 3), and in the next verse to "look not on their own things"—to see what they are, have, and can get—but to look on the things of others, to see the good that they have and do, and to see how much they can help the others to get. That is they unselfishly keep so busy helping someone else that they forget themselves and their own attainments (Phil. ii. 4). "In honour preferring one another" (Rom. xii. 10). One having love is glad to let another have the honour which he could have had.

Love

"SEEKETH NOT HER OWN."

(I. Cor. xiii. 5). How many of us, when we have a real right to a place, time, honour, benefit or possession, refuse to strive for it, refuse even to speak to keep it, but cheerfully, gladly let another have it?

The above verse says also of love that it "is not provoked." The word easily, in the best Bibles, is in

italics, showing that it is not in the original. We have another text which says, "Great peace have they which love Thy law, and nothing shall offend them" (Psalm cxix. 165). Then if I am offended, no matter how much cause I have to be offended, the matter with me is that I have not the love which nothing will offend.

Love "thinketh no evil." Love has covered all with silence—will not speak of it—and now goes deeper yet and refuses to think on it, but instead will think on things true, lovely, of good report, etc. (Phil. iv. 8).

Love "endureth all things" (I. Cor. xiii. 7). To endure is to go through a thing just as though it had not occurred—to be not in the least affected by it. How many of us can and do go through all trying, hurtful, evil things that are on every side as sweetly, calmly, silently,

LOVINGLY AND UNCOMPLAININGLY

as if they all were just as we would like them to be! That is to endure.

These are a few of the ways in which love works. How many of us can say, with our hearts open to the eye of God, "I have the faith that works this way?" God says this is the kind of faith that will avail, and He will not change. Had we not better change?

Think of the marvellous and blessed things without number which God has prepared for us and which we can have for the faith that works by love. Can we afford to do without them? We can easily love good people. It is only bad, trying people that it is hard for us to love. Shall we let some disagreeable, bad people keep us from the glorious things of God? Shall we let our bodies be sick, shall we fail to get the fulness of the Spirit, with His fruit, gifts and graces? Shall we be short of power to overcome all evil and fail to get our prayers answered, just because of people who do wrong? Above all, just because we would not see to it that our faith worked by love, shall we be content to have a low place through all eternity, when we might have been full overcomers, and might have sat down by

JESUS ON THE THRONE?

God says we are no better than a sinner if we love only the kind and good. See how Jesus loved. He wept

over Jerusalem, which persecuted Him more than any other city. He gave Judas who had just sold Him, what in that country is a token of greatest honour—bread dipped in the sop and given with His own fingers. See how He honoured Peter, who above all the other disciples, had denied Him, by having the angel send the message, "Tell His disciples and Peter." One says, I can love if they cease from evil. Judas had not ceased when Jesus honoured him and he had not ceased from sin when He died for us. He prayed forgiveness for His murderers while they mocked Him.

I am sure, if we will be really honest and measure ourselves by God's tests of genuine love, we shall see why we have failed to get the many things we need from God. We shall be compelled to admit that our love has not been the genuine article that the Holy Ghost sheds abroad in our hearts. Let's cry out for the genuine. We cannot help the past—it is gone. We can help the future. We can secure all that God so graciously offers in His Word, if we will see to it that our faith works by a love that will measure up to God's facts.

"ALL THINGS ARE POSSIBLE

to him that believeth," but he must believe with a faith that worketh by love, and the test of love Godward is—"If a man love Me he will keep My words" (John xiv. 23). "This is the love of God that we keep His commandments." The test of love manward is to cover all sins, refuse to speak, or even think of them, and treat the offending person as if he had never done wrong.

God says, "Follow after love." Let us never cease to follow after love until we have so much of it that we can measure up to each of God's tests of true love, and are able to walk in love, and to love in deed. That means, if we truly desire this love that will cause our faith to bring answers to our prayers, we must ask God to have the Holy Spirit shed abroad this divine love in our hearts, as He has promised in Romans v. 5, and then act love in looks, words, tone of voice, hearty greetings, etc., to those present, and by loving letters to those absent, and ever seek to do the loving deed.

Others

OTHERS travelling through the world, broken, bent in shame; there seems no one to plead their cause. Lord, help me plead for others.

Others, sad, with hair that's grey, have sadly missed the narrow way, with no one to weep for them to-day. Lord, help me to weep for others.

Others with a misspent life, wretchedly beaten in the strife, paying such a fearful price. Lord, help me in my life for others.

Others with burdens too heavy to bear, ready to give up in despair. Lord, let me carry a burden for others.

Others lost in darkest night, miserably groping for the light; what they need is faith for sight. Lord, help me in my life for others.

Others there are who are preaching to-day, who

once have known a better way, and now are beaten in the fray. Lord, help me to hold on for others.

Others whose lives are blighted by the wrong vows they took, could have been saved from their sorrow, but they laughed at prayer and the good old Book. Lord, help me pray for others.

Others whose children are living to-day where over them the Devil holds sway, because somebody refused to pray. Lord, let me pray for others.

Others whose life is full of fun, their life on earth has just begun, so soon to learn there's a race to run. Lord, help me in my prayers for others.

Others, at meeting they like a big show: they sing, preach, and testify, and want to see things go, but forget about religion when they get home. Lord, help me pray for others.—R.D.

Gleanings from the Garden of Communion. No. 11.

The Fortitude of Faith

By Pastor E. C. W. BOULTON

"For Abraham, when hope was gone, . . . his faith never quailed."—Rom. iv. 18-19 (Moffatt).

I, too, would live the life of faith,
Which counts on things unseen;
And prove that God His wonders works
Through vessels poor and mean.

THERE is something magnificent in the fortitude of Abraham's faith. He stood the shock of contradictory circumstances, never flinching in the face of overwhelming challenge. "He staggered not." He remained unshaken in God. Like some stately vessel riding the angry waves and weathering the raging storm, his heart held to its anchorage in the unseen. God had spoken and this became the ground of the patriarchal confidence. The impact of hostile forces deepened rather than weakened his dependence on God.

It is ever thus in human experience. It is in the crises and tests of life that the strength and reality of conviction is revealed. Borrowed ideals will not stand the floods of test and trial. Enthusiasms that are second-hand will not survive the blasts of bitter criticism. Souls that sail on a sea of speculation expose themselves to the peril of shipwreck on many a sunken reef and hidden quicksand. Conviction must be inwrought and not a mere overlay of gathered ideas and impressions if it is to bear the strain of life's adversities and antagonisms. Something which no influence can blight and no hand uproot.

Often it is not until human resources are exhausted that faith achieves its greatest exploits. It would appear that the removal of those things to which the natural clings is almost necessary before faith can be exercised to its fullest extent. As long as anything visible remains to which we may look and upon which we may lean, there is little likelihood of that utter reliance upon God. This often accounts for the strange developments in the life of those who seek to trust God wholly. The education of faith is oftentimes a costly process. We cannot learn the deep lessons of the spiritual life without being prepared for intensive training. Souls that qualify for front rank positions in God's army must be willing to be thoroughly disciplined in the school of the Spirit.

Into the heart of Abraham God had spoken the apparently impossible thing. But it was the business of Jehovah to see it through and bring it to pass. God had not uttered a word which was beyond His own power of fulfilment. The moment the promise was given, in the thought of God it was already accomplished, for the Divine Word is always creative, and carries within it the dynamic of its own realisation. That Word—spoken by God—is instinct with the energy of

eternity, and because of this it is effectual in the accomplishment of the Divine purpose.

"When hope was gone." That is to say when humanly speaking there was not left the most slender thread to which faith might be pinned. Everything said "No" to the divine promise. Circumstances united in a chorus of protest that this thing should not be. It was against all reason and all the laws of nature. And yet faith cried, "It shall be done!" Faith leaped, with a sense of gracious privilege, to accept the challenge of God, recognising in it an opportunity for the demonstration of the divine power and faithfulness. To the truly trustful soul nothing is too hard for the Lord. Though the burden be unusually heavy there is strength in Jehovah to bear it. If the conflict is exceptionally fierce there is a stronghold in God to which the soul may repair.

When ev'ry human prop is gone,
And only God remains;
'Tis then the soul shall freedom find
From all that now enchains.

It is the old, old test whether we will have regard to God's Word or listen to the persuasive voice of unbelief, whether we will be swayed by the "things that are seen" and miss the blessed inspiration of the Spirit within. If the affirmation of the heart is, "Let God be true," then faith shall be victorious, and the soul shall pass out into God's wealthy place.

Let us climb the golden ladder of promise for it must lead to the throne of God. By this means we may ascend into the mount of radiant light and feast upon the things prepared for those who dare to believe that which the mouth of the Lord hath spoken.

