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Him Evangel

Foursquare Revivalist

December 10th, 1937.
Vol. XVIII. No. 50. Twopence
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CONTAINING :
PROVING GOD

By F. G. Reed

JUSTIFICATION

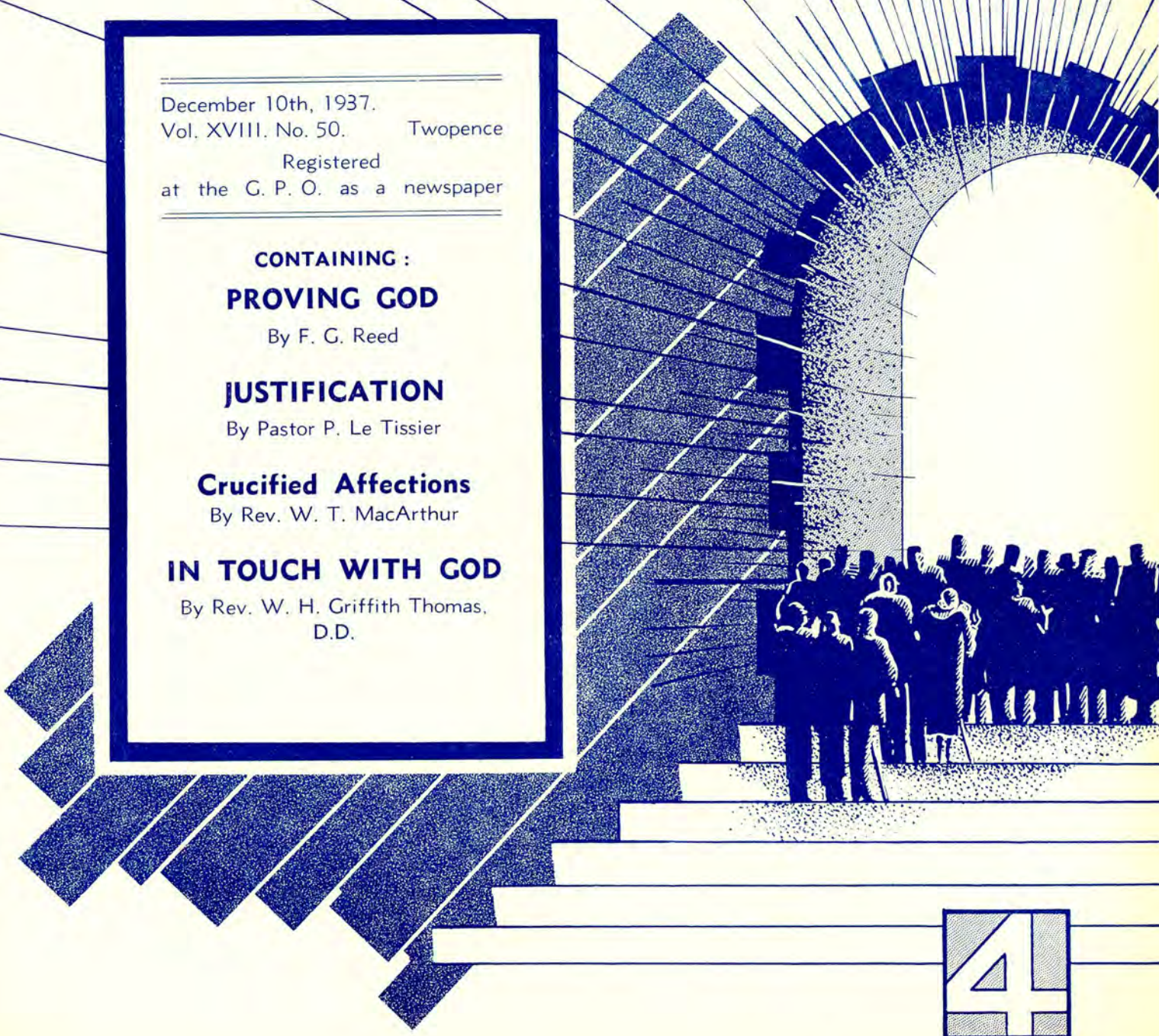
By Pastor P. Le Tissier

Crucified Affections

By Rev. W. T. MacArthur

IN TOUCH WITH GOD

By Rev. W. H. Griffith Thomas,
D.D.



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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Vol. XVIII. December 10, 1937 No. 50

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4 Coming Events 4

ELIM WOODLANDS. December 4. Open to visitors from 3 to 9.30 p.m. Tea at 4.30 and a meeting to follow which will be taken by Pastors R. E. Darragh and A. Edsor. Tickets 1/- each, obtainable at the door.

HORNSEY, December 4. Elim Tabernacle, Duncombe Road, North London Crusader Rally, 7 p.m. Pastors Douglas B. Gray and D. A. Vanstone and district branches.

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LAINDON, December 22. Elim Foursquare Gospel Mission, High Road. Pastor Douglas B. Gray, 7.30 p.m.

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BRADFORD. December 25th to 30th. Southend Hall, Leeds Road. United Rally on Boxing Day, 11 a.m., 3 and 7 p.m. Speakers include: Pastors A. Longley and J. Tetchner, and Evangelist R. Cook. Convener: Pastor J. Woodhead.

CLECKHEATON. December 25, 26, 28 and 29. Elim Foursquare Gospel Church, King Street. Speakers include: Pastors A. Longley, J. Tetchner, A. S. Thorne and J. Woodhead. Convener: Evangelist R. Cook.

DOWLAIS. Elim Tabernacle, Ivor Street. Special speakers. Convener: Pastor F. Shadlock.

THORNTON HEATH. December 25-27. Elim Tabernacle, Moffatt Road. Saturday and Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m. Speakers include: Pastor W. G. Hathaway. Convener: Pastor G. H. Thomas.

SWINDON. December 25, 26. Clarence Street Girls' School. Saturday and Sunday, 11 a.m. and 6.30 p.m. Speakers include: Mr. W. George. Convener: Pastor T. A. Carver.

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The Elim Evangel

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The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands of converts to Christ, and notable miracles of healing. The Movement consists of Elim Revival and Healing Campaigns, Elim Foursquare Gospel Churches and Ministers, Elim Bible College, Elim



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XVIII., No. 50

DECEMBER 10, 1937

Fridays, Twopence

Proving God

By F. G. REED

(Hebrews xi. 1, 6, 8-16; xii. 1, 2)

THERE has been much said and written testifying to the faithfulness of God in the hour of temporal need. In this God has often tested our faith in Him; and we have answered by testing His promises and finding Him faithful.

But if He is faithful in the time of physical need, He is none the less the victorious Captain of the soul in the face of spiritual need. It is to consider Him as the Victor over doubt and perplexity that we may spend a few thoughtful moments.

A new convert is an idealist. Having become a new-born babe in Christ, he is tenderly nurtured by the Holy Spirit; and into his heart come the beginnings of great spiritual ideals and ambitions: to trust in the Lord with all his heart and lean not to his own understanding; to seek first the kingdom of God, and His righteousness; to put on by faith, wisdom, and righteousness, and sanctification, and redemption. As a branch of the True Vine he means to abide and to bring forth much fruit. "For," says he, "I can do all things through Christ who strengtheneth me."

The new convert is an idealist, and he has hitched his waggon to a star. That star represents all that he may hope to have in Christ—all that may be possessed

BY REASON OF HIS VICTORY

over sin. Christ, in the power of His resurrection, has provided a star that is not an elusive ideal but a reality of righteousness and true holiness, to be claimed and possessed by the least among His children. It is a Spirit-born ideal to which a babe in Christ clings. If, therefore, he is an idealist, he is so by the will of God and according to the Word of Promise.

But a child cannot always remain a child, even in Christ. He must "leave the doctrine of the first principles of Christ . . . and go on unto perfection . . . a follower of them who through . . . patience inherit the promises." John Bunyan's Pilgrim found the Wicket Gate, and thence the Cross; but he had to go the whole way to the Celestial City. And as the Christian proceeds he well knows the trials, the disappointments,

the near shipwreck; the "fightings without and the fears within." It is with the "fears within" that this message deals in particular.

Often the most serious and subtle temptations are not of the flesh, but of the mind. The greatest fear, and yet the subtlest, is that the ideals of Christian childhood may be not quite attainable. It may not be one but a series of trifling temptations that leads us farther and farther from the idea that we can have all that

WE BELIEVE GOD

wants us to have. Carefully the enemy of the soul works to bring about the downfall of a trusting saint. If he cannot do it by "fightings without" he will suggest "fears within"—doubts which, if allowed, will imperceptibly but surely weaken the faith.

Perplexity follows, and after perplexity a misgiving as to the ability of any Christian to really live a life of pure and absolute faith in Jesus. Such a doubt as this is sure to come: "I look at Brother So-and-so, an old warrior in the faith; and I am disappointed that he is not what many believe him to be. He does not fulfil my ideal of perfection in Christ. If such a venerated man as he cannot be what I think I ought to be, how can I hope to ever live in absolute surrender to the Holy Spirit and fulfil all the law of Christ?"

Now mistakes on our part and on the part of others may be inevitable. The arm of flesh will fail. But does God judge us according to our shortcomings? His Word says, "He knoweth our frame, He remembereth that we are dust." The temptation is to condemn others and to condone ourselves. If our ideal is "wisdom and righteousness and sanctification and redemption" then, that ideal is attainable in Christ, and we must

LOOK TO CHRIST

for it. I. Corinthians i. 30, 31 very clearly says so.

So, on the authority of the Word of God, I can say for the comfort of all who are sincere though fearful: our first ideals of godliness are attainable. If we have hitched our waggon to a star, that star is ours by right of conquest. The conquest was made

when our Mediator tasted death for every man, and rose triumphant over all that is unholy. The victory has been won. There now remains the appropriation of that victory by faith. Abraham believed God, and it was counted unto him for righteousness. Appropriation only means believing.

The secret of success in spiritual life is not to be found in finding the faults of others; but it is to be found in God's Word. It is the Spirit and not the flesh that fights the battle: it was God and not man who won the victory. David says: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth."

