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Elim Evangel

& Foursquare Revivalist

Registered at the G.P.O. as a Newspaper.

Vol. XIX. No. 1.

January 7th, 1938.

Twopence

ANOTHER YEAR



*Another year, another year
Has borne its record to the skies ;
Another year, another year,
Untried, unproved, before us lies.
We hail with smiles its dawning ray—
How shall we meet its final day?*

*Another year, another year—
Its squandered hours will ne'er return ;
Oh, many a heart must quail with fear
O'er mem'ry's blotted page to turn.
No record from that leaf will fade ;
Not one erasure may be made.*

*Another year, another year—
Perchance the last of life below ;
Who, ere its close, Death's call may hear
None but the Lord of Life can know.
Oh, to be found, whene'er that day
May come, prepared to pass away.*

*Another year, another year—
Help us life's thorny path to tread ;
So may each moment bring us near
To Thee, ere yet our lives are sped.
Saviour, we yield ourselves to Thee
For Time and for Eternity.*

—A CHRISTIAN.

**SPECIAL
NEW
YEAR
NUMBER**

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

Vol. XIX.

January 7th, 1938

No. 1

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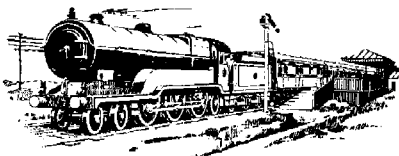
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4 Coming Events 4

BARKING. Commencing January 2. Elim Hall, Ripple Road, campaign by Mrs. Gorton (née Miss Edwards). January 15, United Rally, 7.30 p.m. January 3rd, Baths Concert Hall, East Street, London Crusader Choir, assisted by Barking Salvation Army Citadel Band and Songsters, 7.45 p.m. Speakers include, Dr. F. Weston, M.B., B.S.

CHELMSFORD. January 19. Elim Tabernacle, Mildmay Road, Essex Crusader Rally, conducted by Pastors G. Kingston and P. N. Corry, 7.30 p.m.

CLAPHAM. January 8th and 9th, Elim Tabernacle, Clapham Crescent. 9th Anniversary services of the London Crusader Choir. Speakers include: Dr. N. Beattie, M.D., and Pastor E. C. W. Boulton. (Sunday afternoon, Choir at Holloway Prison).

ELIM WOODLANDS. Open Saturday—New Year's Day. 3.30 to 9 p.m. Music and games. Meeting after tea. Speaker: Evangelist L. F. Lloyd Smith. Tickets 1/- at the door.

ENGLEFIELD GREEN. Regular services commencing in the Village Hall on January 2: Sunday, 11 a.m., 3 p.m. (Sunday School), 6.30 p.m. Gospel Service. Green Line Coaches Nos. 417 and 458.

KENSINGTON. January 5. Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Pastor E. C. W. Boulton.

ROMSEY. January 19. Crossfield Hall. Hants and Dorset Crusader Rally, conducted by Pastors W. G. Hathaway, D. B. Gray and Mr. J. Douglas Craig, 7.30 p.m.

NEW YEAR CONVENTIONS

ABERDEEN. December 31—January 4. Elim Tabernacle, Marischal Street. Saturday, Watchnight service, 11 p.m. New Year's Day, 3 and 7 p.m. Sunday, 11 a.m., 3 and 6.30 p.m. Monday and Tuesday, 7.30 p.m. Speakers: Pastors E. F. Cole and W. Urch. Convener: Pastor J. Hill.

DUNDEE. December 31—January 5. Elim Tabernacle, Dudhope Crescent Road. Saturday, Watchnight service, 11 p.m. New Year's Day, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, Tuesday, Wednesday and Thursday, 7.30 p.m. Special speakers expected. Convener: Pastor W. M. Barton.

GLASGOW. December 31 to January 2. New Year Convention. The City Temple, Bath Street (opposite King's Theatre). December 31, Watch Night Service, 11 p.m. New Year's Day, 11 a.m., 3 and 6.30 p.m.; Sunday, January 2, 11 a.m., 3 and 6.30 p.m. Further particulars later.

Form of Bequest.

The following form is suggested for incorporation in a Will. For any further information or assistance in the matter, please write to the Secretary-General, 20, Clarence Road, Clapham Park, London, S.W.4, marking the envelope "Private."

I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £ free of duty, for the general purposes of their work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 1

JANUARY 7, 1938

Fridays, Twopence

"As thou goest step by step the way shall open up before you."—Prov. iv. 12 (Free Trans.).

Step by Step with God Through 1938

By THE EDITOR

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

TO all our readers we wish to send the heartiest editorial greetings and good wishes for the forthcoming year, praying that the hand of God may launch them forth upon the unknown and untried future. So much depends upon the earliest moments of the new year. If we start our journey through 1938 in step with God this will go a long way to determine the character of the subsequent moments and months. Let us move with the guiding cloud of the Divine Presence always in view, never allowing ourselves to be drawn out of fellowship with the Lord. Let it be "step by step" and "moment by moment" through all the changing scenes that lie ahead. All the way with God.

This is a time when instinctively the outlook alternates 'twixt the past and the future. Many of us owe much to the days that are gone. We cling to the past because of what it has meant to us in the school of Christ. Like Israel of old we cannot but cherish the memory of those times and places where God has so marvellously manifested Himself on our behalf. Places where His hand has sweetened some bitter waters of Marah, or parted some impassable sea of trouble. To others the coming days hold the greatest fascination and yield the strongest attraction. For them the future is brimful of promise and inspiring challenge.

And so though both the backward and the forward look may offer encouragement, yet at this time it is the upward look that is needed more than anything else if we are to be at our best and do our utmost for God in 1938.

In reviewing 1937 a multitude of precious memories come to us; memories of fruitful and fragrant fellowship—of joyous and successful service; memories of God's faithfulness in moments of test and trial, when faith has reeled beneath the shock of some permitted blow—of radiant moments when we have walked in

the sudden blaze of the glory which streamed from the throne above—of seasons when the soul has thrilled to the touch of God, and life has been possessed with a wonderful sense of the enveloping presence of the Master.

Who can measure the spiritual value of these abiding inspirations which come to us down the labyrinth of years? Years that are stamped with eternity, and pregnant with the benedictions of God. We mark them in the calendar of our soul's history as spiritual festivals wherein was born a new consciousness and conception of God. Times when God rolled some dark and heavy stone of doubt from our hearts, opening our minds to the glory of a greater and grander vision of eternal things. Blessed years of soul enfranchisement and enlargement!

Thus each year adds to the store of soul-refreshing pledges and proofs of God's goodness and grace. Throughout the

devious and difficult paths of the past we may trace the guiding hand of God, leading on to the goal of His ultimate purpose. And what comfort it gives to remember that we stand to-day another year nearer the climax and consummation of that redemptive plan of God to which we were first introduced at the Cross. The outworking of the divine thought goes on apace

Step by Step

"Step by step," His hand doth lead me,
Where no eye the path can trace;
Hidden depths of joy my portion,
As with Him I take my place.

"Step by step," no cross too heavy,
For the soul with vision true,
Love can quaff the cup of sorrow,
When with strength God doth endue.

"Step by step," how oft I've proved Him
To be all my heart could need;
Not a cry but what He answered,
In the hour when heart did bleed.

"Step by step," God's way has opened,
Not by effort of my own,
Oft the darkness hid Love's meaning,
But with morn the clouds had flown.

"Step by step," 'tis thus we journey
To the goal which Love appoints,
Never fainting, never failing,
Moves the soul that God anoints.

—E. C. W. Boulton.

through all the variations and fluctuations of experience. We are moving towards the sunrise—o'er the distant horizon are the welcome foregleams of that cloudless marriage morn when without "spot, or wrinkle, or any such thing," the blood-won Bride of Christ shall be presented "holy and without blemish" unto her Lord and Redeemer.

The question arises here, what are we going to be and what are we going to do for God in 1938? Are we to be content with spiritual mediocrity? Or shall we courageously accept the challenge to greater and nobler things? Shall we sit down in face of our difficulties and regard them as the fiat of fate, or shall we rise up in the strength of a God-energised faith and go forward to the conquest of the future? There are great things to be attempted and attained for God. Shall we let the sword of truth lie idle in its scabbard when error and evil are sounding their call to arms? It is a time for the soldiers of the Lord to gird on their armour and prepare themselves for battle. No spirit of craven-hearted fear must be allowed to hinder us in our warfare against the forces of darkness. With our eyes upon Jesus our Lord we can raise our exultant, triumphant war cry—"We are well able to possess the land." Undismayed and undaunted, let us press on in fellowship with our glorious Redeemer-Captain. The new year offers new opportunities for service and sacrifice—it will make fresh demands upon devotion, and will bring increasing responsibilities. Let us welcome these means of showing the reality of our consecration to Christ.

With the Word of God burning in our souls we may cross the threshold of 1938 with a song on our lips, and a smile on our face, and an undying and undimmed hope in our hearts. However threatening or perplexing the outlook we know that in God are adequate resources for all emergencies, and therefore "if God

be for us who can be against us?"

Sometimes it is the thought of what may be awaiting us around the bend in the road that causes anxiety of mind. It is that element of uncertainty regarding the future which fills many a heart with apprehension and alarm. All such misgivings should be more than counteracted by the knowledge that our all-sufficient Lord has gone before to open up the way, to make the rough places smooth and the crooked places straight. Hearken to the reassuring word of the Master! "*I will go before you into . . .*" Fill in that omission with any place or plan that bears God's sanction. Into all that lies ahead He goes. Reckon on His utter faithfulness at all times and in all circumstances. Remember He is always "*able to the uttermost.*" Hallelujah!

Thanks are due to the noble company of contributors who have so gladly and gratuitously given of their best, and thus helped during the past year to make the magazine the spiritual force that it has become to so many the world over. We are grateful to those who have thus been labourers together with us in this ministry of the pen.