Blessed Spirit of Faith, possess Thou this heart of mine that I may honour the Word of God. Let me be rooted and grounded in the promises of Jehovah so that nothing may move me in the day when fulfilment is delayed, and hope is deferred. Teach me to wait Thine appointed time.

Grant unto Thy child peace in times of perplexity, confidence in moments of conflict, steadfastness in seasons of strain, devotion in days of discouragement, hope in hours of helplessness, faith amid frowning fortunes, that Thy name may be glorified and Thy Word magnified. Let me show forth Thy faithfulness and declare Thy lovingkindness unto the sons of men, that they may put their trust in the living God.

How oft our feelings seem to say
That God will fail,
But when upon the Word we stand
Heart shall not quail.

Christian Biographical Series.

The Monk that Shook the World (No.1)

LIFE OF MARTIN LUTHER.

By Pastor T. A. CARVER

And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
—Genesis i. 2.

IN declaring the wisdom of God's great works, the apostle tells us that not many of the great and noble of mankind are chosen as the divine instruments, but that God employs those whom the world would pass by. This fact finds remarkable exemplification in the leading figures of the Reformation on the Continent. Ulrich Zwingli came from the hut of an Alpine shepherd. Philip Melancthon, the theologian of the Reformation, from an armourer's workshop, and Martin Luther first uttered his voice in the cottage of a poor miner.

On St. Martin's eve, 10th November, 1483, a son was born to John and Margaret Luther in the little town of Eisleben in Northern Germany, and in honour of the saint he was given the name of Martin. His life was destined to eclipse that of the obscure saint whose name he bore.

Six months later the family moved to Mansfeld, and concerning their social position there Luther says, "My parents were very poor. My father was a poor woodman, and my mother often carried his faggots on her back in order to procure the means of bringing up us their children."

Later their position improved and John Luther established two blast furnaces, and as one historian has said, "It was from a family of miners that the spiritual thunderbolts of Christendom were to come. And this was the figure of what God desired to do in making him the means of cleansing the sons of Levi and purifying them in his furnaces, like gold.

The parents'

KNOWLEDGE OF THE SCRIPTURES

was very small indeed, but they both were evidently ardent believers in Solomon's dictum that "foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him," for young Martin often suffered heavy punishment, but probably it all had its part in forming the character of the man who one day would so effectually wield the rod against the tyrants of Christendom.

At this time the new light of the Renaissance was penetrating everywhere, and the virtuous father, desiring that his son should obtain as much knowledge as possible, sent him to a Franciscan school at Magdeburg. This was in 1497, and it was probably here that the first seeds of the Reformation were sown in his heart, for at that time a learned provincial of the Augustinian monks named Andrew Proles, was preaching with warmth on the need of reforming the Church and State.

Twelve months elapsed, and then the youth was sent to a celebrated school at Eisenach. His position here was often pitiful. His parents were unable to afford him much financial help, and often, when pressed with

hunger, the future Reformer had to join his poor schoolfellows around the streets, and the voice that twenty years hence was destined to shake Christendom would be heard singing for a morsel of bread. It was whilst on one of these errands, that a woman named Ursula Cotta, was moved with compassion towards the young student and, like the Shunammite with the prophet Elisha, took him in and gave him a home amidst her pious household. Here Luther enjoyed a calm and peaceful existence which hitherto he had not known, and his life, both

SPIRITUALLY AND MENTALLY

developed rapidly. It was in the recollection of this good lady that he afterwards uttered his beautiful words, "Earth has nothing more tender than a woman's heart, when it is the abode of piety."

A beautiful record of the Reformer's school days at Eisenach concerns one of the professors, named John Trebonious. It was this man's custom, contrary to all others, to uncover his head on entering the classroom, and salute his scholars. When, one day his colleagues expressed their amazement at this, he made a reply which impressed Luther greatly, "Among these boys there are men whom God will one day make burgo-masters, chancellors, doctors and magistrates. Though you do not see them yet invested with the badges of their dignities, it is but fair that you should show them respect."

Luther soon outstripped his fellow students, and his father, realising his son's brilliance, desired he should study law, in order that he might one day fill a post of honour among his fellow citizens. Accordingly, in 1501 the student entered Erfurt University, his career there being so brilliant, that Melancthon says, "The whole university admired his genius." The philosophies of Aristotle, Bonaventura, Aquinas and others formed his chief study, but prayer also had its place. In after years, when the light of God had illumined his soul, these philosophies became the objects of his trenchant attacks.

Two years passed at Erfurt, and then an incident happened which, but a mountain spring in itself, was ultimately to become a river of light and life to the thirsty hearts of the members of benighted Christendom. Turning over a number of books one day in the library, a volume which he opened

ATTRACTED HIS ATTENTION.

He had never seen anything like it before. What is it? A thrill passed through his being as he discovered it was a Bible. Think of it! Twenty years old before he opens a Bible to read. Truly, no warder ever kept a prisoner more securely than Rome kept the Bible locked away from the people. The first story Luther read was that of Hannah and the dedication of Samuel to the Lord. How it thrilled his soul! Henceforth

the greatest treasure in the famed university was that Bible, to which he turned day by day, and his thirsty soul drank of the pure waters of God's Truth. As he read, the first gleams of that light, which soon would drive back the thick clouds of popery, burst into his soul. As D'Aubigne says, "The Reformation lay hid in that Bible." Luther's mind now began to turn seriously to a religious life, devoted entirely to God, and two incidents resulted in his turning his back on the career his father intended for him, and entering the Church. He had a dear friend Alexis, who one day was assassinated. The news agitated Luther very much, but still more was he roused by the thought that pressed itself upon his mind, "What would become of me on receiving as sudden a call?" The second incident followed shortly. On returning one day to Erfurt after a visit to his home, he was over-

taken by a violent storm. As the thunder rolled and the lightning flashed all around him, Luther thought that his last hour had come. Death, judgment and eternity stared him in the face, and, throwing himself upon his knees, he vowed to God that if he was spared, he would abandon the world and give himself

ENTIRELY TO GOD.

He now thirsted for holiness as he had before thirsted for knowledge, and he returned to Erfurt with his mind unmovably settled. One evening he called his friends together to a frugal meal, and in the middle of it declared to them God's call, and his decision to enter the monastery. The protestations of his friends and the indignation of his parents were of no avail, and at the age of twenty-one years and nine months Luther entered the Augustinian monastery on the 17th of August, 1505. *(To be continued)*

God uses Those who are Broken

The sacrifices of God are a broken spirit.—Psalm li. 17.

WE may have our will surrendered to do His will, and yet miss a large part of the blessing He would give in our doing.

Our spirit must be broken also, so that we see, in every test and circumstance of each day, His loving hand permitting, and gladly accept all from Him, because His all-seeing eye understands what will accomplish our "perfecting."

The trial can more quickly be removed, because, as we accept it, asking for the lesson He would teach, and victory over Satan, He can then quiet us, and show us the light we need.

God uses most for His glory those people and things which are most perfectly broken. The sacrifices He accepts are broken and contrite hearts. It was the thorough breaking-down of Jacob's natural strength at Peniel that got him where God could clothe him with spiritual power. It was by breaking the surface of the rock at Horeb by the stroke of Moses' rod, that it let out the cool waters to thirsty people.

It was when the three hundred elect soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil, and poured it forth, that God multiplied it to pay her debts and supply means of support.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court that she obtained favour to rescue her people from death. It was when Jesus took the five loaves and broke them, the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke her beautiful alabaster box, rendering it henceforth useless, that the pent-up perfume filled the whole house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spear that His inner life was poured out like a crystal ocean for thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth by death that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, through all history, all biography, and all vegeta-

tion, and all spiritual life, God must have broken things.

Those who are broken in wealth, and broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, and broken in their affections, and broken oftentimes in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Ghost is seizing upon and using for God's glory. It is "the lame that take the prey," Isaiah tells us. It is the weak that overcome the Devil. God is waiting to take hold of our failures and nothingness and shine through them.

"Because the foolishness of God is wiser than men, and the weakness of God is stronger than men" (I. Cor. i. 25).

"Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v. 3).—*Sel.*

"INTO THE STORIED PAST"

Reviewed by Miss B. Tetchner

"*Into the Storied Past*," by Theodora Horton. [VICTORY PRESS, 2/-]. Obtainable from the Elim Publishing Company., Ltd., Clapham Crescent, London, S.W.4. Cloth boards, 2/- (by post 2/4).

Here is another book, charmingly written by Mrs. Theodora Horton, which will undoubtedly appeal to the imaginative child-mind. A veritable collection of exciting fairy tales, and yet not fairy tales at all! Through the Curtain of the Past, Margaret and Philip are transported into Old Testament times. It is a book designed to impress Old Testament stories upon the minds of boys and girls through the realms of fancy. They will live in the persons of Margaret and Philip, as, on the other side of that magic curtain they find themselves waiting on kings and queens, or riding on camels, sharing the family life of a Hebrew tent, or crossing the River Jordan with the Israelites. Parents will be grateful for the valuable teaching contained in this book, and children will find in its thrilling pages a welcome change from the usual type of Bible story-book.