But the strongest argument to show that those ideals of holiness born in the early days of our first love are still attainable completely in Christ is what the Scripture says on this particular subject. Read again in

Hebrews xii. 1, 2, and see that the Holy Spirit expressly states that Jesus is both

THE AUTHOR AND THE FINISHER

of our faith. Whence came our ideals?—Jesus is the Author. And how may we know that it is possible to go the whole way with Jesus?—Because the Author is also the Finisher. "He which hath begun a good work in you will perform it until the day of Jesus Christ." Wherefore I say on the ground of the immutable and everlasting Word of God, that they who diligently seek God may know that He is, and that He is the rewarder of their faith.

One might wish to say more, but after all the argument is finished. Knowing that the Word of God is no lie—it is truth as profound as God Himself—there is but one thing left to do: take Him at His word. As we are His own, we must be guided, strengthened, led by His Word. The Word of God is the only thing that certainly tells the divine plan for our lives.

The Golden Key: Philippians iv. 13.

By T. W. HOLLYMAN

HERE it is! The golden key which unlocks the door to the victorious life: through the triumphant cry, "I can." It is so easy to say, "I can't," especially when we come up against life's problems and perplexities. It seems the most natural thing to say: "I can't." The words automatically escape our lips, especially when some besetting sin which has often beaten us before looms before us, or when some tremendous temptation crosses our path. How often have we longed to get the victory and succeed in overcoming, but we are overwhelmed with the sense of our own weakness and cry in despair: "It's useless, I can't. I can't!"

This is often our attitude in regard to forms of Christian service. We bemoan the fact that we have no special gift, we have no power to do the service suggested, our courage fails at the thought of even beginning a work for God! At once we say, "I can't." Now, remember, "I can't" is a confession of weakness. It is an acknowledgment of failure, it is a cry of defeat. Paul's cry was: "I can," and he meant it with all his heart (Phil. iv. 13). When he said, "I can," it had the sound of assurance about it! His "I can" was all of certainty! He spoke as one who was sure! He had no room for doubt, he could not hesitate to declare without showing the least sign of defeat or despair: "I can."

But that was not all. The question is: I can—what? And the reassuring answer is: "I can do *all things*." How marvellous! How daring! What extents it covers! It seems to swallow up all limitations! Have you ever noticed the other sentence in II. Corinthians ii. 14. Put that alongside Philippians iv. 4 and see how complete is the experience of victory of which Paul speaks. It is not a partial thing. It is not variable, depending on changing moods or circumstances. No! The range it covers is marked by the astounding, sweeping terms—"Always," "All things."

The Christian life is one of continual victory—we may be "more than conquerors through Him that loved us" (Rom. viii. 37).

Now is it not just here that we seem to miss the way? Our lives seem so much ups and downs,—more downs than ups. Very often we know so little of complete, certain, continual conquest. We say: "I can do *some* things but not *all* things. I can sometimes overcome but not always. There are some things that always seem to keep me down. Sometimes I am up on top, and others right down the bottom! It is all such a mixture of victory and defeat, achievement and failure, strength and weakness." That is just how so many of us find the way. But should it be so? The Apostle Paul's proved testimony was: "I can do *all things*." He knew a life of triumph. What is the real secret of it all? Let us look again at Philippians iv. 13, where we shall be let in upon the secret, and where we shall find the golden key which unlocks the door to a radiantly happy victorious Christian life. He says: "I can do all things through Christ which strengtheneth me." You see the secret, dear reader, it is all through Christ, and through Christ alone. The Lord Jesus said to His disciples, "Without Me ye can do nothing." And it is always so—

*Without Christ—nothing.
Through Christ—all things.*

Nothing else really matters! It is clearly seen that it is not our weakness, but His strength. He strengtheneth me—all the time. Why should I be concerned about yesterday, or worry about to-morrow? He has promised strength for each day, and He who gives the strength gives the power to say: "I can."

Yesterday He helped me,
To-day I praise His name
Because I know to-morrow
He'll help me just the same.

JUSTIFICATION o. 2)

By Pastor P. Le TISSIER

IN our previous study of this important theme, we explained the meaning of the term Justification, and its biblical usage. We also dealt with three prevalent erroneous views on justification. We shall now proceed to elucidate the method of justification. How can a man be justified with God? (Job xxv. 4). How can a man stand before the "high court of heaven" with his burden of guilt gone, the sentence of death no longer resting upon him, and no charge in the wide universe to be brought against him? Our finite minds can never solve this age-long problem. We need help from above. The method of justification is fourfold:—

1. The source of justification.
2. The ground of justification.
3. The plan of justification.
4. The evidence of justification.

1. *The source of justification.*

Romans viii. 33: "Who shall lay anything to the charge of God's elect? It is God that justifieth."

Romans iii. 24: "Being justified freely by His grace, through the redemption that is in Christ Jesus."

Grace is a stupendous word, and has been inadequately described as the free, unmerited favour of God. It is the supernote of this Christian dispensation. It is God giving to all what none deserve. Something bestowed upon those to whom God owed not anything.

O without price,
God's grace is free,
To Paul, to Magdalene
And to me.

The late Dr. Jowett wrote: "It is

IMPOSSIBLE TO DESCRIBE GRACE,

no term does it justice." Grace is an energy, not a mere sentiment, not a mere thought of the Almighty; it is as real an energy as electricity, it is a divine energy, it is the energy of divine affection rolling in towards the shores of human need.

Here is the vision of a great ocean rolling in upon its far-stretching shores. One meets the need of the other, thus where sin abounds, grace much more abounds.

The word, therefore, in our basic text for these studies Romans v. 1, 2 implies that justification is the result, the outcome of the things previously considered by the apostle in Romans iv. Therefore being justified, put the comma there, my friend, for justification is God's work exclusively. Human merit can neither help nor hinder. The apostle in Romans iv. introduces an Old Testament scene to elucidate his thought and to enforce a masterly argument. Isaac's sacrifice and virtual resurrection, so beautifully foreshadowed the death, burial and resurrection of Christ. We do not believe that the misguided patriarch of faith was following in the trail of his ancestors, or emulating a pagan custom when he offered up his son. Hebrews xi. (the Westminster Abbey of the Bible's Royal Dead) declares that Isaac was raised up in figure—figure of what? The glorious resurrection of Christ from the

dead. Will you note also that these things happened on the third day, it had to be so to make the pictorial type perfect. The apostle, after

A RETROSPECTIVE GLANCE

at the typical scene on Mount Moriah, contemplates the actual scene on Calvary, thousands of years later, and summarising makes a profound theological implication. Justification, therefore, is possible because Christ died and rose again. Dr. Wilkinson Riddle in his *Gospel of the Resurrection* epitomises the teaching of this key-verse very clearly and concisely. He writes, "Therefore," is the announcement of a conclusion. But before you can have a logical conclusion you must have valid premises. On what does the apostle base his conclusion? The closing verses of the fourth chapter will supply the answer. He refers to those who believe on Him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification, and then he goes on: "Being therefore justified by faith, let us have peace with God."

We have traced the source of justification. God justifies on the basis of free, sovereign grace; on no other basis can the sinner be justified.

2. *The ground of justification.*

Romans v. 9: "Much more, being now justified by His blood, we shall be saved from wrath through Him" (See Hebrews xi. 22).

God could never show mercy at the expense of His justice. Man's righteousnesses apart from Christ are as filthy rags. Sin must be judged and the punishment of sin is death. The wages of sin is death. The Holy One died upon the Cross as the divinely appointed Substitute. The innocent was

SUFFERING FOR THE GUILTY.

All transgression being charged to Him, and God accepting the sacrifice.

How calm the judgment day will pass
To all who do obey
The Word of God about the blood,
And make the blood their stay.

Israelite and Gentile alike may find peace and rest through faith in Christ's atoning blood and substitutionary sacrifice. We are being told that salvation from sin by the substitution of a sinless victim is a gory, ghastly thing, a religion of the shambles. How it delights the arch-enemy of Christ and the Christian when Modernists scoff at the divinely ordained plan of salvation. The modern Church is rapidly losing her authoritative note in this offensive twentieth century. The changes are seldom rung on the old fundamental facts of the faith. The time has come for all faithful followers of the Lamb to repudiate all insidious systems of justification derogatory to the claims of Christ. We are for ever glad that One took our place, suffered in our room and stead, died the Just for the unjust that He might bring us back to God. Let the testimony of our own personal experience and individual

witness be reiterated in the words of the greatest exponent of the gospel of all time: "He loved me and gave Himself for me." The first note on the gospel octave is the gospel C—conversion through Christ's perfect atonement and

SUBSTITUTIONARY WORK

upon the Cross.

3. *The plan of salvation.*

Romans v. 1: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

The word faith has not always the same meaning and significance in Scripture. Passive faith means the act of believing and the attitude of the soul expressed in belief. Progressive or subjective faith means to maintain an attitude of faith. The word is also used to signify the "concensus of truth," and to denote the thing believed and accepted. It is said that the churches were "established in the faith." The faith that justifies is an act of trust and committal. This is more than mental acquiescence or assent to certain creeds and dogmas. We must believe in our hearts that God hath raised Christ from the dead. It does not say, "Believe in our minds," but "believe in our hearts." I may believe in my mind that a ship is seaworthy, but I believe in my heart when I step across the gangway and trust myself to that ship to carry me to the desired haven.

Do we fully realise the wealth and content of the word "believe"? Dr. Paton, the missionary to the New Hebrides, in translating the New Testament into the native language, used for "believe" the word signifying "I lean my whole weight upon." Faith is not feelings. Feelings are like the barometer: they fluctuate. Many lack

ASSURANCE OF SALVATION

because they are always applying the religious thermometer to their hearts and registering feelings that are up to fever heat one minute and down to freezing point the next.

By faith we have peace with God. "Believe on the Lord Jesus Christ and thou shalt be saved."

Dr. Ironside, pastor of the Moody Church, tells the following story:—

"Being of Scottish extraction I always greatly enjoy the broad Scottish translation of the New Testament. In that you will never find our English word 'believe,' but you will find the word *lippen*. For instance, John iii. 16 reads: "*For God sae loved the world as to gie His Son, the arly begotten Ane, that ilka ane wha lippens tiel Him sudna dee, but hae life for aye.*" What does the word *lippen* mean? It just means to trust your whole weight on a thing, trust it implicitly.

A Scottish minister was visiting a poor woman who was in great distress about her soul. She just could not seem to understand. By and by he left her, and on his way back to the manse he was troubled to think he had not been able to help her. He came to a bridge over a burn in front of the house, which he started to cross, going step by step very carefully with his buckthorn cane. An old Scottish woman called out,

"Why, doctor man, can ye no lippen the brig?" He laughed and waved his hand, and said to himself, "I have a word fer the old lady," so he went

BACK TO THE COTTAGE.