It shall be our earnest endeavour to maintain the same spiritual standard as hitherto set in the pages of the *Elim Evangel*. We are hoping to provide our readers with plenty of food for spiritual edification in the coming months, bringing forth things new and old out of the treasury of truth. We shall value the prayerful partnership of all who have learned to prize the magazine, and crave their co-operation to increase the circulation during 1938. Each new subscriber secured means an increase of influence for the magazine. One big united effort by our readers in this direction would mean much for the kingdom of God. Let us accept the challenge and throw ourselves wholeheartedly into the endeavour.

When Queen Victoria Prayed

THERE is an old lady, now past eighty-five years of age, who lives at Sandown, Isle of Wight, who has known and loved the Lord for many years, and who still carries on wonderful work for Him. One of her tracts, which has been translated into Arabic and is being used in the Far East as well as in English-speaking lands, tells the following beautiful incident.

Many years ago there lived on the Osborne House Estate an old lady, one of the late Queen's pensioners, who had a niece in a business house at Cowes.

One day this niece went to her aunt's cottage to tea, and during the afternoon Her Majesty, Queen Victoria, walked in, and remained some time, knitting and chatting with the old lady, and also had tea with them.

After tea Her Majesty said: "Now I will read a few verses from the 14th of John," which she did. Then, looking very kindly at the young girl, she said: "I wonder whether you are a Christian, my dear?"

"Oh, yes, Your Majesty," replied the girl.

"How do you know you are?" asked the Queen.

The reply was: "Because I've been christened and confirmed."

The Queen made no answer, but gently said: "Now

we will have a few words of prayer, so you kneel down. We old ladies will bow our heads, as our rheumatism will not allow us to kneel down."

Her Majesty then prayed, and in her prayer she said: "Lord, open the eyes of this dear young girl, and show her that, without change of heart, she can never become a true Christian; and show her that no outward observances can in any wise save her soul, and this I ask in the name of the Lord Jesus Christ."

When the girl related the above to me, she remarked: "Well, I have many times sung 'God save the Queen,' but I never dreamed that I should hear the Queen pray to God to save me."

This prayer was abundantly answered about a year afterward, when this girl was truly converted, and was greatly used as a soul-winner. She is now with the Lord, and with Queen Victoria.

"The blood of Jesus Christ, God's Son, cleanseth us from all sin" (I. John i. 7).

"Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus iii. 5).

Thank God for the faithful witnessing of that true Christian, Queen Victoria, the great-grandmother of the young King of England.—*Sunday School Times*.

Christian Biographical Series.

The Monk that Shook the World (No. 5)

LIFE OF MARTIN LUTHER.

By Pastor T. A. CARVER

His spirit was stirred in him when he saw the city wholly given to idolatry.—Acts xvii. 16.

WE have seen how the divine Hand was slowly but surely preparing His instrument for the emancipation of the spirits, minds and bodies of men, and now we arrive at the event which more than ever turned Luther's attention to the corruption of Rome, and brings him into the arena in open conflict with the apostate Church.

At this time the Church had become a vast organisation, trafficking in the souls of men, and one of the chief of its many methods of filling the coffers of St. Peter's was by the system of Indulgences, which had now reached enormous proportions. These probably received their origin (or received their great impetus) at the time of the Crusades, when pardon for sins was given to those who took arms on behalf of the Church. By Luther's day, the system had become a vast treasury of merits upon which the Pope and his army of priests could draw freely, in return for a payment from the one who desired the indulgence. Ecclesiastical merchants traversed the country, living sumptuously upon the fat of the land, and "huckstered" their wares in all towns and cities. Upon arrival at the town, a deputation would be sent to the chief magistrate, saying,

" THE GRACE OF GOD

and the Holy Father is at your gates." Then followed the most extensive preparations for this fraudulent representative of the Pope, and for several weeks the whole place would be given up to the business he had come to transact. Now, one of the leading men in this diabolical work was a Dominican monk named John Tetzel, who outdid all others in his devilish eulogising of the value of the Pope's indulgence. His moral character was of the worst order, it being recorded that he often took two of his children along with him, although, like all Rome's priests, he was "too holy" to be married. Having established himself in the town, he would address the crowds which came to hear him, somewhat as follows.

"Come forward, and I will give you sealed letters, in virtue of which even the sins which you may have a wish to commit in future, will all be forgiven you. I would not exchange privileges with St. Peter in heaven, for I have saved more souls with indulgences than the apostle ever did with his preaching. There is no sin so great but that the indulgence may procure its remission. But more than this, the indulgences save not only the living, they save also the dead. The very instant the money chinks at the bottom of the strong box the soul escapes from purgatory and

SOARS TO HEAVEN."

Luther then tells us that "he would finish this horribly blasphemous address by crying out, 'Bring, bring, bring,' like the horrible bellowing of an infuriated ox which had broken in among the people, and was butting at them with its horns."

Many strange stories are recorded concerning the doings of this papal emissary, such as the following. A Saxon gentleman was infuriated at the fraud of the whole thing. Going to the monk, he asked him if he could grant him a full indulgence to revenge himself on one of his enemies, without taking his life. Tetzel agreed that this could be granted on payment of thirty crowns, and the transaction was completed. Not long after the monk left the town of Leipsic, and the gentleman waited for him with some of his servants in a wood between Juterbock and Treblin. They attacked the monk and made off with his indulgence box with all its treasures. The monk raised the hue and cry, and ultimately the gentleman gave himself up as the perpetrator of the theft. When brought before the justices, however, he produced the letter, signed by Tetzel, exempting him, in the Church's name, from all guilt, and he was

ALLOWED TO GO FREE.

In 1516 Tetzel established himself at Juterbock, near Wittenberg, and the people from Luther's city went thither to benefit from the indulgences. Very soon Luther came face to face with this terrible evil. When sitting in the Confessional, he found that people came to him and confessed all kinds of sins,—adultery, theft, etc., and yet had no intention of leaving these sins because they had received an indulgence from the Pope through his servant Tetzel. Luther's soul, enlightened by God's Word, was roused, and he declared, "If God permit, I'll knock a hole in his drum." Accordingly, at the first opportunity, he preached his first great sermon, which was afterwards printed, against the evil of indulgences. He called Tetzel "the grand purse-thrasher," and said, "such men are of gloomy and sickly brains, who have never been impressed by the Bible, never have read Christian doctrine, never have understood their own doctors, and who lie rotting among the tattered rags of their own opinions."

However, the stir over this sermon soon died down, and the Dominican continued his impious business. Then we see the fire of God blazing out in the life of

THE AUGUSTINIAN MONK

and university doctor. He realised that something more drastic was necessary. He knew that tremendous dangers would be involved, but his love for the truth was so great that fear of man and the consequences were banished, and his plan was formed. The 31st October, 1517, was the Feast of All Saints, and on that occasion thousands of pilgrims came to Wittenberg to view the relics, and make confession of their sins. In the evening, as the superstitious people wended their way to the Church, Luther, armed with the Spirit's might, advanced to the door, and before the gaze of all nailed some documents there.

(continued on page 12).

HEALED AT HALIFAX



WHEN I was a child I had scarlet fever which left me with nasal catarrh, from which I suffered up to the time of Principal Jeffreys' first visit to

Halifax. I was prayed with, believing the Lord could heal me. For a long time there seemed no improvement, but continuing in faith and prayer and praise, the day of deliverance came. I realised that a miracle had taken place, for my catarrh had completely gone. Praise His wonderful name!

For almost three years I had been attending the infirmary for dermatitis in my head. The doctor said this complaint took long and tedious treatment, which I have since realised. Water used to run down my head and drip down my ears on to my shoulders, and I was afraid it would spread to other parts, but last summer, when the Principal was at Bradford I was again prayed with in the name of the Lord, and miraculously healed. God moves in a mysterious way His wonders to perform, one healing taking place gradually, the other instantly. To God I give all the praise and glory for such wonderful blessings.—MRS. M. SMITH (Halifax).

Lord God Almighty, by Whose Sway

W. FRANCISCO LLOYD.
Andante. mf

AUDREY WITTS.

1. Lord God Al-might - y, by whose sway, Na-tions are
2. In - fi - nite Ma - jes - ty art Thou, Dwell-ing in
3. With - in the veil, Lord, at Thy feet, By pre-cious
4. E - ter - nal Fa - ther, Bless - ed Son, Spi - rit Di -

moved and em - pires stand, For sin - ful man hast
vast, yea, bound - less space, Yet at Thy throne we
Blood made white and clean, En - ter - ing now, we
vine, we wor - ship Thee, For man sal - va - tion

made a way, From death to life, by Thine own hand.
mor - tals bow, And mag - ni - fy Thy sav - ing grace.
low - ly greet, And prostrate, praise Thee, God un - seen.
hath been won, We hail Thee, ho - ly Tri - ni - ty.

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Bible Study Helps

GOD'S GRACE

(Titus ii. 11-13)

I. The Revelation of God's Grace (v. 11).

1. **The nature of the revelation.**—God's infinite grace revealed at many times and in many ways in Old Testament. Especially revealed by Christ's coming.

2. **The scope of the revelation.**—"To all men."

3. **The result of the revelation.**—"Salvation."

II. The Teachings of God's Grace (v. 12).

1. To deny (lay aside) ungodliness.
2. To deny (lay aside) worldly lusts.
3. To live soberly.
4. To live righteously.
5. To live godly.

III. The Hope of God's Grace (v. 13).

1. It is a "blessed hope"—blessings that will accompany.
2. It is a glorious hope—the glory that will follow.
3. It is a sure hope—the many promises we have.