A Treasure in a Pillow

DR. JUDSON, one of the earliest missionaries to Burma, completed a translation of the New Testament in 1823. The manuscript was destined within a year to enter on a strange history. The Judsons went to Ava, the capital of the empire, very hopeful of doing effective missionary work there. War, however, broke out between England and Burma, and all foreigners were soon regarded with great suspicion. On June 8th, 1824, Dr. Judson was apprehended, and with cruel violence and gross indignity was cast into the death-prison. In a few days, through a money payment, he and other prisoners were removed from that awful place to an open shed within the prison bounds. There they lay with irons upon their limbs. When her husband was thrown into prison, one of the first acts of Mrs. Judson was to bury the manuscript of the New Testament under the house in the soil, lest it should be found and destroyed by their persecutors. When Mr. Judson was permitted to receive a visit from his brave wife, and they could speak together a little, naturally, one of his earliest inquiries related to the safety of the work which had cost him so much time and toil. The rains had set in, and the manuscript would be destroyed if it remained long in the ground. A plan for the preservation of this priceless treasure was soon devised. Mrs. Judson sewed it up in some cotton stuff, which she further encased with matting, thus making a pillow for her husband, so unsightly and so hard, that she supposed no one would care to take it from him.

After about seven months had passed, the prisoners were suddenly thrust again into the inner prison and loaded with extra fetters. The few poor mattresses and pillows, which had scarcely seemed to ease their

aching bones, were taken from them, and among these the rough bundle on which Dr. Judson was wont to lay his head. The first night of this new misery, the prisoners expected speedy execution, and Dr. Judson's thoughts dwelt a good deal on the contents of the strange pillow he had lost. He thought of passages in that New Testament which might be more perfectly translated. He wondered what the future of the manuscript would be. Would Mrs. Judson ever see it again? Would it in some future day be found, and be a source of light and blessing to the benighted heathen of Burma? The gaoler, however, to whose share the pillow fell, found it so uncomfortable, and apparently so worthless, that he flung it back into the prison. Tastes differed, and if the prisoner liked that sort of thing to rest his head upon he might have it for all the gaoler cared. Presently came a day when the prisoners were stripped of nearly all their clothes, "tied two-and-two," and driven bare-footed over sharp gravel and burning sand to a wretched prison some miles away. When on that occasion, the fierce Burmans were seizing all the spoil they could, the mat was unfastened by one of them from Dr. Judson's pillow, and as the hard stuff within seemed to be of no value it was thrown away. A Christian convert picked it up as a relic he would keep in memory of the dear teacher whom he feared he would never see again. Little did he imagine what the mean-looking cotton roll contained. Months afterward, when the troubles were over, and the Judson's were free again for their beloved work, the New Testament was found no worse for the perils through which it had passed. In due time it was all printed, and to-day the men and women of Burma read in it "the wonderful works of God."



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

For Local Preachers.

THE STRUCTURE OF THE MESSAGE

Alice E. Luce in her helpful book, "The Messenger and His Message," divides a message up into four parts, using the key words **INTRODUCTION**, **PRESENTATION**, **APPLICATION**, and **CULMINATION**. "These four divisions in the structure are for the student's own use, for him to bear in mind when he is preparing and delivering his message, so that it may contain all the essential parts and not fail to accomplish its purpose."

"**INTRODUCTION.** The first necessity is that of approach to your hearers. An address that flies over their heads or is scattered all around them, will never

profit them. Only that which touches them enters their hearts. Therefore seek above all things that your introduction may establish for you a point of contact with your hearers. Begin with something that links the message you are about to bring with some truth they know already; this will form the first peg to hang your discourse on and to keep it in its place.

"Next comes the **PRESENTATION** or main statement of your theme. This needs most careful preparation, that it may be understood and retained by the hearers.

"Perhaps the most essential part of the message is the **APPLICATION**, or the pointing out of the spiritual teaching of the theme, and pressing it home to the hearts of the hearers. Here is most

evident the difference between a message under the anointing of the Spirit and one that lacks it. Without the definite anointing, your message falls flat, however well prepared and arranged. Only the Spirit Himself can drive home the message to the hearts of the hearers, but He desires to do it through you.

"In the concluding moments of your message, it is well to draw to a head the various lessons brought out in the application, summing them up and emphasizing that which is the main point or **CULMINATION** of the address. This is what will enable the hearers to remember and profit by what you have been saying. They will be able to repeat it over and over again, like the text of a Sunday school lesson, and it will serve to recall to their memory the other points of the message if you have summed it up well."

Do the truth you know
and you shall learn the truth
you need to know.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, December 5th. Isa. xli. 8-20.

"Fear thou not; for I am with thee" (verse 10).

How encouraging are the Lord's "fear nots." How reasonable to ask us to "fear not" when He is with us. When we consider who is by our side: the mighty God, the One who holds the earth in the hollow of His hand, the One whose eye runneth to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him. Truly we can sing: "What have I to dread, what have I to fear, leaning on the everlasting arms?" The presence of the Lord ensures victory, the presence of the Lord gives peace, the presence of the Lord gives rest and joy and gladness. While it is true that His presence is always with us, yet it is also true that we are not always conscious of His presence, and then it is that we get troubled. The blinds of unbelief may be drawn, thus shutting out His presence, or we may be asleep, and thus unconscious of His presence. Of the disciples we read: "When they were awake they saw His glory."

PRAYER TOPIC:

That this day may witness mighty anointings of the Holy Ghost upon the preached Word.

Monday, December 6th. Isa. xlii. 1-12.

"He shall not fail nor be discouraged" (verse 4).

How cruel, how cunning, how subtle is this enemy of discouragement. How difficult to drive away. He will return again and again to the attack. How he wounds us, drains us of all vitality, saps all our strength, until we feel like giving up. But there is that given to us whereby we may be able to quench ALL the fiery darts of the enemy: it is the shield of faith. Confidence in God, confidence in the faithfulness of God, confidence in the presence of God, and confidence in the promises of God. Read them over to yourself, meditate upon them, feast upon them, stand upon them, and rest upon them. Remember always that all things work together for good to them that love God, and in spite of the outlook praise God.

PRAYER TOPIC:

God's keeping power to prevail in the lives of all new converts who yielded to Him yesterday.

Tuesday, December 7th. Isa. xliii. 1-13.

"Ye are My witnesses, saith the Lord" (verse 10).

A witness is one who can give testimony of what he knows, or of what he has seen, or heard. Israel had seen the mighty power of God, they had heard His voice speaking to them from heaven, they knew that He was the living God.

What we need to-day is not only preachers to set forth the case for God, but witnesses to support the facts of the gospel: that Jesus Christ saves from sin, that He keeps from falling, that He is still the Great Physician for the body as well as the soul, that He still baptises men and women with the Holy Ghost, and that He fully satisfies our deepest longings, meets, supplies our every need. There is no more convincing argument to be used with a sceptic than your own personal testimony. Therefore be not slack to tell to others just what the Lord has done for you; what you know experimentally, what you have felt and realised of the power of God in your life; and you will be pleasing to God as a faithful witness.

PRAYER TOPIC:

For great power and blessing to be experienced in the special monthly day of prayer.

Wednesday, December 8th. Isa. xliiii. 14-28.

"Therefore" (verse 28).

God does not do, nor permit things to be done, without reason. The things which befell Israel came upon them because of their sin. While they walked with God they had no reason to fear man nor devil. There was no power nor divination which would work against them. Old Balaam scratched his head and looked Balak in the face, and said: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" But then he turned his wicked mind into planning as to how he might lead the Israelites into sin, and thus cause their God to turn against them, and this he succeeded in doing in a measure. There was not a power on the face of the earth who could defeat Israel while they walked with God. How could there be? For such a power would have to beat not only Israel, but the mighty God of heaven and earth as well. We can readily see that this was an impossibility. This mighty God was the Captain of the hosts of Israel, and with such a Captain what was there to fear? Just one thing—not to fail this Captain, nor turn from His word. Let us also remember that Jesus Christ is called "The Captain of our salvation."

PRAYER TOPIC:

The touch of the Lord to rest upon all our Elim missionaries.

Thursday, December 9th. Isa. xlv. 1-13.

"For I will pour water upon him that is thirsty" (verse 3).