She opened the door and said: "O doctor, you've come back again?" He said, "I have the word for you now." "What is it, doctor?" "Can ye no lippen to Jesus?" "Oh, is it just to lippen to Him? Why surely I can lippen to Him. He will never let me doon, will He?" They bowed together, and she settled it. That is all God asks you to do. Commit your soul to the Lord Jesus. Hand over to Him the responsibility for saving you.

We may trust Him fully
All for us to do;
They who trust Him wholly,
Find Him wholly true.

4. *The evidence of justification.*

James ii. 18: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Verse 20: "But wilt thou know, O vain man, that faith without works is dead?" Verse 24: "Ye see then how that by works a man is justified and not by faith only."

To the natural mind there seems to be a contradiction between the writings of Paul and James. Paul is emphatic that we are justified by faith. James insists that justification is by works. Properly understood there is no rift in the teaching of the two apostles. How may we reconcile this seeming contradiction? Paul declares that we are justified by faith before God. James affirms we are justified by works before men. There is no contradiction. The justified in God's sight are justified before men by being just; by good works, which are the inevitable corollary of

TRUE FAITH IN CHRIST.

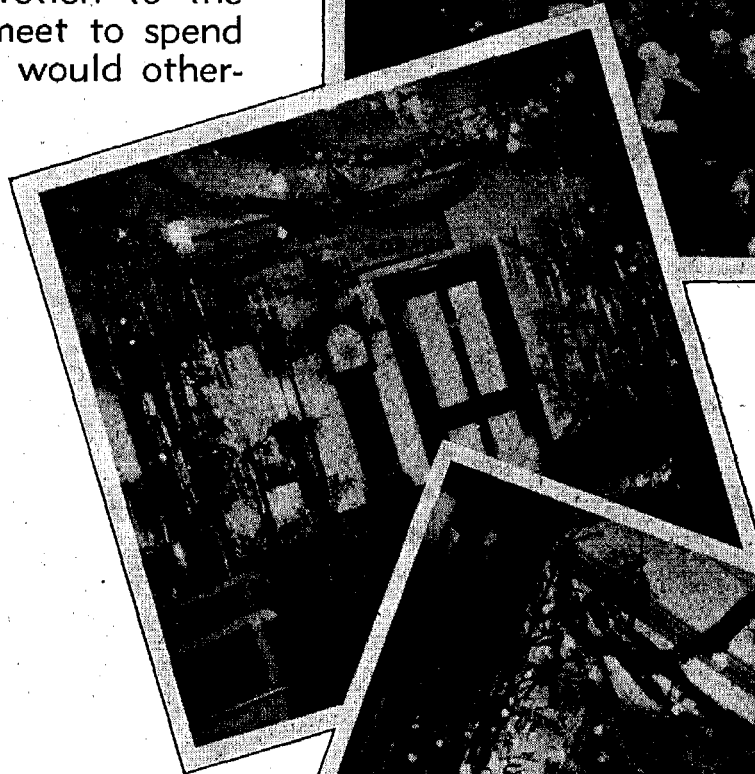
Justification is productive of sanctification. The change within the heart invariably means an outward change in the life. The outward evidences of regeneration are all the world may see. It is possible to make a bold profession, to testify with a brilliance of metaphor, simile and *éclat*, but if a godly character does not confirm a godly testimony, we had better not make it.

At conversion the believer receives the imputed righteousness of Christ. Maclaren says, "We cannot weave the web of righteousness except Christ gives us the yarn, nor can we work out our own salvation, except Christ bestows upon us the salvation which we work out."

A real Christian is one with the life from heaven imparted to him—not one who tries to patch up the old life and struggles to make it climb up to heaven. God's way is to send down as a gift, a bit of heaven's life into us, to take us back to heaven.

CHRISTMAS AT ELIM WOODLANDS

ELIM WOODLANDS at Christmastide is a haven of comfort and good cheer to many lonely hearts. Here in an atmosphere of spiritual fellowship and devotion to the Lord Jesus many meet to spend their holidays who would otherwise be alone in lodgings or apart from their friends. Not only are there meetings but in the very highest Christian spirit there are times of Christmas joy and fun around the fire. A hearty invitation is extended to old friends and new ones to join us for the coming Christmas holidays. To be alone at this season of the year is to be lonely indeed. Let us minister to your need and provide that friendship that will make you remember this Christmas with joy and heartfelt thanksgiving to God. For particulars apply to Miss Barbour, Elim Woodlands, Clapham Park, S.W.4.



Living for Jesus

By J. BOON

This article comes from the pen of a Greenock contributor, and is based on the words which form the Greenock Crusader Branch motto.—ED.

SELF-ASSERTION has become the slogan of the present-day "man in the street." Confronted everywhere by arrogance, he has had to assume a "man mind thyself" disposition in order to retain his so-called self-respect both in his own eyes and in those of the world.

This process of living for self, which has become the modern attitude, has given rise to many social and political openings for mere opportunists to assert their will upon their more pliant fellows.

Democracy has in many places given place to autocracy, and we are now familiar with the would-be dictators who rule thousands of lives and control the destinies of nations. This means that the very reins of power on earth are held in the hands of veritable megalomaniacs who neither can discriminate nor trouble to do so as long as their own selfish ends are achieved.

Truly an intolerable position in a world so full of modern thought and yet—paradoxically—is itself a product of that very modernity.

We must conclude then from an analysis of these facts that there is in the world to-day a current of thought glorifying the

POWER OF THE FLESH

and flowing away from God. It is finding expression in the doctrine of self-assertion so dramatically opposed to the true Christian attitude of self-effacement:

A dependency upon this world's goods has supplanted faith in the all-sufficiency of God.

The elevation of man to the seat of authority and the acceptance of his word as final upon things temporal and eternal have usurped the rightful position of God and set at nought the evidence of His power.

The poet has aptly phrased this present-day attitude in his memorable words:

I am the master of my fate,
I am the captain of my soul.

What a narrow egoistical view-point is this taken in comparison with the sublime bearing of the born-again believer.

Consider living for self.

Continually obsessed by the desire to extract more from life than others. Harboring the suspicion that unless a callous driving of force dominates the life someone else will be regarded as having raised a higher standard. An incessant striving after worldly

SUCCESS AND SECURITY,

seeking to pave the way to that chimerical mecca with the stepping-stones of loose scruples and a brazen assertion of self-efficiency.

What a hard, grasping belief is this, and what feeble foundation for such a mighty projection—as making a

success of life really is—to build upon the uncertain powers of humanity.

Is not this futile striving of man to assert himself but an unconscious admission that there is a greater power than man could ever wield, a far greater intelligence than he could ever comprehend? In truth it is the result of failure and only to be likened to the querulous crying of a child ashamed of himself and donning the cloak of perversity to hide his own deficiencies.

It is indeed sad that this is becoming a prevalent disposition of the rising generation, but like an echo out of the past spelling the death-knell of worldliness comes the age-old cry, "Nay, but we will serve the Lord!"

The heart of Joshua must have been gladdened when he heard those words resolutely ring forth and it is good to-day to think that that old resolution is being revived

THROUGHOUT THE LAND.

The battle-cry has now become "Youth for Christ," but the vow to serve the Lord and live for Jesus is still the constraining power in hundreds of hearts and to-day leads them to spurn the attractions of this world that they may live a life glorifying to God.

Their hearts are happy, jealousy of worldly attainments holds no power over their lives for they believe in storing up treasure of a more enduring nature than any this world can offer.

Consider living for Jesus.

Think of the example to be followed. Think of the qualities possessed by that Man who wrought such amazing changes in so brief a time. Think then of how honourable, how upright, how separate from defilement a life which would adumbrate that great example must be.

Consider the joy that must flood a heart with the knowledge that there is no barrier to overcome, no sin to answer for, no dread of the future, since all fear has been replaced by love and all sins purged with the blood of the Son of God.

Compare this pleasant outlook with that of the

SELF-CENTRED INDIVIDUAL,

always striving, always failing, but still feebly trusting in his own powers. How different from the knowledge day by day that there is One above who is controlling and guiding the lives of all those who would live for Him.

Is not this life—this living for Jesus—the better way? Is there not more to gain and less to lose by devoting the fleeting years to the service of God, with its attendant benefits, rather than to serve Satan for a season and repent for eternity.

The need of the world is Jesus and unfurling the banner of the gospel we campaign against the Devil.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, December 12th. Isa. xlvi. 9-22.

"There is no peace, saith the Lord, unto the wicked" (verse 22).

How can there be, seeing that within the breast of every unconverted man and woman rages a fierce conflict? This conflict is carried on between the conscience and the heart. Conscience may be stifled, seared, or shut up, but whenever it can be heard to speak, even in a whisper, it will always be on the side of the right. The heart, on the other hand, is deceitful and desperately wicked, and wants to go its own way; to this conscience will never agree, and so there is continual conflict between these two. And it is only when the heart comes over on the side of conscience that there is peace. This is of course what we call conversion. So we see there is peace within between the heart and the conscience, and peace without between the soul and God, as a result of conversion. How glorious is this wonderful peace!

PRAYER TOPIC:

That many precious souls may be won for Christ this day in the Elim gatherings.

Monday, December 13th. Isa. xlix. 8-23.

"Yet will I not forget thee" (v. 15).

Although bound to her offspring by the bands of nature, yet the mother may forget and act contrary to nature. But of the Lord, our God, it is written: "I am the Lord, I change not." He can never act contrary to His nature, and His nature is one of unchanging love. Paul tells us that not only does the Lord remember us, but He remembers all our acts of kindness in the past: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister." Not only does God remember you for your own sake, but He remembers you when your friends for whom you have prayed get into trouble. "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow."

PRAYER TOPIC:

For Pentecostal outpouring upon every branch of our Young People's work.

Tuesday, December 14th. Isa. i. 1-11.

"Therefore have I set my face like a flint" (verse 7).