RICHES

- The deceitful riches (Matt. xiii. 22).
The uncertain riches (I. Tim. vi. 17).
The greater riches (Heb. xi. 26).
The riches of His goodness (Rom. ii. 4).
The riches of His grace (Eph. i. 7).
The riches of His glory (Eph. iii. 16).
The unsearchable riches (Eph. iii. 8).

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor V. S. PRITCHARD

Sunday, January 9th. II. Sam. i. 1-16
"The Lord's anointed" (verse 14).

Thus David honoured the one who had been his enemy. In spite of his frailty, faults and follies, Saul was the Lord's anointed. David, though often persecuted by his enemy, had through all his trying experiences, ever been mindful of this and had previously given practical proof of it by sparing Saul's life. Saul's plan of life was made by his God, and his times were in His hand. Though Saul, through disobedience, had marred that plan, yet it was not for mere man to terminate the life of a chosen vessel. The Amalekite (a type of the flesh) is too ready to give the final blow to the fallen. If we are still sweetly in God's will and way, all glory to Him. We might apart from grace be among the fallen. David was a fine example of the love that covereth. Let us emulate that example and touch not the anointed of the Lord.

PRAYER TOPIC:

Special blessing to rest upon the 9th Anniversary services of the London Crusader Choir.

Monday, January 10th. 2 Sam. i. 17-27.
"Tell it not in Gath" (verse 20).

David's was a far-seeing, practical love, and love covereth. He not only practised what he preached, but used his position and authority to save the fallen from the barbed and poisoned tongue of scandal. He endeavoured to save the nation and its holy calling from the unholy gibes of its enemies. He brought his own people to a sense of their responsibility in this matter. The stain on the escutcheon of the family honour must not be displayed. Family matters must be kept in the family, and if any have fallen we must endeavour to remember the goodly and pleasant things in their lives. David thus foreshadowed the spirit of Jesus, who sought ever to cover and not to expose. The Lord give us grace ever to do the same, and thus make for honour and progress.

PRAYER TOPIC:

That 1938 may prove a year of spiritual progress and prosperity throughout the whole of the Elim Movement.

Tuesday, January 11th. II. Sam. ii. 1-17.

"David enquired of the Lord" (v. 1).

This dependence on the wisdom of God, and its consequent disowning of his own merely natural judgment, is the secret of real power and success. "I dare not take one step without Thine aid." A blessed place to be in. A place of child-like trust. Carking care with its attendant evils cannot enter into this abode of blissful confidence in the comforting counsel of the Creator. The Eternal eye

discerns the perils and pitfalls of our path, the tests and triumphs of our pilgrimage. His to direct or divert. Ours to await His command, follow His counsels and expect to see the display of His victory. May the Lord ever give us grace to utterly depend upon Him. For complete dependence will guide and keep us in His will. Here there is safety, certainty and enjoyment.

PRAYER TOPIC:

A great wave of Pentecostal power and glory to sweep over our Young People's Movement.

Wednesday, January 12th. II. Sam. v. 1-12.

"David went on, grew great and the Lord God of Hosts was with him" (verse 10).

When God chooses a man He does so for progress and greatness. Great and gracious as the anointing is, it is but the beginning of greater things. Indeed, the plans and purposes of Jehovah for His own are unspeakably great and gracious. The revelation of them may at times seem slow, but it is a "life" process. As the life in the seed produces blade, ear and full corn in the ear, so the Spirit of God produces in us the unfolding life of God. There is no real progress or greatness without the presence of God. The unanointed, Spiritless life, the life without the indwelling God, may make a fair show in the flesh, but will be as devoid of real beauty, fragrance, refreshment and utility, as artificial flowers and false fruit. The humble, contrite heart is the only fit abode where God condescends to dwell.

PRAYER TOPIC:

For the faith of our prayer warriors to be quickened and encouraged by signs of God's power being manifested.

Thursday, January 13th. II. Sam. vii. 1-17.

"According to all these words, this vision" (verse 17).

Nathan was pre-eminently a faithful man. He had no pet projects to propagate, no private plans to promote. He was God's man. As such, all his faculties and forces were alive and subservient to his Master. He had audience with the Lord of Hosts, heard and received His command, and with anointed eyes, saw beyond the horizon of the natural, the boundless spaces of the Eternal. In his waiting upon God there was generated in him that holy boldness so requisite for his calling. His ministry was according to the voice of God, the vision of God. In whatever sphere of ministry we are called, whether it be kitchen, factory, field or pulpit, God give us grace to keep within the boundless confines of His glorious will and

way. So shall our lives be sweet and strong and usable as channels of service for the King of Kings.

PRAYER TOPIC:

That God's guidance may be given to those responsible for the organising of the great Albert Hall Demonstration at Easter.

Friday, January 14th. II. Sam. vii. 18-29.

"Thou, Lord God, knowest Thy servant" (verse 20).

What wondrous grace, what glorious condescension is portrayed here. David, bereft of words, found refuge in the all-comprehending and all-compassionate knowledge of God. Bless His name! He, from Whom no secrets are hid, knows me through and through. My frailties, faults and failings. My sins of commission and omission. He knew me, yet He saved me. He knows me, yet He loves and has patience with me. Even me! That children's hymn finds a glad reception in our hearts. "Jesus loves even me." We often lose patience with ourselves, and suffer from other's impatience with us, but as often as we go to that great eternal heart we find solace and uplift in His perfect comprehension and infinite compassion. From the sanctity of that communion we come forth encouraged and equipped.

PRAYER TOPIC:

Much blessing to be experienced through the medium of the Elim publications this year.

Saturday, January 15th. II. Sam. ix. 1-13.

"I will restore thee all and thou shalt eat bread at my table continually" (verse 7).

Hallelujah! What a wonderful picture of Jesus. David, the Shepherd King, is but foreshadowing the Lord Jesus Christ, the Good Shepherd, the King of Love. Bless His Name! That is just what He did for a poor outcast. He sent His message of love, called me to Himself, lifted my drooping head, raised me from beggary to princehood, reinstated and restored me. More than all this, He gave me a place at His table, and assures me of its continuity. Wonderful Jesus! On that wondrous cross He achieved a matchless victory for me. In Adam, man lost all, in Christ the tribes of Adam boast more victories than their fathers lost. "Oh, this uttermost salvation! Wondrous full and free." This glad restoration. I'm sitting in His presence. His smile is the sunshine of my soul. The pleasures of earth fade and flee, but Thou remainest. Blessed Jehovah, Redeemer!

PRAYER TOPIC:

For spiritual refreshing to be realised by all our Elim missionaries.

Our true prayers are but the echoes of God's promises; His best answers are the echoes of our prayers.

Is Christianity Bankrupt?

By Pastor GWILYM I. FRANCIS

WE have long been reminded by those outside the pale of the Church, of the apparent discrepancies and the seeming failure of the Christian religion. They say that Christianity, of course, is a "back number," "nothing in it," "played out," and so forth, and one man suggested that it is even "bankrupt." But *is Christianity bankrupt?*

Now the word "bankrupt," which is really associated with a banking system, denotes a body which is absolutely unable to meet or fulfil its just obligations, and our important inquiry here is, Has Christianity ever failed to fulfil any of its just obligations? Does it ever fail to meet any just demands made upon it?

Let us seek a satisfactory answer from one of the greatest authorities since the days of Christ: Paul declares: "And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus" (Phil. iv. 19, R.V.).

In these words we have a very concise yet conclusive presentation of the Christian's banking system, and standing on the threshold of another year with its manifold and unknown demands, we might well take these words as our New Year's motto.

1. *The Promoter.* I want you to notice in the first place the promoter of the Christian's banking account. "God." The founder is not man, but God.

THE OMNIPOTENT ONE

who is able to do all things; the omniscient One who knows all things; the great Creator who has made all things, and the great Benefactor who owns all things.

There are several names for God in the Old Testament, but one which is frequently used and mentioned for the first time in Genesis xvii. 1, is: "I am the Almighty God . . ." (in the Hebrew, El Shaddai). The word "El" means God; and the word "Shaddai" may be translated "All-sufficient"—the "El Shaddai," the "all-sufficient God," or the God who is more than enough. It was the divine assurance that God gave to Abraham on the threshold of a great but adventurous pilgrimage of faith into the unknown, but through all its shadowy bends and turnings, through all its changing scenes, and at every wits'-end corner Abraham proved over and over again that Jehovah was the El-Shaddai—the All-sufficient One.

But Christian friend, be assured that He is not only the God of Abraham and the patriarchs, or of Elijah

and the Prophets, or of Peter and the Apostles, or of John Bunyan, John Wesley, George Muller or D. L. Moody, or the myriads of the saints and martyrs that have gone before, but Paul says, "My God," and He is your God in exactly the same manner—God is your all-sufficient Banker.

2. *The Pledge.* In the second place I want you to notice God's pledge. "My God shall fulfil every need of yours."

This is a very

STRIKING DECLARATION,

and implies not merely God's ability and willingness to supply all the Christian's need, but His obligation to do so in virtue of the covenant of grace between Him and His own. In the New Testament this word "fulfil" is frequently used in relation to the fulfilment of the divine predictions (e.g., Luke iv. 21), and in connection with our text signifies that God has not only promised, but has pledged Himself to faithfully fulfil every promise in due time, and to fully supply the Christian's every need. Weymouth renders it "will fully supply every need of yours," inferring a source which is infallible, and a supply which is inevitable.

3. *The Proposition.* "My God shall fulfil every need of yours."

Notice—God's pledge is the provision of our every need, not our every want. Remember, God is under no obligation to supply all that a Christian wishes or wants, but only that which he really and truly needs. Our needs are our necessities, our wants may be luxuries. The saintly Rev. Thomas Cook once said, "God has covenanted to supply my *need*, not my *notion*. My notion would be a house to rent at £100 a year, but my need is a house at £20 a year, and God provides me with that."

Again, it might not be good and profitable for us to have all that we want and desire, yet God, our heavenly Father knows what we really need, and will

FAITHFULLY FULFIL

every need of the seeking believer (Luke xii. 22-31).