There is always a preparation before every blessing of God. Preceding Christ came John the Baptist, saying: "Prepare ye the way of the Lord." John preached repentance, and the message of John must come to all of us, in some

form, before we receive Christ: the message of repentance. Before an outpouring of the Spirit there must come a thirst, a longing for God in His fulness. Our Lord in speaking of this experience cried: "If any man thirst, let him come unto Me and drink." Those who have received this thirst are spoken of in the Word of God as already blessed. They have laid the foundation for a spiritual blessing. The more intense our thirst, the greater will be the blessing. The Lord never comes where He is not wanted, and He also comes in proportion as He is wanted. O my God, give us this deeper longing for Thy fulness, not only for ourselves, but for our churches, and for our country.

PRAYER TOPIC:

Special blessing upon the London Crusader Choir in all their ministry.

Friday, December 10th. Isa. xlv. 14-28.

"He feedeth on ashes" (verse 20).

Where there is ashes, there has once been a fire. How many there are to-day who are feeding on the ashes of those who were once on fire for God. The Roman Catholics are feeding on the ashes of Peter. The Lutherans are feeding on the ashes of Martin Luther. Many of the Methodists are to-day feeding on the ashes of John Wesley. Many of the Presbyterians are feeding on the ashes of John Knox. O God, wake us up, and set us on fire, and help us to kindle a fire in our own day and generation, that the people of our town or city may realise that the mighty God of Peter, Luther, Wesley, and Knox is in our midst. And then many will be attracted to our fire, for a fire has life, and warmth, and glory. But ashes, alas! how comfortless, how lifeless, how unattractive.

PRAYER TOPIC:

That God may make the Elim publications a channel of inspiration and illumination to hungry souls.

Saturday, December 11th. Isa. xlv. 1-6, 16-25.

"I said not unto the seed of Jacob, Seek ye Me in vain" (verse 19).

God does not fool us, He does not misrepresent Himself to us, nor does he ask us to seek Him if we cannot find Him. God does not make promises without being able to fulfil them. If God did not intend to pour out of His Spirit in answer to prayer, He would never have told us to "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain" (Zech. x. 1). Nor would He have asked us to "Pray one for another, that ye may be healed" (Jas. v. 16) if He had not intended to answer prayer offered for the body. I am glad to know that we have a God who speaks righteousness, and declares things that are right.

PRAYER TOPIC:

For the power of God to rest in a special way upon the Principal and Revival Party.

**THE OPEN MIND
IS AS NECESSARY
AS THE
OPEN SCRIPTURE**

IF Christians were asked to-day to name some of the foundation facts upon which their faith in Scripture rests they would answer: fulfilled prophecy, marvellous unity, perennial persecution of its patrons, persistent preservation of its pages, supernatural power of its presence, and its extraordinary circulation. There would probably be few who would name science as a corroborative witness to the Bible. In fact, some well-meaning apologists have become alarmed at the prophets who speak in the name of science, and, like Uzzah of old, have stretched out their hand to keep the ark of God from tottering. But God will care for His own. Bible believers have nothing to fear from the revelations of modern science. He who wrote the Bible, also wrote the book of nature. Of necessity the two must harmonise. Indeed, there is no controversy to-day between true science and Scripture. In reality the controversy exists between superficial scientists and faltering students of Scripture. Earnest, unprejudiced minds have not encountered insurmountable difficulties. Time has answered, or will answer, every problem.

The science on which the Bible is based.

It is pathetic to-day to hear teachers in the classroom and preachers in the pulpit apologise for the "mistakes" in the Bible on the ground that its writers were a product of an ignorant age and therefore could not be

SCIENTIFICALLY ACCURATE

in their statements. Such would be the case if the Bible were written by men. They would naturally reflect the learning of their day, which would be utterly inconsistent with our present scientific information. The Bible, however, is based on true science and not on the science of the Babylonians and Egyptians, or even on the scientific revelations of the present day. Now this is an important fact that many have overlooked. Scientifically speaking, the Bible is a modern rather than an ancient document, and the only possible explanation of its marvellous accuracy is that it is not a man-made but a God-made Book. It is only inexcusable ignorance of the Bible that keeps men from seeing this marvellous manifestation of its truth.

The Bible is not a book on science. It was written for the popular mind, and therefore deals with science indirectly. That is why it uses such terms as "sunrise" and "sunset." It argues nothing against the Bible as long as we inaccurately continue to use these expressions ourselves. In fact astronomers in strictly technical papers (and the Bible is far from being a technical book) speak of the accelerations of the sun's motion, when in reality they mean the earth's motion. As long as scientists continue to consciously err in their expressions, it is unfair to criticise the popular

Modern A Confirms

By Rev. CLARE

language of the Bible and use it as a criterion of the enlightenment of its writers.

Hipparchus versus Jeremiah.

There is no scientific information about which the Bible better shows its inerrancy than its occasional statements regarding the stars. Hipparchus, the Egyptian astronomer, who was a contemporary of Jeremiah, made a count of the heavenly bodies. His chart of 1,022 stars was recognised by the scientists of his day as so accurate that Ptolemy, a later scientist, was able to add only four more. How absurd, then, must have seemed Jeremiah's exclamation, "The host of heaven cannot be numbered" (Jer. xxxiii. 22)! His "unscientific" statement must have been an object of ridicule in his day.

But long before Jeremiah's time God told Abraham that He would multiply his seed as the stars of heaven and as the sand which is upon the seashore (Gen. xv. 5). No scientist of Abraham's day would have ventured to compare the stars with the dust of the earth for multitude.

But the patient believer in Scripture in these last days has literally been justified in his faith. According to the latest revelation of the largest telescope, 1,500,000,000 stars have been estimated. This would mean approximately one star for every person on earth. But the distinguished astronomer, Professor Eddington, estimates twenty times that number. Of course this enumeration has only to do with the orbs of our own universe. There are at least 10,000,000

OTHER UNIVERSES

too far away for astronomers even to estimate the number of their constituency. No wonder Sir James Jeans, the great stellar authority, declares, "It is no use trying to count the stars. All the nebulae (universes) between them must contain about as many stars as there are grains of sand on all the seashores of the world."

Naming the stars.

When the ancients charted the stars they grouped them into constellations, only the very brightest being named. Later they were designated by the letters of the Greek alphabet and then numbered, the great

Astronomy the Bible

LENCE H. BENSON

mass being undistinguishable. The same plan is followed to-day for the stars visible to the naked eye. Beyond that no astronomer ventures to go, since for every star the eye can see there are 40,000,000 invisible. The "novae" are located by their right ascension and declension, as well as other telescopic objects. Thus the inspired writer as fully comprehended the omniscience of God as the modern scientist, for he declared that the Almighty "bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isaiah xl. 26). "He telleth the number of the stars; He calleth them all by their names" (Psalm cxlvii. 4). It is interesting to note that it is God's marvellous achievement of naming the countless stars that caused the Psalmist to exclaim: "Great is our Lord, and of great power: His understanding is infinite" (Psalm cxlvii. 5).

Revelations of the spectroscope.

Many years ago Paul wrote that "one star differeth from another" (I. Cor. xv. 41). How did he know? Certainly not from the scientists of his day to whom the stars were nothing more than points of light. Even the invention of the telescope centuries later, which gave such valuable information about the moon and the planets, could not fathom the stars. They still remained mere points of light, even in the largest instruments.

It was the more modern invention of the spectroscope that first bore witness to the truth of Paul's statement. Spectroscopic analysis of these distant suns has indeed revealed the marvels of their distinctiveness. With this wonderful instrument it is possible to observe differences in size, and differences in direction and velocity of movement.

Most interesting of all, the spectrum of a star reveals how much energy each square inch of its surface emits. This information, which varies with the individual star, shows that the sizes of the stars are not mere random quantities, but are closely connected with the physical state of these distant suns.

The largest stars are red in colour, and comparatively cool in temperature. They give only about a quarter horse-power of radiation per square inch.

Some of these stars are so large that their circumference extends beyond the earth's orbit about the sun. In Antares, for instance, we have an incandescent mass of almost

INCONCEIVABLE IMMENSITY.

This gigantic star is 400 million miles in diameter, and could hold in its huge bulk no less than 60 million orbs the size of our sun.

On the other hand, the spectroscope reveals some stars of an entirely different character. They are described as white dwarfs, because they are mostly white in colour and not much bigger in size than the earth. They are so small as to remain ever invisible to us at their great distance were it not for their excessively high temperatures which cause them to radiate thousands of times as much energy from each square inch as the larger and cooler stars. In fact, the amount of such a star as we could cover with an envelope, radiates enough energy to run all the liners on the Atlantic Ocean.

What Jeans and Einstein tell us.

Another interesting scripture passage which has only recently been explained by science, is found in Job xxxviii. 12, 13: "Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it?" The first part of this passage has been plain ever since Copernicus established the astronomical system which recognises both the annual revolution as well as the diurnal rotation of the earth, though of course the ancient scientists held the world to be stationary. The inspired writer here, thousands of years in

ADVANCE OF HIS TIME,

sees the earth turning on its axis with such regularity that it has not varied one thousandth of a second from the appointed hour since Job's day.