Because the Lord God is going to help me I will not be careless, but with determination like steel, and a face set against all opposition like a flint, I will

go forward, knowing that I will not be confounded. God can and will take you through. But God requires material to work with. And the strength and durability of the material must bear some relationship to the work to be done. Samson could not lift a piano with a piece of ordinary string, because the string would not stand it. No man can sharpen a piece of ordinary hoop iron so that it will shave him. While we all agree that God can do anything, yet if He is going to do things through us we must be fitted to do the work, or else it will never be done. This is why it is essential that we put ourselves in the school of the Holy Ghost for training, for strengthening, for refining, that we may not fail our God in the day when He wants to use us.

PRAYER TOPIC:

That special grace may be given to all native Christians in war-racked China at this time.

Wednesday, December 15th. Isa. li. 1-16.

"O arm of the Lord" (verse 9).

Isaiah cries in another place: "To whom is the arm of the Lord revealed?" And then he goes on to speak of our Lord as that mighty arm. How few there are who see in our Lord the arm of God. We, as men, know what our arm means to us. It is by means of our arm that we help others, that we do our work, that we gather the harvest, that we do innumerable things. Even so, it is by means of Jesus Christ that our God works in the earth, by His means He gathers in the harvest, by His means He helps others, and without Him there is no help coming down from heaven for anyone. Those who despise Him, despise the arm of God which would help them. It was that arm which cut Egypt and wounded the dragon, and afterwards bruised the head of the serpent. That same arm divided the Red Sea for His people, and on that same arm we can rest.

"What have I to dread, what have I to fear, leaning on the everlasting arms?"

PRAYER TOPIC:

God's life-giving touch to be given to those who are believing for divine healing.

Thursday, December 16th. Isa. lii. 1-15.

"How beautiful upon the mountains are the feet of him that bringeth good tidings" (verse 7).

We sometimes like to get the opinion of others concerning us, and to know how they regard us. And to hear a good account from a reliable source is certainly encouraging. Here we get the mind of the Lord concerning His servants who

publish His word of peace, and bring the good news of salvation to others. How encouraging it is. In olden days when a battle was won, with what joy did the runner carry the message to the people at home. "Make way for the King's messenger, here he comes fresh from the conflict with tidings." "Is it good news?" goes up the eager cry. "It is VICTORY for my Lord, the king," cries the messenger. As we run from Calvary and the empty tomb with tidings of the conflict between heaven and hell, with what a thrill of joy we should shout: "It is victory for my Lord and King. He has vanquished the hosts of darkness and bruised the head of the serpent, hallelujah."

PRAYER TOPIC:

For much blessing upon Miss Ewens' work in India.

Friday, December 17th. Isa. liii. 1-12.

"And when we shall see Him, there is no beauty that we should desire Him" (verse 2).

From the words before us it does not appear that our Lord was a very beautiful man to look upon. In fact great men are seldom beautiful. In those who are renowned for their beauty there is often very little of outstanding personality about them. But in those rugged characters who have shaped the history of the world there is that which is more wonderful than mere beauty, there is something which grips, enthalls you, and makes you their willing slave. To serve them is a pleasure, to receive their smile sets your soul aglow. Our Lord had but to say to men: "Follow Me," and they left all, money, friends and occupation to follow Him. May the Holy Ghost give us a fresh vision of this wonderful man of Calvary.

PRAYER TOPIC:

That the anointing of the Holy Spirit may rest upon all our Elim local preachers.

Saturday, December 18th. Isa. liv. 7-17.

"This is the heritage of the servants of the Lord" (verse 17).

What a goodly heritage, it cannot be purchased with gold. This is not merely a heavenly heritage, but an earthly heritage, or rather a heavenly heritage on earth. Our God is Lord both of heaven and earth. All the world is agreed about serving God in heaven, of living in holiness up there, and singing His praises. But if they were only agreed about serving God on earth, and living in holiness down here, and singing His praises, we would then have the reign of God on earth, we would then enjoy His smile and His peace. It would be what the hymn writer said: "The men of grace have found that glory begun below."

This earth is part of God's dominions, and why should we not serve Him as sincerely down here as the angels do in heaven? He sees, He hears, He knows what is done here just as clearly as what is done in heaven.

PRAYER TOPIC:

Special intercession for world-wide revival.



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.

Heroes of Faith.

THEY (heroes of faith) are calling to us from the heights that they have won, and telling us that what man once did man can do again. Not only do they remind us of the necessity of faith, but also of that patience by which faith has its perfect work. Let us fear to take ourselves out of the hands of our heavenly Guide or to miss a single lesson of His loving discipline by discouragement or doubt.

"There is only one thing I fear," said a village blacksmith, "and that is to be thrown on the scrap heap."

"When I am tempering a piece of steel, I first heat it, hammer it, and then suddenly plunge it into this bucket of cold water. I very soon find whether it will take temper or go to pieces in the process. When I discover after one or two tests that it is not going to allow itself to be tempered, I throw it on the scrap heap and sell it for a few pence a pound. So I find the Lord tests me, too, by fire and water and heavy blows of His heavy hammer, and if I am not willing to stand the test, or am not going to prove a fit subject for His tempering process, I am afraid He may throw me on the scrap heap."

When the fire is hottest hold still, for there will be a blessed "afterward"; and with Job we may be able to say, "When He hath tried me I shall come forth as gold."

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A family, that they may be reunited.—*G.K.L.*

A young man, that he may tire of his life of pleasure and find satisfaction in Christ.—*M.B.*

A needy district, that the Foursquare Gospel may be preached in the power of the Holy Ghost.

A doctor who is doing splendid work in the district where he is working, that he may be led to the Lord.

One who once loved the Lord but who has come under the power of strong drink and now doubts God's Word, that he may return to God.

—*A.S.C.*



Gleanings from Other Fields

New Sphere of Labour.

We learn that the Rev. H. S. Gregory, of Emmanuel Church, Hove, has relinquished the pastorate of this church to take up the position of general secretary of the Zenana Bible and Medical Mission.

Bishop Taylor Smith.

Bishop J. Taylor Smith has been suffering from pneumonia. He was the inmate of a San Francisco hospital. His many Christian friends throughout the world will not fail to pray for his speedy recovery.

Called Home.

Rev. W. C. Proctor, M.A., has been called home at the age of 73. For some years he was the Organising Secretary of the Advent Testimony Movement.

Christian Endeavour Movement.

The tenth World's Christian Endeavour Convention is to be held at Melbourne from August 2nd to 8th.

Methodist Mayors.

Twenty-three Methodists are among the Lord Mayors and Mayors for the forthcoming year.

Evangelistic Campaign.

Rev. Lionel Fletcher has just held a successful campaign at Kettering in Northamptonshire; some splendid and impressive gatherings were held.

National Young Life Movement.

Commander R. G. Studd has been elected Chairman of the above Movement in succession to Dr. C. K. Mowll.

William Booth's Birthplace.

General William Booth's birthplace in Nottingham has recently been acquired by the Salvation Army.

The Bible and the Spade.

Those interested in the work of excavation will be glad to learn that further excavations are to be made at Tel Duweir, the site of the ancient city of Lachish, in Palestine. Important discoveries have already been made here.

DO YOU KNOW ?

Are you resting on the finished work of Christ on the Cross? Do you know that there is no atonement but by His precious Blood? Do you know that there is no peace but through His Cross? Do you know that it is impossible for you to appear before God, only as you are clothed upon with the righteousness of Jesus Christ? Do you know that there is no access to God now, only through His mediation and intercession? Do you know that there is no life but through union with Him?

CRUCIFIED AFFECTIONS

By Rev. W. T. MacARTHUR

And they who are Christ's have crucified the flesh with the affections and lusts.

—Galatians v. 24.

FOR an Old Testament picture of this New Testament truth, we turn to Abraham. All of God's dealings with this "father of all who believe" was for the purpose of securing his affections in their entirety. In order to accomplish this, Abraham's natural loves must be deliberately nailed to the Cross. The first of these is his love of country. Love and obedience were then, as now, synonymous. Human love centres in the emotions; divine love, in the will. "By faith," we read, "Abraham, when he was called . . . obeyed." The command was, "Come out from thy country." Patriotism, loyalty to one's country, is always commendable; but when it involves the affections, it must be surrendered to the death. Deep spirituality and political enthusiasm are incompatible. We do not deny the rights of citizenship; Paul asserted his, and demanded that they be recognised; and where the right to vote is granted, Christians cannot escape responsibility. But in order to exercise franchise, one does not need to belong to a political club or party. Our heavenly citizenship, while it must always hold first place, does not nullify our earthly citizenship; but there is a line which must be clearly drawn, and a sense in which every follower of Christ must walk "in the steps of the faith of our father Abraham." This was his first step of faith. Next comes his love of kindred. This was a much longer step than the first. Love of kindred is always commendable; but if one is to love the Lord with all the heart, this love, too, must be nailed to the Cross. It may be that Abraham did not have courage to make this command of God clear to his father and his nephew whom he and Sarah had brought up as their own child; or it may be that they persistently refused to be separated from Abraham. The reading of verse 31, in chapter xi., would favour this latter view. The fact is there clearly stated that Terah, Abraham's father, took the initiative. But be this as it may, their presence made it impossible for God to fulfil His promise; and it was only when the last of them had separated from him, that Abraham entered into possession of the promised inheritance.

A deeper death. At the suggestion of his wife, Abraham had taken a concubine, an Egyptian slave girl. This young woman had borne him a son. It would be impossible for such a relation to exist without a corresponding affection; both mother and child must have been dear to Abraham. This son had grown to

almost young manhood and had been the joy of Abraham's life, so that when God came with the promise of another son by Sarah, Abraham groaned out a prayer, "O that Ishmael might live before Thee!" He shrank from the ordeal, which already may have loomed large before him. To have a miracle child by Sarah, his real wife, was certainly God's best; but Abraham had become reconciled to Sarah's makeshift, and would gladly have been excused. How faithful is our God even when we would be willing to accept something less than His highest will! But accepting God's highest will involves a surrender of

Every growing Christian, who goes on with God to the end, will sooner or later come to the supreme test of his life. Blessed is he, who, like Abraham, passes one hundred per cent. This supreme test, however, can only be successfully passed by those who have made good in the earlier and lighter tests. It is to be deplored that the great majority of Christians fail in the positive and comparative tests and never reach the superlative.