A member of the "Society of Vagrant Trekkers," contracted a severe chill during one of his journeyings and entered a rather fashionable chemist establishment seeking relief and a cure. The chemist who was an eminently respectable man, said: "Have you

brought your prescription with you?" "No, sir," replied the bewildered tramp, "but I have brought with me my cold." He had brought his need. Sometimes our presentations to God become prescriptions of our wants instead of petitions of our need.

"Every need," not "any need," flung together in one great careless bundle before God, but every need, each need singled out and presented separately before God in earnest prayer. Vague petitions often mean vain provisions, but if we particularise more in our supplications, we may generalise more in our supply.

4. *The Provision.* "... according to His riches in glory." Here we have a declaration of the profound resources of God. "Riches in glory," sometimes rendered, "His glorious riches," which is expressive of the redundant stores of the glorious treasures and abundance of His temporal, spiritual and eternal benefits; indicating not only God's creative wealth, but behind the manifested works of His eternal hands, there is the unlimited, unfathomable, uncreated wealth of His own infinity—He is

THE INFINITE GOD.

The various banking establishments of this country usually incorporate in their titles the words "limited," e.g., "Lloyds Bank Limited," etc., which means that there is a set limit to their assets, liabilities and obligations. But not so of God's bank, His resources are illimitable; His benefits are innumerable, and His supply is infinite; truly it is "God's Bank Unlimited." And the God who pardons us according to the riches of His grace, provides for us according to His riches in glory, and both are inexhaustible. "Riches in glory!" Why, here the diseased sinner is graciously healed—it is the hospital of grace; it is here the distressed saint is gloriously helped—it is the hospice of glory.

Notice the rule of supply—"according" not "by" nor even "from" His riches, which implies that God's riches do not diminish with giving, nor does His abundance abate with using, notwithstanding the countless millions that have been gloriously and liberally supplied, yet because of the everlasting and everflowing abundance at the source "in glory," His ability to supply and to satisfy our every need remains for ever unchanged—"He . . . is able to do exceeding abundantly beyond what we ask or think" (Eph. iii. 20). Therefore there is no danger of an overdraft.

5. *The Participation.* "... in Christ Jesus." How simple yet how sublime are the terms and our authority for participating in God's profound distribution. "... In Christ Jesus." The

PRICELESS TREASURES OF GRACE,

the inexhaustible riches of glory, and the fulness of God's great provision for His own, are deposited in

Christ, that through Him they may be duly distributed for the supply of the believer's every need. "Every man outside Christ is a spiritual bankrupt, and God is the only Receiver who can make spiritual bankrupts solvent." But to the person "in Christ," the Bible becomes God's cheque book to him, and all the promises in that glorious book are God's cheques, sealed and signed, ready to be filled in, dated and presented to God by the believer in the name of Christ Jesus, when every promise will be duly, faithfully and divinely honoured. Let this be the assurance and confidence of every believer throughout this coming year, should the Lord tarry. Cease to be anxious about your temporal need, remember

THE DIVINE INJUNCTION

in Matthew v. 33, and be assured concerning your spiritual need, that God justifies freely (Rom. iii. 24), sanctifies wholly (I. Thess. v. 23, 24), satisfies fully (Jude 24). He raises the fallen (Psalm xxxvii. 24), cheers the faint (Luke iv. 18), gives peace to the troubled (John xiv. 27), patience to the tried (Col. i. 11), assurance to the tempted (Heb. ii. 18), guidance to the perplexed (Psalm xxxii. 8), hope to the discouraged (John xiv. 1-3), power to the weak (Acts i. 8), health to the sick (Psalm ciii. 3), and in the ages to come, everlasting life, for "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold (ten thousand per cent), and shall inherit everlasting life" (Matt. xix. 29).

But always remember that God's method of distribution is by instalments according to our need, not in
(continued on page 16).

The New Year

I am the New Year, and I come to you pure and unstained,

Fresh from the hand of God,

Each day, a precious pearl, to you is given

That you must string upon the silver thread of Life.

Once strung can never be unthreaded but stays

An undying record of your faith and skill.

Each golden minute link you then must weld into the chain of hours

That is no stronger than its weakest link.

Into your hands is given all the wealth and power

To make your life just what you will.

I give to you, free and unstinted, twelve glorious months

Of soothing rain and sunshine golden;

The days for work and rest, the nights for peaceful slumber.

All that I have I give with love unspoken.

All that I ask—you keep the faith unbroken!

—J. D. TEMPLETON.



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.

1-9-3-8

STANDING at the entrance to this another new year we are reminded of the many wondrous things that God hath wrought during the past twenty-two years of Elim's history. It has been a wonderful record of growth which fills our hearts with thanksgiving for the past and confidence for the future. Our resources in God still remain unexhausted and inexhaustible. There may be and probably will be new phases of trial and test to encounter in the oncoming days, but the thought of His sufficiency fills the soul with a holy exultation which "laughs at impossibility and cries, It shall be done."

God wants fearless souls to face the challenge of 1938—those who will sink every selfish consideration in an absorbing passion to extend the kingdom of Christ on earth; men and women who are prepared to commit themselves irrevocably to all the claims of the divine will. For such there lies ahead unspeakably glorious possibilities. God will provide the truly consecrated soul with ample opportunities of distinguishing themselves in the cause of Christ.

What an opportunity the commencement of this new year presents for re-shouldering the cross which perhaps some have laid down; of resuming those tasks to which God constrained so long ago; of recapturing some of those inspirations which at one time glorified life, and of fulfilling those sacred vows which once we made to the Lord.

Let us give ourselves with glad abandon to Him who gave Himself for us, learning the joy which comes alone to them who recklessly cast themselves upon God. If we do this then 1938 will become the very best year we have ever experienced in our Christian discipleship.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for :

A servant of God in Africa who is greatly tempted of the enemy, that God will fully deliver.—*J.U.U.*

A sorely pressed believer who has very heavy responsibilities to meet, that God will open up the way for His child.—*A.S.L.*

One who needs the healing touch of the Lord, that full deliverance may be granted.—*C.M.*

Aged woman suffering with nervous trouble, that grace may be given to those who are called upon to care for her.—*L.M.*

A sister suffering with lung trouble, that she may be completely healed.—*A.B.C.*

Thank Him!

In the hurry and the worry
And the bustle of the day,
Do you take a moment sometimes
To relax your mind—and pray?
Say a "thank you" for the guidance
Of your footsteps in the street,
And for all the kindly folk you pass,
The friends you often greet?
Do you ever see the rainbow
Through the showers of the day?
Say a "thank you" for these blessings—
Then continue on your way.

In the hurry and the bustle
Of the pleasures of the night,
Pause awhile, and look up skyward
For the gleam of heaven's light.
You will find God if you seek Him,
If you pause along the way;
In the quiet of your leisure
Take a moment, just to pray.
You will see Him in the starlight,
You can find Him in the street,
You may hear Him in sweet music,
O'er the tramp of passing feet.

He is watching o'er His children
As they pass along their way,
He is watching o'er their sleeping
And through hours of work and play,
If you seek Him, you will find Him,
In a mansion or a slum,
He, with love, is ever waiting,
If you ask Him, He will come.
Say a "thank you" for these blessings
As you go along your way.
You will find God very often—
If you pause awhile, and pray!

—*Doris M. Proctor.*

On the Threshold

Looking back o'er the closing year,
O'er memories sad and memories dear,
There were days when hope in our hearts beat high,
When never a cloud dimmed the blue of our sky;
There were days when the clouds hung low,
With not the faintest sign of a bow
Of promise for a bright day;
But counting our blessings all the way,
We find that the sorrows, loss and pain,
Are far outnumbered by joy and gain:
On the threshold of the glad new year,
We look forward with nothing to fear,
Under hope's guiding star ever bright,
No evil can lurk within its light;
Sorrow and joy alike be our friend,
Till safely we reach our journey's end,
For in God alone is our trust!

Henrietta J. Bevitt.

New Beginnings

By Pastor E. OASTLER STEWARD

This month shall be unto you the beginning of months.—Exodus xii. 2.

. . . watching thereunto with all perseverance . . .—Ephesians vi. 18.

IT has been said that "The perseverance of the saints is largely a matter of new beginnings." How fundamentally true this is! and how edifying does that truth become as we acknowledge and understand how vitally related it is to us and our activities, in both the material and spiritual realm of our pre-emptive existence.

Men learned in the sciences have furnished us with an overwhelming array of facts as to the recreative energies constantly working within us and around us. They have presented undeniable proofs of the various periods and cycles of time necessary for the functioning and accomplishment of the laws of biology and bio-chemistry that operate in us, and the physical universe, by which the old and outworn are constantly superseded by the new and virile.

In all this and more they do but endorse the Word of God wherein those same facts are set forth in language more easy to understand, and more readily apprehended even by the simplest enquirer whose faith believes in the creative and recreative omnipotence of the living God.

Those laws working unseen though so effectually within us have their counterpart in the many things of nature that we can see and handle, wherefrom, if we have diligence enough we can draw many encouraging illustrations that give emphasis to the truth before us.

The very

THOUGHT OF PERSEVERANCE,

implies frustration, and whereas many allow frustration to be the end of their perseverance, we ought all to make perseverance the antidote to frustration. A defeat ought never to be accepted as "the end," but rather as a challenge to renewed attack—a fresh endeavour—a new beginning in fact.

See those trees lining each side of the road in which you reside. They have been "polled"—had their heads cut off! Have they given up? Was the "polling" the end of their usefulness and beauty? No, indeed! for as a result of that treatment they have thrust forth new growth nearer the ground, and have developed a sturdiness in their already more mature parts.

Does the fruit tree give up and die because the gardener frustrates its development in certain directions? Certainly not! but by reason of that pruning yields more and better fruit.

