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Alvin Karpis

Foursquare Revivalist



41

Vol. XIX. No. 41.

OCTOBER 14th, 1938

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

THE SUPER-KINGDOM (see page 648)

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

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Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
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R. Mercer, and J. Smith

General Headquarters:

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

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4 Coming Events 4

ABERDARE. October 9—20. Elim Foursquare Gospel Church, Cannon Street. Evangelistic Campaign by Pastor H. W. Fielding.

BELFAST (Ballysillan). October 10 to 16. Elim Tabernacle, Crumlin Road. Evangelistic campaign conducted by Pastor David Vanstone. Sunday, 7 p.m. Week-nights, 8 p.m.

BELFAST (Ballysillan). November 19, 20. Elim Tabernacle, Crumlin Road. Annual Convention. Saturday, 3.30 and 7 p.m. Sunday, 11.30 a.m., 3.30 and 7 p.m. Special speakers.

CROYDON. October 9. Elim Tabernacle, Stanley Road. London Crusader Choir, 6.30 p.m.

DOWLAIS. November 5—17. Elim Tabernacle, Ivor Street. Evangelistic campaign by Pastor H. W. Fielding.

DRIFFIELD. Now proceeding in the Mechanics' Institute, Exchange Street, Gospel Campaign by Evangelists R. B. Chapman and G. K. Matthews. Sundays and Weeknights (except Mondays) at 7.30.

ELIM WOODLANDS will be open to visitors on the last Saturday of each month throughout the coming months. Meetings will be arranged with special speakers to follow the tea at 4.30 p.m. Admission 1/-.

GUERNSEY (Vazon). October 9—23. Elim Hall, Vazon. Evangelistic Campaign by Pastor L. Morris. Sundays, 10 a.m. and 6 p.m. Week-nights, 7.45 (except Saturdays).

HORNSEY. October 11, 18, 25 and November 1. Elim Tabernacle, Duncombe Road, off Hornsey Rise. Special series of Bible studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

ISLINGTON. October 13, 20, 27, and November 3. Elim Tabernacle, Fowler Road, off Halton Road. Special Series of Bible studies on the Work of the Holy Spirit by Pastor E. C. W. Boulton.

KNOTTINGLEY. October 22—27. Convention, Elim Tabernacle, Cow Lane. Speakers: Pastors H. W. Greenway, T. E. Francis, J. Woodhead, S. E. Homer and E. Dainton. Convener: Pastor J. Naylor.

LISBURN. October 15—16. Annual Convention. Saturday, 3.30 and 7 p.m. in the Assembly Rooms. Sunday, 11.30 a.m., 3 and 6.30 p.m. in the Elim Tabernacle, Wallace Avenue. Speakers: Pastors W. Martin, T. H. Stevenson, J. J. Norris, L. T. D. Kelly, and G. W. Gilpin. Convener: Pastor J. F. Hardman.

LLANELLY. October 23—November 3. Elim Tabernacle, Island Place. Evangelistic Campaign by Pastor H. W. Fielding.

MERTHYR. Commencing November 20. Revival and Healing Campaign in the Jerusalem Church, Court Street, conducted by Pastor H. W. Fielding.

PETERBOROUGH. Now proceeding in the P.S.A. Hall, Lincoln Road, Revival and Healing Campaign by Pastor G. I. Francis. Weeknights at 7.30 (except Saturdays). Divine Healing services on Mondays and Wednesdays at 3 and 7.30 p.m.

PONTARDULAIS. October 9. Beulah Hall, Alltiago Fields. Special speaker, Pastor W. G. Hathaway.

RUGELEY. Now proceeding. Revival Campaign in the Forester's Hall, conducted by Pastor and Mrs. E. J. Thompson. Sundays, 8 p.m. Week-nights, 7.30 (except Fridays).

SMETHWICK. October 22—27. Convention services in the Elim Tabernacle, Oldbury Road. Speakers: Pastors E. C. W. Boulton, S. Gorman, J. T. Bradley, D. T. Rudkin, and H. Palliser. Convener: Pastor W. Kelly.

ST. LEONARDS. October 23. Palais de Dance, Silverhill. London Crusader Choir, 7 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

WIMBLEDON. October 16. Elim Tabernacle, Southey Road. London Crusader Choir, 6.30 p.m.

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GREAT CRUSADER RALLY

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. 41

OCTOBER 14th, 1938

Fridays, Twopence

Power from on High

By Dr. H. A. IRONSIDE

Ye shall receive power after that the Holy Ghost has come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth.—Acts i. 8.