His secondary. Abraham had this to learn, the moment arrives when Ishmael and Isaac can no longer live under the same roof; Ishmael and Hagar must both be dismissed. The record says, "The thing was very grievous in Abraham's sight." He was a very wealthy man, and could have made rich provision for their comfort, but God would not permit him to do so; a loaf of bread and a bottle of water were all that he could give her—sufficient for a single day. This was by far the severest test that Abraham had ever passed. His heartstrings must have been well-nigh sundered as he saw the weeping couple disappear in the distance, going they knew not where. But

God had sustained him with the assurance that He who had led him when he "went out, not knowing whither he went" would lead and care for this defenceless woman and her son.

The supreme test. Every growing Christian, who goes on with God to the end, will sooner or later come to the supreme test of his life. Blessed is he who, like Abraham, passes one hundred per cent. This supreme test, however, can only be successfully passed by those who have made good in the earlier and lighter tests. It is to be deplored that the great majority of Christians fail in the positive and comparative tests and never reach the superlative.

In Genesis xxii. 1 we read: "And it came to pass after these things that God did prove Abraham. And He said unto him, 'Abraham'; and he said, 'Behold me!' and He said, 'Take, I pray thee, thy son, thine only one, whom thou lovest, even Isaac, and get thee into the land of Moriah, and cause him to ascend there as an ascending sacrifice, on one of the mountains, which I shall name unto thee'" (Rotherham). Then follows the record of his instant and perfect obedience. Without asking for one word of explanation, he hastens to the task. Rising early in the

morning, he places the pack saddle on the beast of burden, splits the kindling wood, and fills the pot with charcoal. The journey is evidently taken on foot as there is only one animal in the party. It would seem, moreover, to have been taken in silence. Certain we are that it was taken in faith, the faith that "cometh by hearing . . . the Word of God." The word of the Eternal had taken root in his soul, and had become a part of himself. God had said, "In Isaac shall thy seed be called"; and Hebrews xi. 19 tells us that Abraham accounted that "God was able to raise Isaac even from the dead; from whence he did also in a figure receive him back" (R.V.). But notwithstanding this sublime display of faith, it was Abraham's love that was being tested. Hear further testimony from Genesis xxii. 15, 16.

"And the angel of Jehovah called unto Abraham a second time out of heaven, and said: By Myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only

son, that in blessing I will bless thee . . ." (R.V.).

This, then, is the first and the greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke x. 27).

This can only be possible as all other loves are crucified, according to the words of our text.

This is the most unpopular doctrine we have ever been called upon to preach. Christian people are loth to accept it; in fact, many resent it. Yet this was the very thing that was keeping the Corinthian believers from the best things of God. Hear Paul pleading: "Our mouth is open to you, O Corinthians; our heart is enlarged. Ye are not straitened in us; ye are straitened in your own affections" (R.V.).

Let us pray with Faber:

Burn, burn, O love, within my heart,
Burn fiercely night and day;
Till all the dross of earthly loves
Is burned, and burned away.

Monthly Bible Readings and Illustrations

By J. N. HOOVER

THE Bible is very clear on the subject of healing. Healing in the Old Testament was a special manifestation of God's unlimited grace; but in the New Testament it is a part of the gospel message. Healing of the sick has always accompanied the preaching of the gospel of Christ and the full gospel is not preached where healing is omitted. Every need of man was taken into account in the Blood atonement at Calvary, including sickness (Isaiah liii. 5; Matt. viii. 17; I. Peter ii. 24).

We must remember that in divine healing, as in divine salvation, there is the God side and the man side. Do not expect God to do what He has told you to do. "To him that knoweth to do good and doeth it not to him it is sin." Avoid the extreme, condemn not that which is for your good, and remember God sometimes uses men and things to answer your prayers. To the man at the pool Jesus said, "Take up thy bed and walk," and immediately he took up his bed and walked. This is instant healing. To the ten lepers Jesus said, "Go, shew yourselves unto the priests," and as they went they were healed. This is progressive healing, but in either case it was divine healing, and God's programme is the same to-day. Because the sick are not healed immediately is no evidence your prayer has not been granted. Remember "all things work together for good to them that love God, to them that are called according to His purpose." As salvation is the evidence of faith, so is healing the evidence of faith. Where there is doubt there is no faith, and where there is no faith God is under no obligation to answer. If you are not able to get the victory when you pray, then call for the elders of the Church, those who are able to lay hold on the promise of God, and "the prayer of faith shall save the sick and the Lord shall raise him up."

1. *Healing in the Old Testament.*

Exodus xv. 26, The Lord that healeth thee.

Psalm ciii. 3, Healeth all thy diseases.

Numbers xii. 13, Moses prayed for Miriam.

I. Kings xvii., Elijah prayed for the widow's son.

II. Kings xx. 5, Hezekiah was healed.

2. *Healing in the New Testament.*

Matthew iv. 23, Jesus went about healing.

Luke ix. 11, All that needed healing.

John ix. 7, Healed man born blind.

John v. 8, Healed impotent man.

Luke xvii. 14, Healed the ten lepers.

Luke xiii. 12, Healed the crooked woman.

Matthew viii. 15, Healed sick of a fever.

3. *Healing through disciples.*

Matthew x. 1, Disciples sent to heal.

Luke x. 17, Had power over devils.

Mark xvi. 17, In commission to preach.

4. *Healing in the Atonement.*

Isaiah liii. 5, Healed by His stripes.

Matthew viii. 17, Bare our sicknesses.

I. Peter ii. 24, By whose stripes we are healed.

Psalm ciii. 3, Healeth all thy diseases.

5. *Healing observed in the Church.*

Mark xvi. 17, Divine instruction given.

James v. 14, Elders in the Church.

Acts iii. 6, Healing of lame man.

Acts ix. 33, Healing of the palsy.

Acts v. 15, And they were all healed.

6. *Modes of divine healing.*

Matthew x. 47, By direct individual prayer.

Matthew xviii. 19, By united prayer.

James v. 14, By anointing with oil.

7. *Why all are not healed.*

Matthew xvii. 20, Because of unbelief.

Matthew xiii. 58, Because of their unbelief.

John xv. 7, The final test.

IN TOUCH WITH GOD

By Rev. W. H. GRIFFITH THOMAS, D.D.

"Bring them hither to Me." (Matt. xiv. 18).

IT is great satisfaction to know that the Christian life is essentially simple and not complex; that it is not really difficult, but blessedly easy. It can all be expressed in the one fundamental thought of full and constant contact with the Lord Jesus Christ. Whether we think of life or service, contact with the Lord Jesus Christ is at the root of Christianity.

In this text, "Bring them hither to Me" the disciples were face to face with a great work, and the secret was found in the words, "Bring them" (the loaves) "hither to Me."

The perishing world. There are three things in this story; the people, the disciples, and the Master. By way of spiritual symbolism, let the people represent for us the perishing world. In the story of the feeding of the five thousand we have a large crowd of people far away from their homes, weary and faint with hunger, and in danger of falling by the way. That represents spiritually the world to-day, as it is far away from God, hungry, though often it knows it not, for Him; faint and weary by reason of that hunger for God; and in danger of perishing by the way. In Augustine's ever-memorable words, "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." Nothing ever really changes the sinfulness of sin, or the human heart in relation to its need of God.

The powerless Church. Let the disciples in this story represent for us, by way of spiritual symbolism, the powerless Church. There was a scanty supply, five loaves and a few fishes, utterly insufficient for that great crowd, and the disciples were entirely unable to provide more; so they came to the Master and said, "Send the multitude away." They admitted their inability to feed the vast crowd. Then came the surprising words, "They need not depart; give ye them to eat." A startling call, as someone has termed it, to an apparently impossible task. There is no reason, said the Master, why they should depart; "give ye them to eat." That is what the Lord is saying to the Church to-day. The Church is face to face with this great world, the vast human civilisation, as we term it, at home; and the yet vaster world that we describe for convenience as the missionary world. "They need not depart; give ye them to eat." As we contemplate work at home and abroad we are dismayed at the tasks which confront us; yet the Master is still saying, "They need not depart; give ye them to eat."

The perfect Saviour. Then let the Lord Jesus Christ in this story represent spiritually the perfect Saviour. You notice the thoughts: the perishing world; the powerless Church; the perfect Saviour. When He learned the circumstances that faced the disciples, and how many loaves they had, "He said, Bring them

hither to Me." When those loaves were brought to Jesus Christ, they were blessed and then sent back by means of the disciples, to be a blessing and a sufficiency for that whole crowd. It is a very beautiful picture, especially in the fourth Gospel, of our Lord taking those barley loaves; and we are told that He kept on breaking and kept on giving to the disciples. As the disciples went hither and thither among the companies seated on the grass, the Lord went on breaking, until at last there was a great quantity of food to which they came for their new supplies. At last, when everyone had had sufficient, there was a pile of bread never touched. Notice it is not that it remained over and above, in the sense that it was left over because it could not be eaten; it consisted of broken pieces made ready, but which had never been touched, and which became sufficient for the twelve disciples as they gathered it into twelve little baskets ready for their next day's food. This was all due to the fact that they brought those loaves to Jesus Christ: "Bring them hither to Me."

This is still the secret of the Master's work. He is asking every one of us to-day, How many loaves have you, what powers have you? What are your capacities; what are your opportunities? "Bring them hither to Me." That is the meaning of Romans xii. 1, "Present your bodies a living sacrifice," and of Romans vi. 13, "Yield yourselves unto God." That is the meaning of Malachi iii. 10, "Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing." "Bring them hither to Me." It is perfectly wonderful what God can do with a small supply if only it is handed over to Him. "Bring them hither to Me." In the face of all the demands at home and abroad, this is what the Lord is saying to us all. As someone has said, "loaves unblest are loaves unmultiplied." The reason why many of us are not obtaining greater blessing is that we do not bring our powers, our loaves, to the Lord Jesus Christ. People are saying, I have nothing, no powers, I have no opportunities, I cannot do anything; if only I were a millionaire, what good I could do! If only I had the power of writing books, what influence I would wield! If only I were in some position with fine opportunities, what a blessing I could be to the world! It is the old story; we are always willing to give to God what we do not possess; but what about those things we do possess? The Lord says, "Bring them hither to Me," small though they be. When they are placed in the hands of the Lord Jesus Christ, He will send us as He sent those twelve with the five loaves; and it will be simply marvellous what we shall

be able to do, as we are yielded unreservedly to Him. I would like that to be an encouragement to every brother and sister who may be labouring in some very hard part of God's great harvest field. You feel you are alone, you have very few powers, very minute

opportunities. Bring them all to Christ; bring them again to-day. Just put yourself in His loving hands, and you yourselves will be surprised at the almost infinite possibilities of a life when it is wholly yielded to Him.