Take note of that sapling which commenced life some years ago on the storm-swept height of a coastal cliff. Were not the screaming winds and biting blasts enough to put an end to its existence long since?

Enough perhaps! but reckon on those God-ordained laws operating even in the immature, and see!—not only were they not enough, but were no match for

THE IRRESISTIBLE POWERS

of life so recently asserted in so small a thing. Actually, their effects were to cause the little tree to send

its roots deeper into, and to get a firmer grip upon that from which it derives its sustenance, and to so shape its branch and twig formations as to be stoutly resistant without undue strain or damage to itself.

This principle of perseverance in nature, when emulated by our "modern progressionists" and applied to their productions, is heralded as something new, and commercialised as "stream-lined." It is, however, as old as humanity, and the children of God do well to see in it an inspirational example of what God can do in them by the operation of the law of life in Christ Jesus.

At the commencement of the Bible we are brought face to face with the beginning of almost all things; while at its conclusion, where to human intellect finality seems to have been reached, we find ourselves with the vista of eternity open before us, and are left to anticipate a further beginning of beginnings relative, yet subsequent to the fulfilment of those final words of promise, to which the expectant believer says, "Even so, Lord."

Let us recognise that every "end" is a virtual beginning, and we shall be less likely to give way to that arch-enemy of progress—despair.

The end of

MAN'S EDENIC BLISS

and innocence was the beginning of the grand story of redeeming grace that culminated in Christ at Calvary.

The end of Israel's bondage was the commencement of their many mighty deliverances, and ultimate millennial glory.

When Moses' generalship terminated, then did that of Joshua immediately start, by which divine leadership through man suffered no check.

Elijah's translation was but the occasion for a fuller manifestation of the miracle-working power of God through Elisha. And so could be multiplied almost innumerable instances of "end-beginnings" in the long history and present existence of mankind. So is it also in the vegetable and mineral kingdoms.

Those plants, withered and rotted down to the very earth wherein their roots lay buried, wait for the coming spring when again resplendent with the beauty of new life, they shall contribute their part to the entrancing glory of that resurrection season.

The trees now gaunt and drear in their winter somnolence are vibrant within with vital impulses, ere long to burst forth in a verdancy of surpassing majesty and splendour. The corn laying dead beneath the rain-soaked and betimes frozen soil, germinates and with the upward thrust of life comes forth to yield anon, the bounteous harvest—recompense of much toil and patient waiting.

By these and many other facts of life in nature,

are we reminded of God's gracious purposes for mankind.

Our Saviour's death was the beginning of the sinner's emancipation. The salvation we have through Him is the commencement of the more abundant life. For the Christian to die to self is to live unto God; while to be crucified with Christ is to reign in life by Christ.

Even when a child of God dies physically it is but to enter into the bliss of being "at home with the Lord."

We ought then to take fresh courage, and instead of accepting frustration, failure, and reverses, and even our triumphs as "endings" in the course of our

Christian life, let us go forward with an indomitable perseverance born of a faith that believes "the end is not yet."

No achievement is complete in itself, nor is any accomplishment a finality.

Therefore, let not the end of the old year be a terminus, but rather an opening that gives access to the wide expanses of unexplored possibility. Let the advent of this new year with its challenge to our faith and to Christianity in general, be for us the beginning of yet more beginnings by which our perseverance shall bespeak the presence and power of that blessed One who said, "Lo, I am with you."

The Monk that Shook the World

(continued from page 3)

They were his famous Ninety-five Theses, the clarion call of the Reformation. In them Luther attacked the evils of the indulgences, and pointed men to the simple truths of the Scripture. As D'Aubigne remarks, "Here the doctrine of a free and gratuitous remission of sins was for the first time publicly professed. . . . Huss and Wickliffe attacked the way of living of the priests only, but Luther takes the goose by the neck and attacks their doctrines." The following are typical items in this notable publication.

"No. 21. The commissioners of indulgences are mistaken when they say, that by

THE POPE'S INDULGENCE,

man is delivered from all punishment, and saved.

No. 27. Those men preach human follies, who pretend that the moment that money chinks in the strong box, the soul soars out of purgatory.

No. 62. The true and precious treasure of the

Church is the holy gospel of the glory and grace of God.

No. 76. The Pope's indulgence cannot take away the smallest daily sin, in so far as regards the guilt incurred and the offence done."

The great blow had been struck. The feeble blows that fell upon the door of Wittenberg Church were succeeded by mighty blows that were soon to cause the very foundations of Rome to tremble, and the vast superstructure to come crumbling down.

In a prelude to the theses Luther had stated that he would be ready on the next day to defend his position against anyone who questioned their truth, but although the whole city was stirred, no one was found willing to accept the Reformer's challenge. We shall now see how the flame thus kindled became a mighty fire, enlightening all Europe.

(To be continued).

THE COST OF OUR INHERITANCE

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.—I. Corinthians ii. 9.

MAN has not conceived what God has prepared for those who love Him, and if he has not conceived the prepared things, how much less can he conceive, or has he conceived, the cost whereby these prepared things were made possible? It was written prophetically of Christ, "All Thy waves and Thy billows have gone over Me" (Psalm xlii. 7). Because of this, He could make the billows go down for the apostles, "and there was a great calm" (Matt. viii. 26). There was indeed oil on the troubled waters. But there was no oil for Himself. "Thy billows" were not stayed for Him. In that boat He never stayed the billows for Himself, but only for the fearful disciples.

At the Cross men wagged their heads saying, "He saved others, Himself He cannot save." That was refined cruelty, religious cruelty. The crown of thorns expressed political cruelty. The stripes expressed civil brutality. Every form of brutality was manifested at the crucifixion, from the high priest down to the lowest demon-possessed soldier! They spit upon Him.

"We have no king but Caesar!" That was their

cry. And God took them at their word. They have had Caesar, and they have had Caesar's rod down the ages.

The things which God hath prepared for them that love Him! Man prepared his worst for God's loved One, and God's loved One prepared His best for the world's worst one. Caiaphas rejected; the dying thief accepted.

See that unknown grave, that excavation for the body of the felon! But the grave of the penitent thief was a more precious place that night than the bed of the high priest. The body of that thief will be raised to the resurrection of life, the other to the resurrection of damnation.

If you cannot conceive the good things prepared for them that love Him, you cannot conceive of the price by which those precious things were purchased. By and by you will see the result; but you will never, never, never know the cost. That is hidden in the heart of the Father and the Son.

Eternity will show the pierced heart, but eternity will never fully reveal the heart of love that gave the pierced heart.

CONTENDING FOR THE FAITH

Salvation and Healing and Baptising Power Manifest—Sin and Sickness Conquered at the Cross

SAVING, HEALING AND BAPTISING POWER MANIFEST

Sparkbrook, Birmingham (Pastor J. R. Knight). Sparkbrook Church has blessing to report. A very happy and blessed "Crusader Week" brought souls into Christ's Kingdom, besides giving joy to the young people who are ever ready to give a testimony in word or song. Since then, Sunday by Sunday men and women in ones, twos and threes, have accepted the Lord. On a recent Sunday three were born again, and two brothers received the Holy Ghost according to Acts ii. 4. One has an impediment in his speech, being unable to speak English clearly, but the Lord in His mighty power enabled him to **pour forth** tongues of praise.

Within the last month four young men who accepted the Lord are proving themselves to be enthusiastic followers of Him. Christ does satisfy youth!

Bodies are being blessed and healed. One sister tells of how after two years of suffering and praying for deliverance, she was instantaneously restored whilst at her work in a factory.

At the weeknight Bible study services Pastor Knight has been giving a series of talks on "The Heart," "The Soul," "I and Me," and "Conscience." These were quite unique, and consequently brought great interest and blessing.

The church is making a special effort to lessen its Building Fund Debt. Box-holders are giving at great sacrifice; the women's Bible Class gives £1 per month, and it is with joy that we say our Building Fund has gone up considerably since Pastor Knight has been ministering here.

The Crusaders receive invitations to minister at various Salvation Army Corps. This they do and very much enjoy fellowship with those who belong to the same fold and the same Shepherd.

GOD'S HEALING TOUCH

Rejoicing Saints

Newbury (Evangelist E. G. Ball). The church at Newbury is rejoicing in much of God's blessing. A sister recently called at the Pastor's house and gave her heart to the Lord as a result of the gospel message the previous evening. The continued support of several newcomers, together with an increase in numbers at all the meetings, has encouraged the hearts of God's people. In the weekly prayer meeting, the revival for which the saints are definitely praying is truly breaking out among God's people, and at the Bible studies they are being led into a fuller light of the truth of the Baptism in the Holy Ghost. Much blessing is upon these studies. The Lord has been pleased to bless the full-orbed mes-

sage in the Congregational Church on Sunday afternoons, where Mr. Ball frequently ministers the Word. The Lord has done great things, and what is more, "the end is not yet." Among testimonies to the touch of the Great Physician, is one by a sister who had suffered a long time with violent head pains. After prayer the pains completely left her and she has been well ever since.

A request for prayer was sent to the gospel meeting some time ago, for a baby who was dangerously ill. From the hour of the meeting he began to recover, and this not due to the doctor's attention, for he was called away the day before and did not return for four days. When he saw the baby he was amazed at the state of recovery. The baby is now completely well.

ELIM ASSEMBLY, NEWTOWNARDS

Opening of New Tabernacle

Ceremony Performed by Irish Superintendent

Saturday, 27th November, was an important day for the members of the Elim Foursquare Gospel Church, Newtownards, for on that evening a new Tabernacle, erected in Court Street, was officially opened by Pastor W. Leslie Taylor, the Irish Superintendent.

The attendance during the proceedings was exceptionally large, many bus loads of friends travelling from Belfast, Bangor, Millisle, etc., and the ceremony, though simple, was most impressive.