It is the last part of the passage that only recent discoveries have made plain. "That it might take hold of the ends of the earth" literally means, bend around like the fingers, and so lay hold—poetic phraseology, but containing within itself all the suggestions of the scientific truth of refraction. When the rays of sunlight encounter at an angle the atmosphere which surrounds the earth, that section of the ray which we term indirect, is caught and bent around like the fingers of a hand.

There is no doubt about scientific teaching here. Sir James Jeans writes that "waves of light bend around a small obstacle in exactly the way in which waves of the sea bend around a small rock." It has remained, however, for the eminent physicist, Dr. Albert Einstein, to demonstrate that light is not only bent by refraction, but by gravitation as well, and

(Continued on page 777)



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.

Our Spiritual Guide.

When He, the Spirit of truth, is come, He will guide you into all truth.—John xvi. 7-14.

HOW great is the difference between a guide-post and a guide! And what a difference between a guide-book and a companion! Mere instructions may be very uninspiring, and bare commandments may be very cold. Our Guide is an inseparable Friend.

And how will He guide us? He will give us insight. "He will guide you into all truth." He will refine our spirits so that we may be able to distinguish "things that differ," and so that we may know the difference between "the holy and the profane." Our moral judgment is often dull and imperceptive. And our spiritual judgment is often lacking in vigour and penetration. And so our great Spirit-guide puts our spirits to school, and more deeply sanctifies them, that in holiness we may have discernment.

And He will also give us foresight. He will enable us to interpret circumstances, to apprehend their drift and destiny. We shall see harvests while we are looking at seeds, whether the seeds be seeds of good or evil. All of which means that the Holy Spirit will deliver our lives from the governance of mere whim and caprice, and that He will make us wise with the wisdom of God.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

One who has suffered many business losses, that God will undertake and meet every need.

One living in very ungodly surroundings and is tempted to despair, that God will sustain and give triumph.

A believer suffering from cancer, that God will reveal His healing power in this body.—*E.F.*

Two unsaved women who are dying, one with cancer and the other with internal trouble, that they might find Christ as Saviour and be healed.—*A.F.P.*

A backslidden family, that they may be brought back to God.—*G.M.*

A believer suffering from a very bad form of skin trouble, that the Lord may deliver for His glory.—*W.G.*

The Physicians of Egypt

Vitamin A and Tannic Acid known in Egypt 3,500 years ago

A BOOK has just been published by the Oxford University Press which brings our knowledge of Egypt in the years 1,500 B.C. still further up-to-date. It is a translation by Dr. B. Ebbell of "The Papyrus Ebers" which is said to have been found in a tomb in Egypt and was bought by Professor Georg Ebers in 1873 and is now in the University Library of Leipzig.

The original papyrus was over twenty yards in length and evidence found on the back of the papyrus fixes the date of its writing about 1,550 B.C., although the contents are almost certainly gathered from earlier documents. It forms a kind of "Egyptian Pharmacopœia" and text book of medicine, and for the most part consists of definite recipes and prescriptions.

The Medical Correspondent of the *Morning Post* points out that while there is much reference to incantations, etc., the remedies recommended are much more rational than might be expected. For general diseases medicine is ordered to be swallowed, external remedies are suggested for the relief of pain, inhalations for lung diseases, gargling for mouth troubles, ear drops and ointments, etc., are all part of an extensive system, while no less than twenty remedies are given for coughs. The directions given for swollen glands of the neck are very precise and the surgery of the ancient Egyptians must, says the Correspondent, have reached a high level.

Some of the remedies sound most unpleasant, but the writer instances two in which the most modern methods of medicine seem to have been antedated by millenniums, viz., the use of ox liver which seems to show some slight knowledge of vitamins and the use of tannic acid for dealing with burns.

The Greek Hippocrates has been called "The Father of Modern Medicine," but, says the writer, there is evidence to show that Greek medicine was by no means so original as was formerly thought and a great deal of it was taken over from ancient Egypt. The Ebers Papyrus bears this out and, says the translator of this English volume, "there is every reason to believe that the science of medicine has its origin in the Nile valley."

So once again the references in the grand old Book to the physicians of Egypt are found to refer to a condition that did exist in that land and at that time and to which these old papyrus bear abundant witness.—*P.N.C.*

IMPORTANT

Recently a number of our readers have sent payments without enclosing name and address, thus making it impossible for us to send either goods or receipt. If you have done this will you please do the right thing now?

Our Men and Their Ministry. No. 14.

Strangely Led



Pastor
H. Burton Haynes

LOSING his father when only four years of age, the sole responsibility for Harold Haynes' religious training rested upon his mother, who faithfully discharged this solemn obligation. This proved no easy task, for from early childhood sinful tendencies manifested themselves. Mixing with other lads soon led to the formation of evil habits, and slowly but surely his young life became ensnared by sin's deadly power.

This dear mother, so exercised was she at her son's condition, gave herself to prevailing prayer, spending, on one occasion, a whole night in intercession. She wrestled with God for the conversion of her boy, and He graciously heard her heart-cry.

About this time Mr. Haynes developed nose trouble, and was advised by a specialist to have it cauterised. In the meanwhile Principal Jeffreys held a campaign at Wimbledon, and hearing of the marvellous cures that were being experienced, he decided to go and see for himself. That afternoon visit to the campaign meeting led to his decision for Christ, and the realisation of new life from above. The same afternoon he tells how he "received a touch from the heavenly Physician," and adds, "from that day to this I have been entirely free from every trace of nasal disorder."

The coming of Christ into his life made a complete revolution therein, creating a deep desire to

FOLLOW THE LORD WHOLLY.

Soon afterwards he saw the need of water baptism, and decided to take this important step. It was in the Royal Albert Hall, where so many have obeyed the Master in this way, that our brother was immersed, this act of obedience filling his heart with a profound peace and joy.

Two or three months later, after seeking the baptism in the Holy Ghost, the Lord poured His Spirit upon this seeking soul. Such an overwhelming sense of the Divine Presence was realised that he could not refrain from magnifying the Lord Jesus in other tongues. So full was his joy on this occasion that he sang in another language the hymn,

Conquerors and overcomers now are we,
Through the precious blood of Christ we've victory.

—Equipped with this endowment of power from on high, a call to devote the life to the ministry of the Word quickly came. But circumstances which at first seemed to indicate an open door, led to a postponement of God's plan. Five years in business were to elapse ere this ardent young disciple of Christ was to realise his heart's desire. But those five years were brimful of devoted and successful service for the Master, during which many proofs of God's faithfulness were enjoyed. In his spare time, Mr. Haynes took charge of a handful of the Lord's people, minister-

ing to them in the things of God. In this way he was enabled to gather helpful experience which was to prove of considerable value in later years.

During this period God was in various ways revealing His will for His servant to forsake all and follow Him out into the full-time ministry. From this urge he shrank, being deeply conscious of his utter unworthiness. However, the divine will had to triumph as subsequent events proved.

Let our brother tell in his own words the experiences of this particular time. "One evening, in the quietness of my bedroom, kneeling before an open Bible, this verse fastened itself upon my spirit, 'Covet earnestly the best gifts.' Although baptised in the Holy Ghost I was not enjoying the fulness some seemed to possess. Placing my finger upon this verse, I inwardly surrendered myself to God for all that He desired to bestow upon me. From that night I became conscious of a mighty inworking of God's Spirit, and it was not long before the Holy Spirit imparted the gift of tongues and interpretation. With the reception of these gifts a greater conception of God filled my soul, and just as the manifestation of Jehovah in the burning bush strengthened Moses for his future work, so this divine in-filling strengthened my whole being for the work to which the Lord was leading me."

"Soon after this remarkable happening," he continues, "I went to Guernsey for a holiday with my fiancée, and as we were sitting on the rocks, overlooking the sea, there came to both of us a very real sense of the over-shadowing presence of God. Consciously

GUIDED BY THE LORD,

we were led to make four definite requests. Briefly they were as follows. Firstly, if God required me to devote my whole life to His work, He was to provide for my mother, who was partially dependent upon me for her support. Secondly, if the Lord needed me, He was to open the door between then (August) and Christmas. Thirdly, if God wanted me to give up business to preach the Word, He was to clearly show me what steps I was to take. Fourthly, if on the other hand, these three prayers were not answered, I was to assume the Lord wished me to remain in business. My space is too limited to narrate how wonderfully these prayers were answered. Within a few months, in a most remarkable manner, the door opened of its own accord, and I found myself in the Elim ministry.

"My experience with God has taught me to put 'God first and safety last,' a principle which has never failed to yield untold blessing."