Christian Biographical Series.

The Monk that Shook the World (No.2)

LIFE OF MARTIN LUTHER.

By Pastor T. A. CARVER.

Oh that I knew where I might find Him!—Job xxiii. 3.

NOWHERE do we find the need of God's divine revelation to man in the Bible more forcibly illustrated than in the experience of Luther. His soul had been awakened to his sinful state and his need of holiness in the sight of a righteous God. But, the traditions of the Church having superseded the Word of God, his soul wandered in the miserable night of papal Rome, vainly endeavouring to find the way of life and peace. The opening of the doors of the monastery at Erfurt symbolised to him the entrance into that life of peace and calm which he sought, but alas! he soon discovered that the cause of his distress of spirit was rooted in something deeper than association with the men and affairs of the outside world. God no more dwelt inside monastery walls than the walls of a university, and the observance of human rules and ordinances could not do for him that which God alone was able to perform. With all diligence he applied himself to the work of the monastery. The subduing of the flesh became an absorbing aim; hours of watching and fasting, lacerations and afflictions of the body and a multitude of other degrading works of penance, were the part of the life of this zealous monk, till his constitution was weakened and his life became in danger. He says himself, in later years, "Verily, I was a pious monk. . . . If ever monk entered heaven in virtue of his monkery, assuredly I should have gone there. . . . A much longer time of it must have

MADE ME A MARTYR,

even to death, what with watchings, prayers, reading, and other labours." In the purpose and providence of God, the Saxon monk was to be the instrument of the divine judgment upon the colossal system of ignorance and superstition that tyrannised the peoples of Europe, but ere this was accomplished, he himself had to drink deeply of Rome's bitter cup. When the light had at last flooded his soul, the remembrance of his monastery life served to spur him on in the great fight.

Added to all this, the superiors of the monastery sought to humble the spirit of the eminent professor in their midst, by forcing upon him the most degrading tasks of the monastery. The master of arts had to act as doorkeeper and porter, wind the clocks, sweep out the church, and clean the rooms. Worse than this he was compelled to go through the streets with a sack, begging bread and other eatables for the inmates of the monastery. But he submitted to it all with marvellous humility, believing that only by this implicit obedience could he obtain the divine merit that he sought.

However, he was soon spared these humiliating tasks, the intercession of the monastery on behalf of their former professor prevailing with the prior. Luther now had more time to study, and whilst he still pursued the philosophies, his greatest delight was the reading of God's Word, especially in

THE ORIGINAL LANGUAGES.

He would often spend a whole day at the chained Bible in the monastery, meditating on a single passage, and he tells us that in his study of the Scriptures he had a threefold purpose:—

1. That he might obtain a more thorough knowledge of the will of God.
2. That he might increase his fear of God's name.
3. That his faith might be nourished.

He also made great use of the commentaries of one, Nicholas Lyra, a fact which afterwards caused someone to write: "*Si Lyra non lyrasset, Lutherus non saltasset,*" meaning that if Lyra had not played on his lyre, Luther would not have danced.

But God was beholding the struggles of this darkened soul, and was preparing for the shining of the light. On the occasion of a visit of the vicar-general to the monastery, Luther was moved to tell him of the great burden that weighed on his heart, and made life almost unbearable. John Staupitz was a venerable man, who also had passed through the same experience as Luther. Although he yet shared in many of the errors and superstitions of Rome, he had learned through the Scriptures the secret of real peace with God, and the young monk now found in him a faithful guide. With great gentleness and love, Staupitz pointed him away from his own sinful heart, to the great sacrifice of Calvary, telling him that there alone would he find the peace he desired. He also counselled Luther to let the

STUDY OF THE SCRIPTURES

be his favourite occupation, and to the latter's unbounded joy, he made him a present of his first Bible.

After two years in the monastery, Luther was ordained a priest on Sunday, May 2nd, 1507, and in the words of the officiating Bishop he was consecrated to "Receive power to sacrifice for the living and the dead." The words thrilled him, but in later years when he realised the blasphemy of professing to do that which the Son of God alone could do, he said, "If the earth did not swallow us both up, it could only be ascribed to the great patience and long suffering of the Lord." Luther now engaged in preaching in

the villages around, and Staupitz realised the extraordinary abilities he possessed. He accordingly spoke to Frederick, Elector of Saxony, and that enlightened and princely friend of the Reformation called Luther to a professorship in Wittenberg University, which he entered upon after three years' association with the monastery of Erfurt.

This monastery had been founded by Frederick in 1502, and in the deed by which he established the institution the prince had stated that he and his people should turn towards it as to an oracle. This was to have a fulfilment beyond anything man could ever have imagined.

Not long afterwards Luther obtained the degree of Bachelor in Theology, and now engaged every day in lecturing to the

MEMBERS OF THE UNIVERSITY.

But Luther's theological lectures were entirely different to anything else ever heard in those days. For his

material, he went, not to the schoolman, but straight to the Bible, and thus his lectures became expositions of the Word of God. It was whilst engaged in this study one day, that his mind was riveted by the words in Romans i. 17, "The just shall live by faith." They re-echoed in his soul, until they were to produce marvellous results. In the middle of Wittenberg market place was the old, tumble-down Augustinian Chapel, and here also Luther was invited to preach. Crowds flocked to hear his expositions, and it was in this crude building that the preaching of the Reformation began. As a contemporary said, "That building might be compared with the stable in which Christ was born. It was in that miserable enclosure that God desired, so to speak, that His beloved Son should be born a second time." The dawn was at hand, but before it could really break, the light must first of all completely illumine the soul of God's chosen vessel, and that moment was near.

(To be continued).

The Need of Certainty

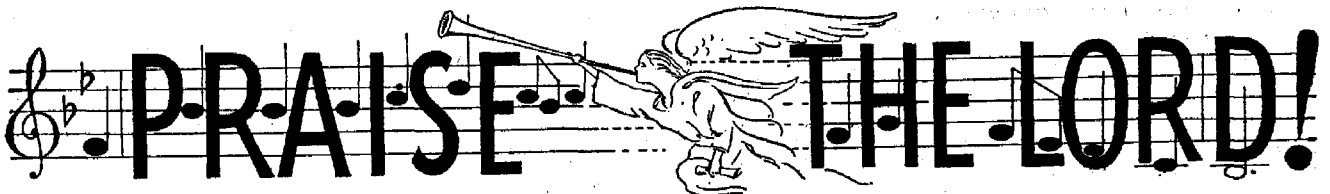
By W. S. HOTTEL

WE are living in times of spiritual crisis. We know what the situation is in Russia, in Germany, in Spain, in Mexico, and we see it in the conditions in our own land. The difficulty is not economic nor political, but moral and spiritual.

The influence of Christianity has not the place in the homes of this country and in the lives of the people that it once had. Decay and degeneration have set in and the trend is toward materialism, socialism and communism, philosophies which are antichristian and subversive of the established order of things. Destructive influences are at work everywhere, inside the Church as well as outside of it, and these influences have left vast numbers of people nominally Christian but with no clear faith in the gospel and no clear faith in God. The situation is grave and has brought on a crisis.

It is important in these times that God's people, and especially ministers and Christian workers, should bring a testimony which has the ring of confident certainty. A person who is uncertain of his message, doubtful of the supernatural, afraid of the miraculous, cannot do God's work and give His message to mankind.

The whole of Christianity is miraculous. The gospel is miraculous. It is founded upon the stupendous miracle of the incarnation. With that belief in Christ all other miracles follow. Without that belief there is no Christianity and no gospel. Where do you stand? We unhesitatingly declare our wholehearted belief in this miraculous Christianity and gospel, and we stake our eternal destiny upon this faith and are inwardly constrained to devote our time and energies to its proclamation at home and abroad.



Encouraging Reports from Many Fronts—Praising and Proving God

SEVENTY-TWO DECISIONS FOR CHRIST

The Power of Prayer

Glasgow (Pastor Leslie H. Newsham). In this great Scottish city of many churches, the City Temple stands unique—externally and internally.

Externally—they have the first Neon Sign to display a scripture text on a church in Britain, and as darkness falls, this silent, yet eloquent witness attracts the passer-by with the words "Jesus, the Light of the World." We hear of persons who were on their way to the theatre opposite being attracted by the

sign and entering the church, one such is to-day a church member. Strangers have asked to be allowed to share the cost of the sign. Pray, dear readers, that this light that shineth in darkness shall be the means of bringing souls to Christ, and so pass out of nature's darkness into God's marvellous light.

Under Pastor Leslie Newsham's ministry the church finds itself on the upgrade. There have been 72 professions of salvation, the result of God-inspired team work, the church members supporting the Pastor's faithful preaching with their prayers. 24 new members

have been given the right hand of fellowship, and more have expressed their desire to join the fellowship.

A special week of prayer resulted in great blessing, the church being open from 8.30 a.m. to 9.30 p.m., and many sacrificed to attend these meetings which were inspiring if only from the point of view of the large numbers that attended.

Pastor Newsham has given a special address on "Spiritism" which was a challenge to the Spiritists' Congress lately held in this city. A baptismal service on a recent Sunday attracted a very large congregation, when 12 new

converts passed through the waters of baptism. At nearly every service people are coming and asking to be led to the Saviour; God is pouring out His Spirit in these last days! Hallelujah!

Under the City's Coat of Arms are found the words "Let Glasgow flourish," but we say "Let Glasgow flourish by the preaching of the Word."

SEASONS OF SPIRITUAL BLESSING God's Spirit at Work

Cardiff (Pastor J. J. Morgan). Unceasing activity in the Master's service prevails in the church at this centre.

Open doors have enabled the local Elim Crusaders to conduct two services at two different Salvation Army corps. What blessed times of fellowship were experienced! In return the S. A. officers and songsters have visited the City Temple with very blessed results.

Recently the saints had the privilege of listening to Miss Munday's wonderful testimony, whilst later a visit from Pastor and Mrs. Hathaway was much enjoyed. Pastor Hathaway's ministry was crowned by abundant blessing, and two souls yielded to Christ.

A very enriching series of studies on Thursdays by our own pastor on the Second Coming of Christ has just been concluded. Quite a number found Christ during these services.