The official opening of the building took place in the open air, and the gathering, having joined in the hearty singing of a well-known chorus, Pastor Taylor afterwards led in the singing of the 23rd Psalm. Following that he led in prayer, and all present then bowed their heads and sang very softly, "Thou Wilt Keep Him in Perfect Peace." Prayer was offered by Pastor L. D. T. Kelly, who is at present in charge of the church.

In presenting Pastor Taylor with the key with which to open the door of the new Tabernacle, Mr. Hugh D. Maddock

said it was a great pleasure and privilege and honour to have the opportunity of handing that key over to Pastor Taylor. As Pastor Taylor had said the Lord was the door and the way, and he trusted that that door might be ever open to lead many to salvation.

Pastor Taylor then declared the building open for the proclamation of the full Gospel, proclaiming the Lord Jesus Christ as Saviour of the soul, healer of the body, baptiser in the Holy Ghost and coming Lord and King.

Pastor Taylor's Address

The public were then admitted to the interior of the building, which was soon completely filled, and a most impressive service took place. An uplifting sermon was preached by Pastor W. Leslie Taylor, who said that God had desired Israel to make Him a sanctuary that He might dwell among His redeemed people whom he had delivered from the bondage of Egypt. The desire was fulfilled in the erection of the Tabernacle in the wilderness. Upon its completion "A cloud covered the tent of the congregation and the glory of the Lord filled the Tabernacle" (Exod. xl. 34).

The Tabernacle was in later years replaced by the magnificent temple of Solomon. Its dedication was marked with a visitation of divine glory which filled the House of the Lord. "And the priests could not enter into the House of the Lord because the glory of the Lord had filled the Lord's House" (II. Chron. vii. 2).

The Temple was eventually forsaken as a dwelling place of the Lord. "Howbeit the most High dwelleth not in temples made with hands as saith the prophet" (Acts vii. 48). God had taken up His abode in the person of the prophet of Nazareth as witnessed in the radiance of His glory manifested on the Mount of Transfiguration.

Jesus was now the risen and ascended Lord of Glory. On the day of Pentecost the glory of the Godhead had taken up its abode in that mystical body, the redeemed Church of Christ. The glory of God indwelt every believer, and a full-hearted dedication of our lives to the service of God would result in an increased manifestation of that glory to a sin-stricken world.

At the evening convention service the speakers were Pastors E. F. Cole and W. J. Martin. Their texts were respectively from I. Chron. xxix. 5 and Joshua xiv. 8. Both were fervent appeals for full-hearted consecration to the service of God.

On Sunday night Pastor Walter H. Urch ministered to a well-filled church at



Elim Tabernacle, Newtownards.

the commencement of his evangelistic mission which he is conducting in the new tabernacle. The services are held every week night (except Saturday), at 8, and Sundays at 7.
—"Newtownards Chronicle," Dec. 4th, 1937.

The mission continues to enjoy the blessing of the Lord, under the faithful ministry of Pastor Walter H. Urch.

PRACTICAL FELLOWSHIP Steady Progress

Andover (Evangelist F. Greenslade). A review of the past months' work inspires thankfulness to God. The desire for Holy Ghost revival has been deepened of late in the hearts of the Lord's people. This town with its large numbers of Army and Air Force visitors, needs a heaven-sent revival. Efforts to reach the unsaved include what has been a venture of faith for the local church. The Guildhall was engaged for a special gathering, at which Evangelist G. Ball, of Newbury gave the message. Results were encouraging as over one hundred people listened to the message, many testifying to blessing.



Evangelist
F. Greenslade

The harvest thanksgiving services brought blessing to the saints. Pastor J. C. Cariss ministered at these services. The Portsmouth friends have displayed real interest in the work at Andover. A Male Quartette has visited the church on two occasions, giving helpful ministry in word and gospel song. Some weeks ago a party of members and friends from the local church visited Romsey. Three believers from Andover were baptised by Pastor Brambleby. Pastor Carver cycled over thirty miles, from Swindon, to give a powerful message on "The Church of Christ—Victorious."

Mr. E. V. Newman of Portsmouth also gave the church a visit, and good congregations were edified by his ministry. The weekly Bible studies are a source of spiritual uplift. One soul recently yielded to Christ. For this sign of God's presence and power the saints rejoice.

OPENING OF NEW TABERNACLE Enthusiastic Gathering

Lincoln (Pastor H. O. Bale). The Lord hath done great things for His people in Lincoln. On Wednesday, Dec. 1st, Principal George Jeffreys conducted the opening service of the new Elim church. Although the evening was very wet and cold, about 180 people, including friends from Scunthorpe, enthusiastically joined in this first service and the presence of the Master was wonderfully realised.

The Principal in his address pointed out that it was not the building that mattered, even if it was made of gold and silver, but each individual believer, who is a temple of the living God.

The Third Person of the Trinity was also working in the souls and bodies of men and women, for which all praise is given to God.

A FORWARD MOVE Witnessing for the Lord

Exeter (Pastor A. Jackson). Of recent months there has been a real forward move in all the departments of the work. Special visits by Pastors E. C. W. Boulton and P. N. Corry resulted in edification to the saints, so that special Bible classes were formed and a series of Waiting Meetings arranged. In connection with this, various brethren have been giving their testimony of the baptism into the Holy Spirit on Thursday evenings, and there has been created an earnest desire for a fresh outpouring of God. A baptismal service was held at Ottery St. Mary, when six members of the Exeter Church followed the Lord, a man and wife and two sons being baptised at the same time. The Crusader gatherings are an inspiration. A carefully-thought-out plan was arranged for the winter months, and then private letters sent to all the young members of the church, resulting in increased numbers. The Lord has been gracious in the gifts of healing in the assembly for which His name be praised. The Tabernacle has been redecorated, and now has a very pleasing appearance.

OPENING SERVICES OF NEW HALL

Stockport (Pastor T. Burton Clarke). Just recently this church has moved into more central premises. At the opening services Pastor Hilliard, of Sheffield, ministered the Word with great acceptance and blessing to the saints and friends gathered. God set His seal to those opening services by saving precious souls. Since opening, Pastors Douglas Perrett and Kelsall, with his Crusaders from Macclesfield, have rallied to the assistance of the work at Stockport and given a splendid set-off. The church is occupying a large upper room, and their prayer is that it may bear some semblance to that first upper room so blessed to Pentecostal Christians. We pray, too, that within its walls the weary may find rest in Jesus, and health and healing come to those wounded in the ways of life. The Crusaders are busy singing in the streets again, with the object of providing a little comfort for those whose Christmas without such help would be drab indeed.

GOD'S WONDERFUL PROVISION Possessing the Land

Gamberwell (Pastor C. E. Palmer). There is a jubilant sound of rejoicing in the old Presbyterian church at Gamberwell. Praises ascend to the Lord continually for "He hath done marvellous things." Manifesting His presence in the midst, He has led the saints in their praise and adoration of Him, encouraged their faith, and led them to launch forth

in the glorious knowledge that He is able to provide for all their needs, spiritual, physical and temporal. In the breaking of bread services the presence and power of the Lord have been very precious: pilgrims and strangers in the land it has been a foretaste of that glorious moment when we shall see Him.

The burden of the heavy expenses of the church has been rolled upon the Lord, and He has gloriously undertaken by touching the hearts of His people to give sacrificially. In the all-powerful name of the Lord, His called-out ones are determined to go through and possess the land; knowing of a surety that "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

NINE BELIEVERS BAPTISED Successful Campaign

Delancey, Guernsey (Evangelist J. Scott). This is Evangelist Scott's fourth year in charge of the church, and times of blessing are still being experienced. During the Crusader week the young people earnestly ministered the gospel in song and testimony.

This was followed by a fortnight's revival campaign, conducted by Mr. William George, the converted Welsh singer. The Lord's presence was felt and the spiritual life of the Church was deepened, and best of all, souls were saved. The Lord's presence is also manifested in the breaking of bread services, and hallowed times are experienced around the cross. The junior section of the Church is also active for the Lord, the Cadets recently took the whole Sunday school service, giving a "Lighthouse" demonstration. The Sunday school is gaining fresh scholars, and old and young alike are still being led to victory. At a recent baptismal service, Evangelist Scott immersed nine believers who were willing to follow in the footsteps of their Lord. All glory to His name!



Evangelist
John Scott

ANONYMOUS GIFTS

We thank those who have given anonymously as follows:—

Work in General: Birmingham sister, £1 4s.; Leeds, 7/7-.

Foreign - Missionary Fund: Bradford member, 10/-; Two Hull sisters, 3/-; Bradford sister (designated), 10/-.

Prison Work: Rochester, £2; Two Hull sisters, 3/-; Two Barking sisters, 10/-; Sparkbrook Church, 19/5.

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

A Motto for the New Year

By Pastor H. BURTON-HAYNES

I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians iii. 13, 14.

SIR WALTER SCOTT engraved his favourite motto on the sundial which stood in the centre of his charming garden. The words which never failed to inspire Thomas Carlyle were written in the pages of his first book. As Dr. Johnson drew his watch from his pocket, Boswell saw that on its face it bore a Greek inscription, "The night cometh." The motto I have selected for the new year was written by the finger of God upon the heart of the great Apostle to the Gentiles.

A motto on a sundial! A motto in a book! A motto on a watch! A motto on a heart! Rather than merely framing the text as an adornment for the wall, we would do well if we prayed God the Holy Ghost to inscribe this dynamic scripture upon the fleshy tablet of the heart.

Exceedingly interesting and forceful is the splendid figure which Paul uses to indicate the intensity with which he is determined to pursue the Christian life. The figure used is that of an athlete, stripped of all unnecessary clothing, speeding along a race track. The head bent forward. One hand far in advance of the feet. The eyes eagerly

FIXED ON THE GOAL.