FOR long centuries the Jewish nation had waited for the promised advent of King-Messiah. And now He had actually appeared among them, proclaiming the promised kingdom as at hand. By works of power He had authenticated His Messiahship, but He had been delivered to the Gentiles and with wicked hands crucified and slain. Then to the joy of His disciples He had rent the bars of death asunder and come forth from the tomb in triumph.

For many days He had gone in and out among them, assuring their hearts as to the ultimate triumph of His purpose and giving many infallible proofs of His glorious resurrection. Surely, they must have thought the hour was about to strike when His great Davidic kingdom would be set up, Jerusalem would become the capital of the redeemed world and all the earth would be filled with the knowledge of the Lord, and righteousness cover the earth as the waters cover the great deep.

It was this the disciples had in mind when they asked the question, "Lord, wilt Thou at this time restore the kingdom to Israel?" His reply was most striking. He did not rebuke them for expecting the restoration of the kingdom, but He did intimate that God had other plans for the present that had not previously been revealed. The kingdom must indeed be set up in power and glory in due time, but first the Son of Man was to go into a far country to receive for Himself a kingdom. Meantime, He has a special mission for all who know His saving grace. He therefore replied, "It is not for you to know the times and the seasons, which the Father has set within His own authority. But ye shall receive power when the Holy Spirit is come upon you: and ye shall be My witnesses, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth" (Acts i. 7, 8, A.R.V.).

What, then, was this special work committed to His own while they waited the appointed hour for the estab-

lishment of the kingdom in power and glory? It was to bear witness to the saving grace of the rejected Messiah and to carry throughout the world the message of His grace. He wanted them to go into every land as witness-bearers, carrying to lost men everywhere the dynamic gospel message which they were to proclaim in His name. They would have insuperable difficulties to face if left to their own wisdom and might, but they were not to be so left. It was not for them to labour in their own strength or according to their own wisdom. The power of the Holy Spirit coming upon them would qualify them for this great service and make their message effective in the conviction of sinners and the salvation of the repentant.

The Book of Acts is the story of the initial fulfilment of the Saviour's promise. Beginning with a mighty work in Jerusalem, the testimony spread throughout all Judæa, was carried to the Samaritans and then to Gentiles everywhere, even to the uttermost parts of the earth. And wherever the message was preached, the authority of the Holy Spirit accompanied it, and men were unable to resist the wisdom and power of the apostolic band. Think of the marvellous fact that when those twelve men started out with the message of the new dispensation, the entire world, with the exception of a very small group, lay in the lap of the wicked one, given over to gross idolatry and ungodliness, but in the space of some three centuries the idolatry of the Roman world was practically overturned and the message of the Cross was blessed to uncounted thousands who rejoiced in the salvation thus provided.

What is this power of which Jesus spoke, and in what sense do His disciples receive it? It is not some strange, subtle force lodged in each individual believer, as though he were a human storage battery. It is the mighty working of the Holy Spirit of God Himself, sent down from heaven by the Father and

the Son, now manifest in and through men and women who are in touch with the living God, and this is only true of those who, having been cleansed from their sins by the precious blood of Christ, surrender themselves unreservedly to the domination of the Holy Spirit along the lines laid down in the Word of God.

That many Christians are utterly powerless when it comes to witnessing for Christ is very evident. Others are misled by false conceptions which lead them to mistake mere human effort for divine energy. There is certainly a great deal that passes for spiritual power in many circles that is simply a wrought-up natural emotionalism of a soulish rather than spiritual character. The Holy Spirit, a divine person, as truly as the Father and the Son are divine persons, works along clearly defined lines, and those lines are plainly laid down in the Holy Scriptures. He who would be filled with the Spirit and thus empowered for testimony must feed upon the Word of God and allow that Word to

dominate his heart and life. A Word-controlled Christian is a Spirit-filled Christian. The moment one ceases to walk in accordance with the revealed will of God as thus made known in His Book, it is as though a switch were thrown and the mighty electric currents cut off. When one judges himself in accordance with that Word, confessing every failure and turning from everything contrary to the will of God, so far as He has made known, then, so to say, the switch is thrown on again and the Spirit's power works through the obedient servant.

There is no other way of power in testimony save as we walk in the truth, for the Holy Spirit is the Spirit of Truth, and Jesus prayed, "Sanctify them through Thy truth, Thy Word is truth." To grieve the Spirit by carnality or self-will, is to find oneself powerless in the hour of stress and testing. It is the man who walks in the power of an ungrieved Spirit who will experience His wonder-working energy, both for holy living and for testimony to a lost world.