A party of fifty-six travelled by coach to Gloucester. A most enjoyable time of fellowship was concluded by our Crusaders and Cadets taking the evening service.

On Thursday a baptismal service was held when five sisters and two brothers passed through the waters after giving testimony of their faith in Christ.

A special Bible study campaign is now in progress conducted by Principal P. G. Parker (Bristol).

NEW ELIM HALL OPENED Enthusiastic Saints

Cleckheaton (Evangelist R. J. Cook). God's people at Cleckheaton are rejoicing in all that He has done during the past six months. Last May a campaign was commenced in the Temperance Hall by Pastor J. Woodhead. As a result regular church meetings were commenced where souls have been saved and real times of blessing have been experienced. God has been present to heal, one sister being healed of blood pressure. Baptismal services have been held at Bradford where Cleckheaton converts have followed God's command by passing through the waters.

A short time ago the new Elim church was opened. For a few weeks past great transformations have been taking place in a building formerly used as a brass foundry. Willing hands prompted by loving hearts have been busy to make this place a house of God. The opening service was conducted by Pastor J. Woodhead, the building being declared

open by Mrs. Woodhead. After the opening service the Lord's people went to the Drill Hall for two great meetings, where parties from other churches united. Pastor Miles from Leeds gave the afternoon message, taking his text from II. Kings iv. 8-10. There was special singing by the Bradford Crusader Choir at both afternoon and evening services.

BACK TO THE BIBLE Fruitful Fellowship

Keighley. This church has recently had the pleasure of a visit from Pastor A. E. Thorne of Wood Green, who gave a most helpful series of addresses. The theme of the series was a call back to the Bible. The presence of God was very much realised throughout the special gatherings. A time of precious Christian fellowship was enjoyed a short time ago when Foursquare friends from Bradford and Halifax united with the saints at Keighley.

ZEALOUS SERVICE FOR GOD Encouraging Mission

Merriott (Somerset). Times of spiritual refreshing have been enjoyed of late at this church. Recently the young folk have been busily engaged in seeking the extension of God's kingdom. Both Crusaders and Cadets have played their part in the service of the Master.

A much appreciated mission, conducted by Pastor W. N. Brambleby of Romsey, proved a very happy time. The meetings were well attended, and on the Sunday evening the church was almost full. Evangelist J. J. Way of Yeovil has also paid a visit to Merriott recently.

DEEPENED SPIRITUAL LIFE Faithful Ministry

Islington (Pastor W. J. Patterson). During the fortnight's meetings taken by Evangelist Selwyn Homer, many precious truths were unfolded from God's Word which were the means of deepening the spiritual life of God's children. In addition the Lord's servant gave very helpful talks on practical Christian living. The meetings were well attended, and a special feature was the bright chorus singing, which we believe God owned.

The church here has also been blessed with a campaign by Pastor A. Longley. During the week-nights he took a series of addresses on The Immortal Life, dealing with the honours, capabilities, and rewards of the saints when they reign with Christ in His Kingdom. The Holy Spirit revealed afresh the truth of Romans viii. 18. The gospel message one Sunday evening dealing with the "Miracle Working Power of Jesus Christ" still lives with the saints, and although no souls openly surrendered, yet fruit must result from such faithful ministry.

SAINTS REFRESHED Helpful Campaign

Thornton Heath (Pastor G. Thomas). This church has been privileged to have a visit from Pastor F. C. Packer who conducted a week's special meetings. The addresses each evening were directed to Christians, with the object of stimula-

ting in their hearts a more intense thirst for the things of God, while at the same time, being of a practical nature, were such as could be worked out in everyday life. The efforts of God's dear servant were not without effect, for on the Friday night, eleven souls reconsecrated themselves to the Lord.

On the following Thursday Pastor J. Naylor, under the anointing of the Holy Spirit, opened the eyes of the saints to the devilish evils of Spiritism, proving conclusively from God's Word, and other carefully gleaned information, that its source was Satanic, and it must therefore be left entirely alone by the children of God.

TIMES OF SPIRITUAL REFRESHING Backsliders Restored

Birmingham (Langley). (Pastor R. Knox). The blessing of the Lord is indeed resting upon this corner of His vineyard. There is a real revival spirit in the meetings, and God's people are

rejoicing in His wonderful provision for spirit, soul and body. The prayer meetings are proving a veritable time of refreshing from the Lord, and the Bible studies are edifying to all. Pastor Knox is taking special studies at present, and these studies, given under the unction of the Holy Spirit, have been the means of encouraging the saints to seek for this wonderful blessing of Pentecostal power.

During the recent Crusader week, the church was greatly blessed by the ministry of the young people, who were much used of God to the salvation of souls, and the restoration of backsliders.

The Crusader branch of this church is increasing in numbers week by week, and it is a joy to see how the Lord is using them. There is a marked growth in their spiritual life and conduct.

On a recent Sunday morning the assembly enjoyed a visit from Pastor W. N. Brambleby, whose message was so clearly expounded that all were enriched by it. The Sunday morning meetings are a real blessing to all, as the saints meet together round the Lord's table, remembering His death. Truly He is near at all times, but never more than at these times. The gospel meetings on Sunday evenings are very well attended, and the gospel is faithfully preached.

NEW BAPTISTERY DEDICATED Signs of Growth

Stockport (Pastor H. R. White). This church has recently acquired a new baptistery which was dedicated to the service of the Lord and His people. The first baptismal service was conducted by Pastor H. R. White. Whilst Dr. E. Grahame presided at the piano six believers followed their Lord through the waters. This special service caused considerable interest, the church being filled with an enthusiastic congregation. The Lord is indeed blessing the efforts of His servants in this corner of His vineyard, a growth in numbers and interest being manifest.



Pastor
J. J. Morgan



Pastor
R. Knox



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

South Croydon's Successful Rally

By "Our Observer"

Unattached Crusaders

We would like to remind all young people who are unable to be members of Crusader branches of the section of the Elim Crusader Movement known as "Unattached Crusaders." All young people who are interested in the Elim Foursquare Gospel Movement are invited to join.

The conditions of membership are as follows:

1. A declaration must be made stating belief in the whole of the Bible as the inspired Word of God.
2. A personal assurance of salvation must be possessed.
3. The age limit for members is between 14 and 35.
4. A pledge must be given to do all that is possible to promote the Foursquare Gospel.
5. Annual subscription 1/6.

We should be pleased to hear from any young people who are interested in this Movement and to send them further particulars. Applications should be addressed to: The Chief Crusader Secretary, 20, Clarence Road, Clapham Park, S.W.4.



Christmas Carols

We would remind our choir leaders of the excellent carols obtainable from the Elim Publishing Company, Ltd., and published in special numbers of the *Elim Songster*. Write for particulars at once. Make this season one of melody unto the Lord. Foursquare carolers will find excellent material from these publications.

PROVINCIAL RALLIES
CHELMSFORD
 for Essex Gathering
JANUARY 19TH
ROMSEY
 for Hants and Dorset branches
JANUARY 19TH
 Particulars later

A blessed time of happy fellowship was spent at the Croydon and District Crusader Rally held at South Croydon. Branches from eight of the neighbouring churches united, people coming in good numbers and displaying real Pentecostal enthusiasm. Some time before the advertised time of starting, the place was alive with spiritual fervour. Extra seating was necessary.

We realised something of the binding link which is between the children of God, for though many were unknown to each other, yet hearts and voices were mingled in one chorus of praise to God.

We began with the spirited singing of an old hymn, and following prayer by Pastor G. Thomas, Pastor D. B. Gray conducted the service of sanctified song and testimony. The Chief Secretary had encouraging words for all, and that the service was appreciated and enjoyed was seen when Pastor W. F. South voiced thanks to all who had co-operated in this glorious evening of Crusader endeavour. Pastors Bonifazi and Byatt were also supporting.

In the absence of Pastor E. C. W. Boulton, who had been announced as the speaker, Pastor J. McAvoy brought a message which must have



Pastor J. McAvoy



Pastor W. F. South

proved a stimulus to all present. Telling illustration from the Word and his personal experiences all emphasised the need for a more determined and fearless stand for God, and during the hallowed moments of prayer with which the service concluded, we felt that definite de-

(continued on next page).

Glossop

" Blessings abound where'er He reigns."

Surely this is the testimony of the Glossop Crusaders. God is doing great things for us whereof we are glad; yet we know that greater things are on before, so we are looking unto Jesus the Author and Finisher of our faith for a mighty outpouring of His Holy Spirit that still greater victories may be won for the Master, just as the 120 were all filled, so we are expecting showers of heavenly rain on our thirsty souls. Praise the Lord He is still the same as He was on the day of Pentecost. God has indeed poured out His rich blessings upon us during the ministry of Pastor and Mrs. Gaunt who are now in charge of the Scarborough church, and Pastor and Mrs. Tetchner from Scarborough have come along to Glossop, whose ministry is being blessed indeed of God in the saving of precious souls, and in the edifying of the saints, creating that desire to go all out for the Master, in consecration and service. How blessed it is to know that God is working all things together for good to them that love God, so we are just leaving everything in the hands of One who knows all the way, the Rose of Sharon, the Lily of the Valley, praying too, that souls in darkness in Glossop may see a great light, the Light of the World, and that He may become as precious and real to them as He is to us, the Altogether Lovely. Praise His name!

Gospel Message in Song

The South Croydon church had a great time of blessing on a recent Sunday evening when the London Crusader Choir visited the assembly and rendered the gospel in song.

The choir opened the meeting with a piece entitled "Warrington." After the congregational hymn the Crusaders again sang another piece, "Showers of Blessing."

A short and inspiring address was given by Mr. T. Evans on Exodus xii. He made his message clear to the one outside of Christ that it was important that the blood of Jesus Christ must be applied to their hearts' doors.

The choir then rendered that well-known piece "There is a Green Hill," which made our thoughts turn to Calvary and picture Christ dying in our room and stead.

The last message was given by Miss Coles, who explained what the Foursquare message was, she also referred to the empty tomb with these words ringing from it: "He is risen." But further—What did death mean to the sinner, was it friend or foe?

The evening service was concluded with a communion service when the choir again contributed two more pieces entitled: "See Jesus," and "Behold He Cometh."