The motto and the figure of the runner should be emblazoned upon the front of our Christian profession as a constant reminder of the spirit we should always display.

Paul felt that there was no standstill to human life and spiritual experience, hence his continual overhauling of himself to remove anything that would in any way impede his progress. Allow me to suggest a few things which retard the Christian's advance. Some give place to uncontrolled temper, interrupting communion with God and marring intercourse with their fellow men. Others succumb to pride; a haughty spirit spoils their usefulness. Not a few allow envy and jealousy to possess them and as a result the work of God is hindered. Many permit the spirit of worldliness to creep into their lives and spiritual desire is stifled. When such sins are not removed by means of confession and cleansing, spiritual stagnation and declension sets in and retrogression is the natural outcome.

The apostle declares that a part of the preparation he makes for future victory is forgetfulness of the things which are behind. The figure he uses is that of a runner earnestly

FACING THE GOAL

not daring to look behind lest he should lose an advantage. Of course Paul does not mean he will forget the things of the past that are comforting to his heart, and tend to establish his faith and make him stronger as a friend and servant of Christ. What he means is that he will not allow anything that may have happened in the past to hover about him like a ghost and

cause his spirit to be less courageous for the work he has in hand to do. We should not allow our failures to hang like millstones about our necks, nor should we allow our successes to bring us to a standstill. Failure and success must alike be forgotten if we are going to make progress in the coming year.

No doubt, Paul being a man of like passions as we are, was often tempted to settle down and take his ease. A continual warfare had to be waged against the spirit of self-complacency and self-satisfaction. F. W. Boreham writes of "a young fellow who thought he would be perfectly happy if he matriculated. He passed that examination, and it seemed quite a paltry affair. He resolved to work for his B.A. If only he were a B.A. In due course he gained his degree; but at the capping ceremony

THE SUPERIOR HONOURS

of the Masters of Arts seemed to shame his poor attainments. He resolved to study for his M.A. If only he were an M.A. Before very long he wrote those letters after his name; and to-day he holds a high position in the educational world." Looking back did this young man regard his repeated dissatisfactions with unhappiness? Not at all! They were the stages by which he attained. Dissatisfaction is good when it spurs the soul on to greater efforts and grander achievements. "I press toward the prize," writes the apostle.

The constraining force that lent such strength and vigour to Paul's life was the overmastering purpose to know the One who had died in his stead on the Cross. The writer of the Acts draws a graphic picture of the proud Pharisee and bitter persecutor of the Church lying prostrate at the feet of the Son of God. The Galilean had conquered His foe by the matchless display of His forgiving grace on the Damascus road. From that moment the dominating passion of Paul's life was to know Christ Jesus the Lord, a knowledge for which he was prepared to suffer the loss of all things. May the holy fire of sacred love ever burn upon the altar of our hearts, firing the will with

A RESOLUTE PURPOSE

to know Him whom to know is life eternal. With such a purpose in our lives we shall overcome the spirit of self-complacency and self-satisfaction.

Conformity to the image of Christ is the goal the apostle puts forth all his exertions to reach. Each successive year found him more like his glorious Master. By the grace of God, Paul endeavoured to be sincere in all he said and did. Transparency of character, or sincerity, is the ideal to which we should aspire if we want men and women to see Christ through us. The late Dr. Stuart Holden wrote of "a little boy who was one day taken to Westminster Abbey by his father, and he was particularly attracted by the stained-glass windows and the beautiful colours that they reflected

on the floor of the Abbey; and his father pointed out to him that figures of the saints were represented in these beautiful windows. Some time after he was asked the question at school as to who was a saint, and he replied, "They are people through whom the light shines." Sincerity might be compared to the stained-glass window—a medium through which He can pour the light of His glory. The various colours in the glass might be likened to the

GRACES OF THE SPIRIT,

each colour or each virtue giving the light a distinctive feature. May the Lord Jesus—the Light of the World—be admired through our surrendered personali-

ties in a greater measure throughout the days of the coming year.

Finally, the apostle saw his crown, the crown of life that fadeth not away, held out to him by the nail-pierced hand of the sacred Redeemer. The crown of divine approval is more satisfying to the heart than the fading wreath of earthly applause. Let us, therefore, "run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God," and may we win the prize of His commendation, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

"Behold, I stand at the door, and knock."—Rev. iii. 20.

The Way of Salvation

Almost Saved—but Lost

By A. MARSHALL

A NEWLY-MARRIED Scottish fisherman left with his father for the North Sea fishing. They had been absent for some time, and the season was about to close. The days passed slowly for the young bride. Her heart was cheered, however, by a letter which she received from her husband, telling her that she might expect to see him by a certain time.

The long-looked-for day arrives, and she stands gazing on the horizon, expecting to see the fishing fleet. The boats are seen in the distance; nearer and nearer they come. She soon recognises the form and face of her husband in one of the boats. He sees her and waves to her, and she responds, but, sad to narrate, at that moment a sudden squall blew up. It caught the sail, and swinging it round with great force, the boom struck him and carried him overboard. He was stunned by the blow, and though everything possible was done to save him, he perished. Many tears were shed for the young fisherman who was lost so near to land, within sight of his waiting wife, and almost within reach of home!

Alas! how many are perishing within sight of the Lord Jesus, their best and dearest Friend. They have sailed over life's tempestuous sea, and have almost reached the haven of safety, but yet have not reached it. How sad to be "almost saved," and after all to be eternally lost! How dreadful the thought of sailors sailing over life's stormy sea, and at the end of the voyage to be wrecked at the harbour's mouth.

The reader "expects" to reach the port of heaven at last. You "intend," when the voyage of life is over, to be received by the Lord Jesus,

and spend eternity in that place where there is no more sea. Have you been "converted"? Are you "washed in the blood of Christ"? If not, you cannot "see the kingdom of God," for the Lord Jesus Christ said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John iii. 3). Now, while the glad tidings of a Saviour's love are sounding in your ears; while the Lord Jesus beseeches you to be reconciled to God; while the Holy Spirit strives with you; while the door of mercy is open, and the day of grace lasts, accept of God's provision for your soul's deliverance, by believing on Him who suffered for sins, the Just for the unjust, that He might bring us to God. "Behold, now is the accepted time; behold, now is the day of salvation" (II. Cor. vi. 2).

Why remain "almost saved" when God has declared that "he, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy"? (Prov. xxix. 1). In less than half an hour you may be "suddenly destroyed" and "cut down" as a "cumberer of the ground." Then your eternal destiny will be hopelessly fixed, your doom absolutely sealed, and you will realise that to remain almost saved is to be altogether lost.

O what will you do on the solemn day,
When earth and sea shall flee away?
When the rending heavens in fire shall roll
And shrivel up like a parchment scroll?
Then which shall it be—the joys of earth,
The world's sad smile and its hollow mirth?
For that is all it can offer thee,
And then—a lost eternity.



Our Commissioners' Corner.—No. 1.

The Spirit versus the Flesh

By Pastor P. N. CORRY

As you look about you in the world, in the history of nations and in all that humanity has produced you cannot help but be struck with the fact that the things which are the product of man's spirit are eternal and international. Go back into history as far as you are able and we find the same to be true.

We know very little of the conquests of Ur or the battles of Bir Sin, yet the art of Ur as discovered by Sir Leonard Woolley is as fresh to-day as when buried in the tomb. The Temples of Egypt are the wonder of every beholder, their art and their majesty remains when all the power they represented lies buried in the sands. The Parthenon of Athens, that glory of Greek architecture, has a world-wide appeal and has been the inspiration of famous buildings from one end of the world to another. It is not necessary to be a Greek, an Egyptian, or an inhabitant of Irak to understand or appreciate these things, they have become the inheritance of all.

Shakespeare may be England's greatest poet, but who can say that he is only England's poet? No, the world is the richer for his work. Handel, Bach, Beethoven may be German, but the whole of mankind is able to enjoy and be blessed by their music. You do not need to be a Dutchman to appreciate the art of Rembrandt, nor an Italian to marvel at the sculpture of Michael Angelo. The singing of Melba or Caruso or Paul Robeson has a world-wide, international appeal, not a national one.

(continued on next page)

ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

O. H. M. S.

Will those Unattached Crusaders serving in H.M. Navy, Army, or Royal Air Force, when changing their address, kindly advise the Chief Crusader Secretary, in order that we may keep in touch with all such members at home and overseas?

Grand Reunion Week-end and Ninth Anniversary Services

of the

London Crusader Choir
(Leader: Pastor DOUGLAS B. GRAY)
in the

CLAPHAM TABERNACLE

Saturday, January 8th at 7 p.m.

Speaker:

Rev. M. DAVIES, B.Sc., F.G.S.
(Chaplain: H.M. Prison)

with the

Brighton and Kensington Temple
Crusader Choirs

Sunday, January 9th at 6.30 p.m.

Speakers:

Dr. N. BEATTIE, M.D., F.R.C.S.
and (Edin.)

Mrs. BEATTIE

Pastor E. C. W. Boulton will lead the
week-end services

Past and present members
also taking part

ROMSEY

CROSSFIELD HALL

JANUARY 19th at 7.30 p.m.

Hants and Dorset Rally

conducted by Pastors

W. G. HATHAWAY, D. B. GRAY
Mr. J. D. CRAIG
and District Crusaders

CHELMSFORD

ELIM TABERNACLE, MILD MAY RD.

JANUARY 19th, at 7.30 p.m.

Essex Crusader Rally

conducted by Pastors

G. KINGSTON and P. N. CORRY

News from the Branches

ISLINGTON

"Let me do it now" was the subject of a recent evening, Crusaders giving instances both serious and humorous, urging the necessity to put such an imperative command into action. We believe that God has definitely blessed in a "stir-up" to service, particularly in tract distribution, and a desire that others shall share the good news of salvation. We have also recently been privileged to receive visits from both the Hendon and Leyton Crusaders, and their witness in word and song has been of much profit and uplift. We praise God for the happy fellowship which exists in the knowledge that we are "All one in Christ Jesus."