**HEAVEN WILL BE INHERITED BY EVERY
ONE WHO HAS HEAVEN IN HIS HEART**

The Unction of the Holy Spirit

By E. M. BOUNDS

SAID Robert Murray McCheyne, "Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children."

Uction is that indefinable, indescribable something which an old, renowned Scottish preacher describes thus: "There is sometimes that in preaching which cannot be ascribed either to matter or expression and which cannot be described or discerned as to whence it cometh; yet with a sweet violence it pierceth into the heart and affections, and comes immediately from the Lord. But if there be any way to obtain such a thing, it is by the heavenly disposition of the speaker."

We call it unction. It is this unction which makes the Word of God "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

It is this unction which gives the words of the preacher such point, sharpness, and power, and which creates such friction and stir in many a dead congregation. The same truths have been told in the strictness of the letter, smooth as human oil could make them; but no signs of life, not a pulse throb; all as peaceful as the grave and as dead. The same preacher in the meanwhile receives a baptism of this unction,

THE DIVINE POWER

is on him, the letter of the Word has been embellished and fired by this mysterious power, and the throbings of life begin—life which receives or life which resists. The unction pervades and convicts the consciences and breaks the heart.

This divine unction is the feature which separates and distinguishes true gospel preaching from all other methods of presenting the truth, and which creates a wide spiritual chasm between the preacher who has it and him who has it not. It supports and impregnates revealed truth with all the energy of God. Uction is simply the putting of God in His own Word and on His own preacher. By mighty and great prayerfulness, it is all potential and personal to the preacher; it inspires and clarifies his intellect, gives insight and grasp and projecting power; it gives to the preacher heart power, which is greater than head power; and tenderness, purity, and conviction flow from the heart by it. Enlargement, freedom, fulness of thought, directness, and simplicity of utterance are the fruits of this unction.

Often earnestness is mistaken for this unction. He who has the divine unction will be in earnest in the very spiritual nature of things, but there may be a vast deal of earnestness without the least mixture of unction.

Earnestness and unction look alike from some points of view. Earnestness may be readily mistaken for unction. It requires a spiritual eye and

A SPIRITUAL TASTE

to discriminate them.

Earnestness may be sincere, serious, ardent, and persevering. It goes at a thing with a good will, pursues it with perseverance, and urges it with ardour; puts force in it. But all these forces do not arise higher than the mere human. The man is in it—the whole man, with all that he has of will and heart, of brain and genius, of planning and working and talking. He has set himself to some purpose which has mastered him, and he pursues to master it. There may be none of God in it. There may be little of God in it, because there is so much of the man in it. He may present pleas in advocacy of his earnest purpose which please or touch, and move or overwhelm, with conviction of their importance; and in all this, earnestness may move along earthly ways, being propelled by human forces only, its altar made by earthly hands and its fire kindled by earthly flames. It is said of a rather famous and gifted preacher, whose construction of Scripture was to his fancy or purpose, that he "grew very eloquent over his own exegesis." So men grow exceedingly earnest over their own plans or movements. Earnestness may be simulated selfishness.

What of unction? It is the indefinable in preaching which makes it preaching. It is that which distinguishes and separates preaching from all mere human addresses. It is the divine in preaching. It makes the preaching sharp to those who need sharpness. It

DISTILS AS THE DEW

to those who need to be refreshed. It is well described as

A two-edged sword
Of heavenly temper keen,
And double were the wounds it made
Where'er it glanced between,
'Twas death to sin; 'twas life
To all who mourned for sin.
It kindled and it silenced strife,
Made war and peace within.

This unction comes to the preacher not in the study but in the closet. It is heaven's distillation in answer to prayer. It is the sweetest exhalation of the Holy Spirit. It impregnates, suffuses, softens, percolates, cuts, and soothes. It carries the Word like dynamite, like salt, like sugar; makes the Word a soother, an arraigner, a revealer, a searcher; makes the hearer a culprit or a saint, makes him weep like a child and live like a giant; opens his heart and his purse as gently, yet as strongly as the spring opens the leaves. This unction is not the gift of genius. It is not found in the halls of learning. No eloquence can woo it. No prelatical hands can confer it. It is the gift of God—the signet set to His own messengers. It is heaven's knighthood given to the chosen true and

brave ones who have sought this anointed honour through many an hour of tearful, wrestling prayer.

Earnestness is good and impressive; genius is gifted and great. Thought kindles and inspires, but it takes a diviner endowment, a more powerful energy than

earnestness or genius or thought to break the chains of sin, to win estranged and depraved hearts to God, to repair the breaches and restore the Church to her old ways of purity and power. Nothing but this holy unction can do this.

Who and What?

The Passover.

By Pastor JOSEPH SMITH

It was no doubt at this time in the feast, when the head of the family, looking back over the past centuries, gave a detailed explanation of the way in which Jehovah had led His people, that our Lord, looking forward to a far greater inheritance, even "the promise of the Father" for His people, spake to them of the coming of the Comforter, of their love one for another, of the promises for those who would abide in Him. In fact we have at this time the last table talk of Jesus, from John xiii. 31 to the end of chapter xvi., and concluding with such a gracious prayer in John xvii.

The lamb was then eaten. The third cup of wine was poured out and drunk, after which a grace was said, and soon afterwards the fourth cup was drunk. The second part of the Hallel (Psa. cxv.-cxviii.) was then sung. This is supposed to have been the hymn sung by our Lord and his Apostles.

The third cup, called in Jewish writings: "The cup of blessing," is supposed by many to have been the cup which our Lord took, and which is referred to in Luke xxii. 20 as "the cup after supper," and over which he gave thanks and handed to the little company, saying: "This cup is the new covenant in My blood, which is shed for you."

The four cups of wine, according to the Talmud, were used as an expression of Israel's joy, and had reference to the four words regarding their redemption: (1) Bringing out; (2) Delivering; (3) Redeeming; (4) Taking. They were also said to have reference to the four cups of consolation handed to Israel: (1) "The Lord is the portion of my cup"; (2) "My cup runneth over"; (3) "I will take the cup of salvation, and call upon the name of the Lord." This last was said to comprise two. The wine was usually red, and it was mixed with water as it was drunk. Two of these cups are referred to in Luke xxii. 17, 20.

The number of lambs slain in Jerusalem at one Passover Feast during the time of Nero were said to have been 256,000.

Seven great Passover Feasts are recorded in the Bible, these are:

1. The first Passover in Egypt (Exod. xii.).
2. The first kept in the desert (Num. ix.).
3. The one celebrated by Joshua at Gilgal (Josh v.).
4. That celebrated by Hezekiah on the occasion of his restoring the national worship (II. Chron. xxx.).
5. The Passover of Josiah (II. Chron. xxxv.).
6. The one celebrated by Ezra after the return from Babylon (Ezra vi.).
7. The last Passover of our Lord's life.

[The writer is indebted for much of the above information to those splendid works of Sir William Smith, D.C.L., LL.D., who is universally regarded as one of the finest authorities (if not the finest) on these matters.]

Welcome News of Widespread Revival

Successful Campaigns—Souls Won for Christ

SUCCESSFUL CAMPAIGN SERVICES God's Spirit at Work

Dowlais (Pastor F. Shadlock). Another time of refreshing and spiritual blessing has been experienced by the saints at Dowlais through the visit of Evangelist and Mrs. L. W. Green, of Wimborne, for a campaign which lasted for three weeks. Although only a fortnight's meetings were planned the presence of the Lord was so mightily manifested that they were constrained to remain longer. From the very first night of the campaign it was evident that they had come in the fulness of blessing and of the Holy Ghost. Night after night the power and interest increased, and many were made to feel their need of salvation, and of being filled with the Holy Spirit. Each service was greatly blessed of God by His presence and the exposition of His Word. The choruses sung both in English, Welsh, and Spanish brought wonderful liberty of the Spirit.



Pastor
F. Shadlock

The children's services were a triumphant success as the numbers increased to over 300 in some of the services. The church was also privileged by a visit during the campaign from

Miss Munday, who gave a wonderful testimony of God's divine healing power, which proved He is just the same to-day. Waiting meetings were arranged, and as many as 14 received the baptism in the Holy Ghost with signs following. To God be the glory! Only eternity will reveal what God wrought during the campaign in the life of the saints, and what conviction was upon the sinner.

PROGRESSIVE WORK FOR GOD Inspiring Ministry

Kensington Temple (Pastor P. Le Tissier). Pastor Le Tissier has entered on his second year of successful ministry at this church. Prayer plays a prominent part in the work in this centre. As a result those who attend this assembly of God's people realise the divine presence in a marked manner, whilst the pungent messages bring conviction to saint and sinner alike.

Each week precious souls are raised into newness of life. Weather conditions do not interfere with the attendance at the weekly Bible study gatherings. About 350 assemble each week to drink in the pure Word of God preached in the power of the Holy Ghost.