NEW YEAR RALLY
JANUARY 1st at 7 p.m.
EAST HAM TABERNACLE

Dr. and Mrs. BEATTIE (Speakers)
 Pastor P. N. GORRY (Convener)
 and

Great Choral Programme

cisions were being made in the hearts of those present.

Each of the branches was represented on the programme. A sister from Wallington and a Croydon brother gave personal testimonies, the former incorporating hers in an original recitation and the latter emphasising the marked change which the power of God had made in his life by telling in his own way how "Sid" had been defeated, but when

it was "Sid" plus God that glorious victories followed.

An effective recital entitled "Calvary" was given by a Coulsdon sister, and a brother piano-accompanist from Thornton Heath rendered a splendid arrangement of Elim melodies.

There was the singing of *This Glorious Youth Crusade* by the united Crusaders, the song, *We are*

Crusaders in God's Army, by the South Croydon branch, and a very effective piece by the Addiscombe party. Wimbledon was represented by a brother soloist and two of the Caterham brethren sang feelingly, *Thou Remainest, Blest Redeemer*.

As stated, the service concluded with a time of consecration, and it was felt that we had spent an evening in an atmosphere of real spiritual uplift.

"All things are possible to him that believeth."—Mark ix. 23.

The Way of Salvation

Almost—but Lost

By J. W. H. NICHOLS

A TOURIST in Scotland some years ago, unacquainted with the nature of the coast, wandered along a path, which is only safe at low tide. Delighted with the seascape, he watched with admiration the huge waves breaking on the shore, and gazed with awe at the precipitous rocks towering above him, and so entranced was he with his surrounding, he did not notice that the sea was gradually encroaching on his pathway.

A native, observing from the lofty cliffs this stranger, evidently unaware of danger, descended as far as he was able with safety, and drew his attention by a loud "hulloo," and said: "If you pass this spot, you lose your last chance. The tide is rising, already the beach you have travelled is covered, and the waters are nearing the cliffs before you. By this path alone can you escape."

The warning went unheeded, for the tourist thought he was able to make the turn in the road before the sea reached the cliff, but he misjudged the distance, and soon saw with alarm the danger of his position. He turned back, but alas! the sea had already cut off his way of escape; he looked at the cliffs, which now were inaccessible, the waters were at his feet, he sought higher ground, but to no purpose; at last a projecting rock was seen, he reached it but the relentless waves came on, they reached him and inch by inch increased until they reached his neck. He uttered one despairing cry for help, but none was near, the waters covered this victim of self-confidence. He neglected the warning and perished.

"There is a time we know not when,

A point we know not where,
That marks the destiny of men
For glory or despair."

To Noah it was said, "My Spirit shall not always strive with man." These words surely hold good to-day. God, in His infinite love, waits to be gracious. In longsuffering mercy He lingers over a world of sinners, not willing that any should perish! He still says, "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18). But, "He will not always chide: neither will He keep His anger for ever" (Psalm ciii. 9). The day of grace hastens to its close, and perhaps to-day—as you read these lines—you have reached your last opportunity. Remember, reader, the friendly warning, which alas, was unheeded: "If you pass this spot, you lose your last chance."

In the Book of Job (xxxiii. 27, 28), we read the words of Elihu: "If any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." In the same chapter we read, "Deliver him from going down to the pit: for I have found a ransom." But at what a cost the ransom price was paid! The Son of God must come and bear the judgment due to sin, for a righteous God can by no means slur over sin, the full weight of judgment must be borne, or God's glory would be compromised. Looking back to Calvary we can say:

"The sin alights on Jesus' head,
'Tis in His blood sin's debt is paid,
Stern justice can demand no more,
And mercy can dispense her store."

Dear reader, lose not this present opportunity to be saved and blessed. Let the blessed Saviour of sinners be your heart's trust. "Believe on the Lord Jesus Christ, and thou shalt be saved."

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

Bournemouth.—Spend Christmas with Elim friends. We can assure you of a happy time, with all Christmas festivities; good fires; excellent catering. Recommended by Pastors and Christian friends. 7/- day, or 42/- week. "Glenorchy," 2, Borthwick Road, Boscombe. C481

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 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.

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 36, 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

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., For Sale, To Let and Wanted

Freehold modern residence for sale, owner moving from district; 14, Cavendish Avenue, Ellestree, Derby; Price £575. Low deposit; balance as rent. Apply, Arthur G. James, A.A.I., Auctioneer, Valuer & Estate Agent, Shell Buildings, Long Lane, Blackheath, nr. Birmingham. Telephone, Blackheath 1351. C483

Freehold Investment Properties for sale throughout Midlands; showing excellent returns. Apply, Arthur G. James, A.A.I., Auctioneer, Valuer & Estate Agent, Shell Buildings, Long Lane, Blackheath, nr. Birmingham. Telephone, Blackheath 1351. C485

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

Paignton, Devon.—Freehold well-furnished modern board-residence (and apartments); good connection; excellent sea position; easy terms of purchase arranged. Price £1,450. Apply, Arthur G. James, Auctioneer, Valuer & Estate Agent, Shell Buildings, Long Lane, Blackheath, nr. Birmingham. Telephone, Blackheath 1351. C484

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

BIRTH

Murphy.—On November 7th, to Pastor and Mrs. Owen Murphy, of Llanelly, the gift of a daughter, Glenys Ruth.

MARRIAGE

Exley : Exley.—On November 20th, in the Jubilee Temple, Blackpool, by Pastor R. G. Tweed; Edward Exley to Irene Exley.

WITH CHRIST

Cutting.—On November 22nd, Miss Edith N. Cutting, of Portsmouth, passed into the presence of the Lord. Funeral conducted by Pastor J. Smith assisted by Mr. James.

Way.—On November 21st, Mrs. Elizabeth Way of Portsmouth, passed into the presence of the Lord. Funeral conducted by Pastor J. Smith.

Wilkins.—On November 22nd, Mr. Dudley Wilkins, of Portsmouth; gone to be with Jesus. Funeral conducted by Pastor J. Smith.

IN MEMORIAM

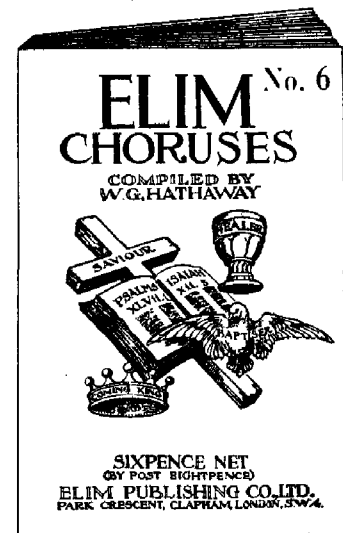
Niles née Mugridge.—In treasured memory of our darling "Phyllis," Crusader of Northfields Assembly, London, whom Jesus called home December 9th, 1935. Mum and Dad, Plymouth.

Softly, silently, nearer He came,
In a gentle whisper breathed her name;
Unseen tenderly closed her eyes,
And now she's with Jesus in Paradise.

C482

ELIM CHORUSES, No. 6.

Here's a Suggestion!



We have just published a new chorus book—"Elim Choruses No. 6," containing many popular choruses. Together with the other five Elim Chorus Books this new publication enables you to make a novel Christmas gift of 341 choruses (words and music) in a neat binding case. A real presentable gift—complete, 4/- post free at

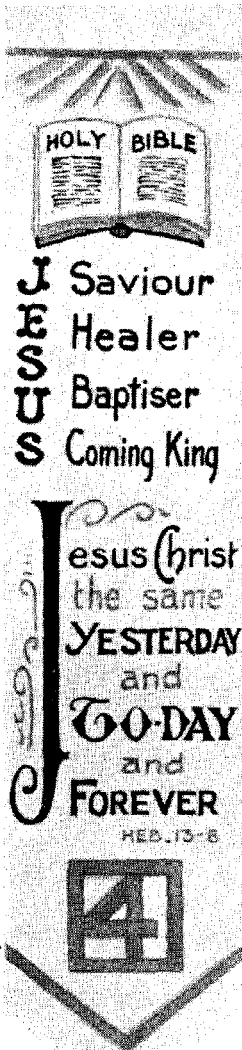
At any rate you must secure "Elim Choruses, No. 6" for yourself, and try over "Lead me to some soul to-day," "Chorus Medley," and many other favourite and inspiring choruses. (by post 7d.) **6d.**

ELIM PUBLISHING Co., Ltd.
CLAPHAM CRESCENT, LONDON,
S.W.4

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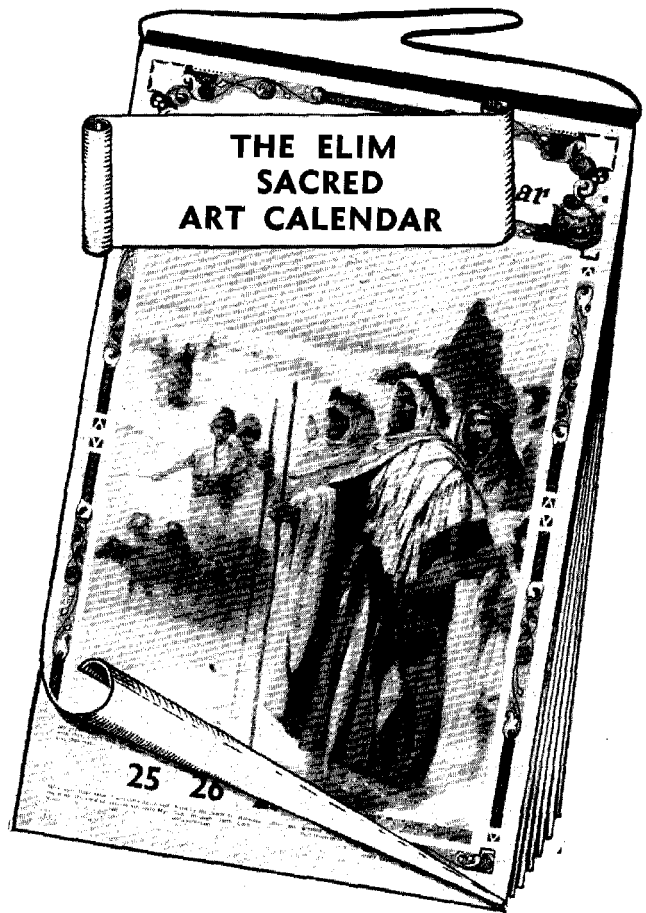
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