Definite prayer is being made that all our young people will be kept steadfast in the Great Crusade, and that continued blessing will be their portion.

CARLTON, NOTTINGHAM

This branch commenced about six months ago, and is steadily progressing, and souls have been won for the Lord.

The Crusader campaign proved a great blessing. Sunday evening's service began with the choir piece entitled "Glorious Youth Crusade," then testimonies in word and song, and the message on "Jonah's Disobedience" was a blessing to all present. Monday, again the Crusaders testified in word and song, also in united singing, the message "Behold the Bridegroom Cometh," and a recitation, "The Midnight Hour," reminded us of the near return of our Lord. Praise God one soul surrendered to Christ.

Tuesday, the saints were encouraged by the message on "The Sower," the promise, "They that sow in tears shall reap in joy," was a great blessing, for indeed, the seed has been sown with tears, in this corner of God's harvest field.

Thursday was "Advert. Night," once again we saw Jesus as the Burden Bearer, bearing away our sins on Calvary's tree, as one by one the Crusaders spiritualised the advert they had chosen. To God be all the glory!

CHRISTCHURCH

The Christchurch Crusaders have been mightily blessed. Recently they took part in a great Young People's Rally at the Mayfield Holiness Church at Winton, and at two meetings in the Town Hall, Christchurch, one service taken by Pastor R. D. Bradley, of Winton, the other by Evangelist L. Green of Wimborne. There was united Crusader singing at these meetings. The Crusaders worked hard to help both meetings.

COVENTRY CITY

The male quartette party of the London Crusader Choir (J. S. and W. Thompson, D. Howard, and W. Snowden) recently visited the Coventry church. Their ministry in word and song was greatly blessed, and six souls accepted Christ during the week-end.

The Spirit versus the Flesh (Continued)

Great generals may make or mar a nation and they become national heroes, but the greater mass of humanity knows them not nor appreciates their bloodthirsty-trade. They add nothing to the soul. The art, the music, the poetry, the spirit of life does not benefit by their skill.

The more you look at life from this angle the more you understand the world-wide appeal of the Word of God. It is spirit and life and no book clothes itself more fittingly into the speech and thought of a nation. Tribes of the Congo forests, and Cambridge dons,

peoples who have just emerged from the smoke of cannibal fires, and those whose culture is as old as civilisation, these all find in the Bible the expression of their spiritual longings, words with which to clothe their praise to God. The spiritual heritage of men knows no racial barrier, no claim of class, no national boundary, it is universal. Is it to be wondered that the Holy Spirit inspired the Apostle to say, "In Him there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, male nor female, but

Christ is all and in all" (Col. iii. 11 and Gal. iii. 28) and that he who sows to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 8).

It is the divine repetition of the law of spiritual values as old as the hills and as universal as the air. Let us follow it, and in these days, when national spirit blinds men's eyes with the mists of hate and blood, keep true to the spiritual laws of God and to the world-wide inheritance of mankind.

The Peril of a Literary Bible

By STANLEY JAMES ROBINSON

IT was Reuben A. Torrey who said, "Satan kept men for years from any interest in Bible study, but now that there is a great and growing interest in it, he-keeps them from *real* Bible study."

When Satan found that man was eager to "search the Scriptures" he deceived him into studying about the Bible, rather than studying the Bible. He realised that as long as man was troubled about many things there was little danger of his sitting at Jesus' feet and hearing His Word. To-day man's conscience is eased, his curiosity is satisfied, and his desire to read the Bible without being pricked by a poignant sense of his sinfulness is artfully accomplished by treating the Bible purely as a literary production.

Many of our modern methods of Bible study pay inordinate attention to its form and styles, its diction and phraseology, its cadences, its colourful language. Such Bible study is plainly slanted, and in the majority of instances is it slanted to satisfy. Satan in his subtle way endorses the literary study of the Bible, as such, for he finds how nicely the great truths of Scripture, the single purpose of salvation can be masked, tempered down, and made void by reducing the Bible to mere literature. It is high time that the Bible be regarded as the Book and not a book. If it is to be read as one literary genius recommended, "if only for its grand literature," then it has failed in its mission. If it is to be studied chiefly as a textbook "for training in forcefulness, incisiveness, persuasiveness, colourfulness, and style in reporting," then its influence will never reach the heart of man.

It is expedient to inform the exponents of a literary Bible that it is literary in form only, not in purpose. If all man needed was a literary masterpiece, not one jot or one tittle from Genesis to Revelation would ever have been recorded. If God had considered any other medium than that of the written Word more effective to convey His message to man, He would never have resorted to that channel. The Ten Commandments were not engraved by God's finger on tablets of stone for literature's sake. Esther did not fight for her people's lives so that we might enjoy a stirring "five-act drama." David did not pour out his heart in the Psalms so that we might gush over his sublime poetry.

Neither did Christ tell His parables so that we might have some specimen short stories. Nor did Paul choose the epistolary style of writing for any literary reasons.

After all, there is little merit in acknowledging the literary supremacy of the Bible. As a product of divine inspiration it is only reasonable to expect that it would be superior. Its literary value has never been questioned. Even the great agnostic-scientist, Thomas Huxley, admitted that it "abounds in exquisite beauties of pure literary form." Renan, who failed to study the Bible with his heart as well as his head and consequently lost his faith, said of the Gospel of Luke that it was the most beautiful book in the world. But this admission never answered him the question of the keeper of the prison, "What must I do to be saved?"

It is most gratifying to know that the Bible is not only divine, but it is beautifully divine. It is but natural that we should admire the superb way in which God has transmitted His thoughts to man. However, it must be remembered that sinners are not saved, nor saints nourished on styles and structures, but on the "sincere milk of the Word."

IS CHRISTIANITY BANKRUPT?

(Continued from page 9)

bulk according to our wishes—to-morrow's needs will be met to-morrow and not to-day, for grace is not promised in advance but in accordance to our need.

When George Muller began his orphanage work he was so poor, and no earthly resources to draw from, that he had to depend entirely upon God for his necessities. But did God fail him? In other words, *Is Christianity bankrupt?* Let the twenty-seven hundred windows of the five orphanage buildings in Bristol as well as his exemplary life of holiness and contentment be God's convincing reply, which has been affirmed and reaffirmed in the experiences of millions of saints throughout all the ages.

Therefore, at the outset of the year 1938, let every Christian be assured that God's infinite resources are still the same, and in every circumstance of life be refreshed by the truth of this golden motto: "And my God shall fulfil every need of yours according to His riches in glory in Christ Jesus."

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 8d. 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 "Beard 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.**

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. C489

* **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. C489

London.—Lady recommends comfortable, quiet, south rooms, close to Kensington Temple; special attention for diets, elderly or semi-invalids. 139, Holland Park Avenue, W.11. Park 7898. C488

MARRIAGES

McCurdy & Knox.—On December 1st, at the Elim Hall, Ballymoney, by Evangelist J. A. Montgomery; James McCurdy to Mary Knox.

Newman & King.—On December 11th, at Church of the Happy Welcome, Sydenham, by the Rev. D. Evans; Pastor John W. Newman to Gladys Lillian Mary King. C490

WITH CHRIST

Beardshaw.—On December 15th, Mr. Albert Beardshaw, aged 62, passed peacefully away. Member of Elim Church, Sheffield. Funeral conducted by Pastor W. J. Hilliard.

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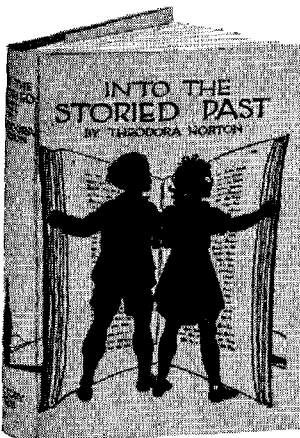
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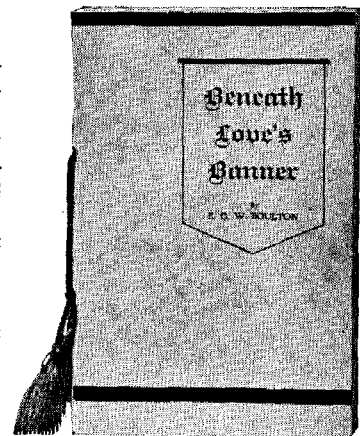
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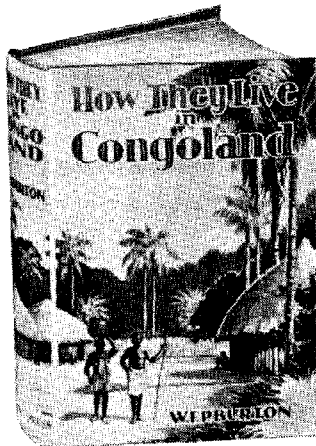


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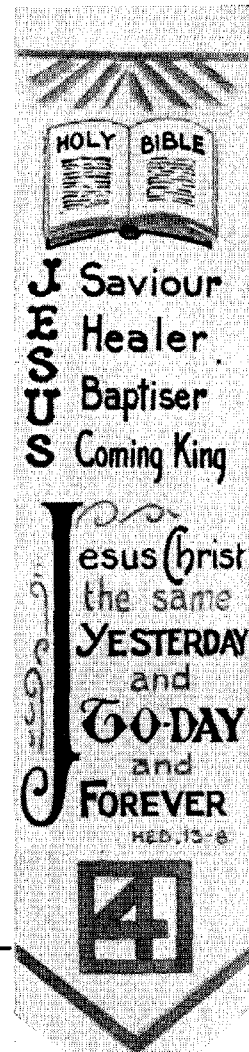
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