The preacher realises that the true antidote to error is truth. Unmistakable signs are following the preaching of the Word.

In the breaking of bread services God reveals His presence to those who gather around those precious emblems.

The Sunday School, Choir, Crusaders and the open air work is all in a flourishing state.

DEFINITE DECISIONS FOR CHRIST New Members Made

South Croydon (Pastor W. F. South). The saints at Elim Hall, Selsdon Road, are rejoicing in times of rich blessing. It is encouraging to see the work prospering under the hand of the Lord.

The Pastor has recently received into fellowship other members of the body of Christ who have made this church their spiritual home, and quite a number of others are about to come into membership.

Following the Youth Campaign, special efforts were made by the brothers and sisters of the assembly on successive Sundays. The various messages reached many hearts and resulted in definite decisions for the Lord. At these meetings thrilling testimonies were given to salvation, healing and the baptism in the Holy Spirit.

The recent visit of a party of friends



Pastor
W. F. South

from Guernsey proved to be a happy time of fellowship, and their ministry in word and song was greatly appreciated. Also the saints have been edified and greatly blessed by a series of Bible studies by Pastor P. N. Corry.

Not only spiritually, but temporarily also progress has been made. The re-decoration of the church and the installation of new heating apparatus is a marked improvement.

Every branch of the work is steadily moving forward, for which we give God the glory.

CAMPAGNING FOR CHRIST New Interest Created

Ballymoney (Evangelist J. A. Montgomery). A mission in Ballymoney, conducted by Evangelist Jas. A. Montgomery, has recently been brought to a close. The meetings commenced on a Wednesday night in a tent, and on the Sunday it was full. Eager people filled the tent on the following Sunday, others being unable to get in. After prayerful deliberation the Protestant Hall was booked for the next week-end meeting, and was filled to capacity. Large numbers continued to pack the building on succeeding Sundays.

A faithful representation of Christ's gospel brought definite blessing to Christians, and conviction upon the unsaved. Among other edifying messages the Evangelist gave a series of enlightening addresses on the Second Advent of Jesus Christ. A notable feature of the mission was the number of people, hitherto indifferent, attracted to the meetings.

Mr. Montgomery is continuing his ministry in Ballymoney and is sustaining public interest. Meanwhile the gospel meetings are continuing in the Protestant Hall, as the assembly's own hall is inadequate to accommodate the large congregations.

The Way of Salvation.

The Chemist's Mistake

AN earnest servant of God was endeavouring to arrest the attention of passers-by as he stood in the midst of a small crowd at the side of the promenade faithfully telling of the love of God to sinners. Many were passing to and fro, and there were some quiet, thoughtful listeners. But presently the speaker was interrupted by a voice: "That's all wrong. The Bible is false; there is no God and no heaven."

But the speaker went on with his address, notwithstanding the interruptions, and shortly after the meeting was closed and the people separated.

We will follow the interrupter. Poor fellow, his heart was full of bitter enmity to the truth, and he tried to persuade himself, and others, too, that religion was all sham. But it was with poor success, in spite of his loud talk.

He was a chemist, and as he turned into his shop and looked at the clock, he decided that it was time to close up for the night. But just then there came a timid little girl.

"What do you want?" was the impatient question which he asked.

"Please, sir, mother's sick, and will you give her this medicine?"

"Too late; come in the morning."

"Oh, but please do; she is so sick; please give me it."

With a grumble he made up the prescription and away went the girl.

As the chemist proceeded to replace the bottles and turn out the gas, his eye caught the label on the last bottle he had taken up, and to his horror, he saw at once that he had made an awful mistake, and put in some deadly poison.

"What can I do? The girl is gone; I know nothing of her—don't know where she lives—perhaps her mother has taken it even now!"

As he thought, the cold perspiration began to come out of every pore and he stood in terror.

"If the woman takes the medicine there is

no hope—I shall be a murderer. What shall I do?"

What hope, what comfort could there be for him—a man who did not believe God? In spite of his cold denial but an hour or two before, the man fell on his knees just where he was, behind the counter, and cried aloud: "O God, don't let the poor woman take that medicine!"

God who leads the blind by a way that they know not was surely leading this poor, restless sinner to the knowledge of Himself.

Scarcely able to move, in utter helplessness, the chemist knelt repeating his prayer.

Just then he heard someone open the door. Looking up, there stood the girl again, crying.

"Oh, please sir, I'm so sorry. I was hurrying and fell down and broke the bottle. Oh, please give me some more medicine."

The chemist was almost overcome with joy; by God's mercy the child's fall had prevented the terrible thing he feared.

God—yes, there is a God—He had indeed heard his prayer.

"Yes, my dear, I'll give you some more—don't cry."

With trembling hand and beating heart and mind all aglow with wonder and relief, the chemist carefully made up the prescription again, and the child gleefully ran off once more, her lips full of thanks for his kindness.

The lights were put out, and the door locked, and the chemist went home to his room, to be alone with God—God whom he had treated so terribly in the past, and whose word had been so mercifully fulfilled in his behalf: "Call upon Me in the day of trouble; I will deliver thee."

As a repentant sinner he sought and found pardon and peace through a crucified, risen and exalted Saviour at God's right hand and since then it has been his delight to make known the love of Christ to others.—*Sel.*



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Youthful Endeavour

News of National Crusader Week activity is still coming in and we regret that it is impossible to give full details from every branch.

Llanely (S. Wales). The National Crusader Week effort started on the Sunday afternoon, when the service was conducted by Sunday school scholars and Cadets. A striking dialogue, entitled "Passover Night" was rendered in the evening by the Crusaders. Visits between Llanely Crusaders and those of Neath and Swansea were exchanged. Also the young folk from Tumble ministered at Llanely. God graciously blessed throughout the week.

Coventry. Good numbers attended the meetings held during National Crusader Week in the new church at Coventry. The visit of Pastor David Vanstone was a means of much blessing. The report from this branch is: "The inspiration of the Holy Spirit caused our hearts to burn with a fresh zeal and new desires to go on in the strength of the All-Conquering Jesus."

Grimsby. "It is with hearts filled with gratitude to God that we report that great blessing was the portion of the saints at Grimsby and the Crusaders were mightily used of God during the special efforts. Many came along to the meetings, having seen the advertisements. Pastor Corry's message remains vividly with us and the challenge will not be unheeded: "To whom much is given

much shall be required." The building of the Crusader Badge was an interesting feature, and a service of song, "Where are the Nine?" The final night was used of God in bringing one young man back to Himself."

Smethwick. "It is with joy that we look back over the recent Crusader week! It was an inspiring sight to see the young people on fire for the Master and witnessing to the saving, keeping and healing power of the Lord Jesus Christ in word and song.

The three week-night meetings included "Radio Night," "Making a Christian from local adverts" and our own "Smethwick Elim Evangel." Much blessing was derived from these unique ways of presenting the gospel.

On the Sunday we had a visit from Pastor W. N. Brambleby of Romsey.

Monday night saw the local branches of Langley and West Bromwich, along with our own people, gathered together to make one grand finale to a week full of blessing. Hallelujah!

Yeovil. Although we are not great in numbers yet God is indeed in our midst, and the desire of each heart is to follow hard after Him."

During Crusader week we were very conscious of the truth of our local motto, "Victory in Jesus." The visit of Mr. Douglas Craig was much appreciated by all, and his message greatly encouraged us to "Go forward, for God is with us." Hymnology Night, and "Evangel" Night were also very inspiring and God's blessing rested upon all.

Letchworth. "Meetings of unusual interest attracted attention and were well

(Continued on next page)

London
Crusader
Choir's
Week-end
in the
Metropolis



Dr. F. Weston,
M.B., B.S.
(Crusader
Commissioner)

Commencing at the South London Institution for the Blind, the choir began another busy week-end. At this centre a bright and telling meeting is held. Evangelists G. Canty and Schwyn participated and Miss E. Coles gave a heart-searching talk. Sunday afternoon the choir visits Holloway Prison, carrying a message of hope and joy to hundreds of women gathered. Such favourites as "My faith looks up to Thee, Thou Lamb of Calvary" and "The Old Rugged Cross," find a response in many of those darkened lives. The Rev. C. Seymour King's (chaplain) final remarks are an encouragement to us all. After a thirty minutes' halt at Elim Woodlands for tea the choir is on the road again Guildford-bound, where two services are held, concluding in the Borough Hall. Pastor Frame and Mr. William Snowden gave stirring messages to fine crowds of people, and the choir's messages in song made a great appeal. Monday evening finds the choir at the Shore-ditch Baptist Tabernacle. Dr. F. Weston (Crusader Commissioner) gave a searching address on the Christian's responsibilities as "Ambassadors for Christ." The Young People's Fellowship at this centre were much encouraged and blessed by the visit.

Monthly London Rally

December 4th at 7 p.m.

in the

ELIM TABERNACLE

Duncombe Road (off Hornsey Rise)

HORNSEY

Crusaders taking part from Islington, Hendon, Hornsey, Watford, Leyton, Rye Park, Wood Green, etc.

also

Pastors DOUGLAS B. GRAY and
DAVID A. VANSTONE
Everyone Heartily Invited

On left: GRIMSBY CRUSADERS
WITH
PASTOR AND MRS. J. TETCHNER
AND
MR. A. CARTER (Secretary)



attended." The opening service of the campaign introduced Dwight L. Moody, the Prince of Evangelists, whose story was an inspiration. The visits of Pastor D. B. Gray and quartet and of Pastor P. N. Corry were used of God during the week, and in the closing service His divine touch was manifested during the singing of the "Crucifixion," and Mrs. H. Burton-Haynes' ministry.

Birmingham (Graham Street). Crusader week commenced on Sunday with a very practical note—"Christ of the Everyday,"

exemplified by four thrilling occupational testimonies, after which one man yielded to Christ.

Tuesday's vigorous "Witness of Youth for Christ" brought another soul into the Kingdom. Lessons from "The Poor Man's Art Gallery" on Wednesday met the need of saint and sinner alike. Four popular advertisements were spiritualised, and to add to the interest, the speakers exhibited the actual posters.

"Does Christ Satisfy XXth-century Youth?" was Thursday's challenge, and the Crusaders ably proved the answer to

be in the affirmative. Saturday evening was a United Rally of Birmingham and district branches, five of whom contributed to the programme. Pastor P. N. Corry gave a heart-searching message on "Responsibility." After the meeting a cup of tea and cake were provided for all Crusaders to promote the spirit of fellowship.

The theme of Saturday evening was continued throughout the weekend, and after the gospel meeting, Pastor Corry answered questions—a fitting climax to a glorious week's crusade.

Modern Astronomy Confirms the Bible

(Continued from page 777)

we can no longer hold with the ancients, that a sun-beam travels in a straight line. This revelation of the last decade, which has revolutionised many astronomical theories, has only more strikingly confirmed the Bible.

Immensity of the universe.

Modern astronomy recognises that our sun is a very ordinary star, but it has taken centuries for the human race to make this discovery. The ancients imagined the stars as a mere

BACKGROUND OF LIGHT

against which they could map out the motions of the sun, moon, and planets. They had absolutely no conception of their enormous distance, or the inconceivable immensity of the universe. Only Eliphaz seems to have recognised the remoteness of these gigantic suns, for he exclaimed, "Is not God in the height of heaven? and behold the height of the stars, how high they are!" (Job xxii. 12). Light, travelling at the great speed of 186,000 miles a second, can reach us in eight minutes from the sun, but the beams of the nearest star cannot be seen until four and a half years after they have left their starting point! Only a very few of the stars are near enough for their light to reach us in a lifetime. In fact, if the starry host should be blotted out tonight, so long would it take the intelligence to reach us that most of the present generation would never be aware of the catastrophe. Only the light of a few of the nearest stars would be extinguished in our day.

Our sun a grain of sand.

But modern astronomy has penetrated the depths of

space and constructed a universe in which our sun is reduced to a grain of sand and our earth to a tiny speck of dust circling round a grain of sand 1,300,000 times bigger than itself. This universe—it is only one of many, we have now discovered—astronomers have now plotted out as a great circular disc, 300,000 light years in diameter. In other words, the beam of light which reaches us in eight minutes from the sun would require 300,000 years to traverse

THE STARRY UNIVERSE

we call our own. The smallest house in London in its relation to the great metropolis, is much too large in comparison with the solar system in its relation to the starry expanse about it.

The circuit of heaven.

Eliphaz, then, in seeking to magnify God, was right when he pictured Him as walking "in the circuit of heaven" (Job xxii. 14). Modern astronomy declares that it is a circuit and a great one at that. The Psalmist was right when he declared for all time, "Great is the Lord, and greatly to be praised; and His greatness is unsearchable" (Psalm cxlv. 3).

It is not a local deity that might dwell upon Mount Olympus that the Bible writer describes, but one whose creative works in their vastness and extent can neither be adequately measured or fully comprehended. "It is He that sitteth upon the circle (orbit) of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isaiah xl. 22).

ANONYMOUS GIFTS

To those who have lovingly given of their substance as follows, we say "Thank you" in His name:

Work in General: Birmingham (Old age pension), 10/-.

Foreign Missionary Fund: Greenock Sunday school teacher, "In loving memory of Mr. Findlay," 10/-; Leeds, 7, 10/-; Portsmouth, £1; Clapham Crusader, 10/-.

Prison Work: Portsmouth, £1.

Revival and Healing Campaigns: Kirkcaldy, Fife, £1.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

'WHEN YE PRAY—BELIEVE'

Mr. Spurgeon told about a Sunday school boy who asked his teacher to get the people at the prayer meeting to pray for his sister, that she might read the Bible: "Because if she would read it, I am sure it would do her good, and she would be converted, and be saved." So the teacher presented the request, but to his surprise the boy left the meeting immediately after: he thought this rude, and said so.

"Oh, sir," the boy replied, "I did not mean to be rude, but I thought I should just like to go home, and see my sister read her Bible for the first time." His desire was granted, for she was reading the Bible when he reached home.

CLASSIFIED ADVERTISEMENTS

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

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

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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

Belgium.—Missionaries in Belgium offer to two young ladies (Christians), desiring to learn French, maintenance and lessons in return for small pension. Apply immediately to Madame Loprestis, 15, rue J. Wauters, Dampremy. C478

Bournemouth.—Bright, homely, Christian Guest House, one minute gardens, churches, shops; five minutes sea; good fires, good table. Tired ones welcomed. Quiet, sunny rooms. Cavill, "Kensington," Donoughmore Road, Boscombe. C477

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; special terms; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C432

Glossop, "Beth Rapha."—An ideal Elim Home for quiet, restful autumn or winter holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop.

London.—Elim Rest House—Adjoining Elim Woodlands—for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel: Tulse Hill 3804.

London.—Superior accommodation, bed and breakfast 4/-. select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "Beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C459

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence: home comforts, personal supervision, at 30, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C416

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C461

* **London.** Elim Bible College. Visitors welcomed, Bible lectures, spiritual fellowship, spacious house and grounds, central heating, and home comforts. Full board 35/- per week, sharing room; 42/- single room. Supper, bed and breakfast 4/6 or 5/6 per day. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

* **Southend.**—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleside Drive. C441

* **Westcliff-on-Sea.**—Christmas holidays; home comforts; 9/- per day. Book early; three doors from sea, one minute station. Miss Colliver, 7, Seaforth Road. C471

**HOUSES, FLATS, ETC.,
To Let and Wanted**

London.—Unfurnished flat, 4 first-floor rooms; quiet house and road; close to conveyances everywhere, post office, shops, churches; electric, gas, bath; adults only. "Ella," 13, Dumont Rd., Stoke Newington, N.16. C475

SITUATION WANTED

Do any of God's children know of employment for men rescued among "down and outs?" Write Corston, 103, Brownhill Road, London, S.E.6. Inasmuch as ye have done unto one of these. C480

PROFESSIONAL

Brighton.—Cedars Nursing Home, Withdean, Brighton. This home beautifully situated with garden and chapel, is unique in the care it provides for the medical, psychological and spiritual sides of healing. The whole atmosphere of the staff and management is such as to create the friendly spirit of help and co-operation so necessary to obtain healing. For medical and suitable nervous cases. Hot and cold running water and electric fires in all bedrooms; specialist supervision and fully-trained nursing staff; interdenominational; Fees from £5 6s. Apply, Matron. C379

BIRTH

Kemp.—On September 12th, to Mr. and Mrs. Kemp, of Barking, the gift of twins; Peter Arthur and James Charles.

MARRIAGE

Ball : Oakes.—On November 6th, at Graham Street Tabernacle, Birmingham, by Pastor R. A. Gordon; George Ball to Honoria Ellen Oakes (both members of Elim Church, Winson Green, Birmingham).

WITH CHRIST

Willsher.—On November 3rd, Walter Willsher, aged 82, of Barking. Funeral conducted by Pastor W. A. Nolan.

USEFUL GIFTS FOR CHRISTIAN WORKERS**The Golden Grain Diary.**

ISSUED IN TWO STYLES

Vest Pocket, size, 2½ x 3½ ins. Prices 1/-, 1/6, 2/-, 2/6 and 6/6.

Standard size, 3½ x 4½ ins. Prices 1/-, 1/6, 2/-, 2/6 and 6/6.

(Postage extra)

Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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