The Invisible Christ

It is worth while for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you.—John xvi. 7.

FOR those who had left all to follow Him and who had none to go to but Himself (John vi. 68)—for those whose hopes were all centred in Him—these must have been difficult words. Yet our Lord says: "I tell you the truth; it is expedient that I should go."

We may not be able to fathom all the deep counsels of God in this plan, but the divine order was that the Son of man should complete His work on earth by dying as the Lamb of God, then rise from the dead, ascend to heaven to become the High Priest of His people, then send forth the Holy Spirit to give wings to His gospel and to abide in believers of all times and places. Humanity must ascend to heaven before the Spirit could descend to humanity on earth.

What if Christ had not died and ascended? God might have endowed Him with continuous human life and let Him remain on earth as the personal Teacher and Guide of the Church. Would it not have been better to have kept Him here to speak His wonderful words and work His wonderful miracles among the various races of mankind? How wonderful would it be to be able to appeal to Him as Head of the Church at Jerusalem to settle some religious dispute!

We foolishly reason that had He remained as the visible Leader, the Church would have been more united and successful. Yet He who was "the wisdom of God" declared: "It is expedient that I should go."

In human form, His labours would have been limited. Though He might speak all tongues and have affinity with all races, He could still be in but one place at a time. But few people could have His direct labours in their midst. There would always be discontent in various quarters because He was not where it was considered He was most needed. Considering the immense population, how many of one generation would ever enjoy His personal and visible presence? In our day He might broadcast by radio His wonderful

messages, but even this could not satisfy the deepest needs of human hearts.

Our Lord knew that, by His going to the throne of Majesty on high, He could, as the Mediator between God and man, manifest His power in the lives of men everywhere through His Representative, the Holy Spirit, making His spiritual presence and power available to all, and leading all into the truth who should yield to Him. At the same time, His teachings have been left to us in the inspired Word.

Not until the Saviour died and passed out of their sight did the disciples fully realise that He was something more than man.

It was the impulse of the resurrection and the gift of the Spirit which brought the marvellous progress of the gospel. The triumphant career of the Church did not begin until Jesus ascended to the glory. Then it was that it dawned upon the disciples that His kingdom was a heavenly and spiritual one, designed for all mankind.

Had He remained in visible presence, men would have continued to clamour for Jesus to push Him to a temporal throne. Human nature is prone to want visible and material results. The Church, through Him, would ever have been seeking temporal power. A visible reign He shall have in due time, but then His blood-washed Church shall appear with Him, a glorious Queen, to "reign with Him."

"Jesus knew," says Dr. Merriam, "that the unseen and spiritual is the real life, and He went away to compel His disciples to fix their eyes on Him in the unseen world, and to find their inspiration for the toils and trials of life, and for their hopes and victories and eternal future, in a Leader, who, though invisible, yet is universal, immortal, eternally triumphant."

While He has not for 1,900 years been within the range of mortal sight, we know that Jesus has been consciously and powerfully present for the comfort and

inspiration of believers. In spite of some disagreements between those who accept Him as Saviour and Lord, so clearly has His spiritual power been manifested to those who truly love Him, that millions have

been able to testify in the words of Peter: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I. Pet. i. 8).

The Gifts of the Spirit

X. THE GIFT OF SPEAKING IN TONGUES

By Pastor C. J. E. KINGSTON

BEFORE finishing our study of the eighth Gift it will prove helpful and, I trust, interesting to examine some of the objections and criticisms which are sometimes, to-day, proposed against it. The reader is asked to approach this subject with an open mind, and, as far as possible, an unprejudiced viewpoint. John Bunyan, in his *Holy War*, pictures the unregenerate heart of man as the rebellious City of Mansoul; to guard Eargate, and to prevent any message from Immanuel finding entrance, Diabolus, the Usurper, is said to have placed Mr. Prejudice and sixty deaf men in charge of it. Evidently, the Gate is secure! Mr. Prejudice will not hear, and the sixty deaf men cannot hear, anything that Emmanuel may say! Let us not be guilty of emulating such an example!

One of the questions most frequently asked, in itself implying a criticism, is, "What is the use of speaking in tongues?" This question has been answered already very fully and it is therefore unnecessary to devote further space to it. Suffice it that Christ instituted this Gift, saying, "These signs shall follow them that believe; . . . they shall speak with new tongues" (Mark xvi. 17); and the Holy Ghost confirmed it, for "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 4).

With two Divine Witnesses, what presumption it would be to suggest that this Gift serves no useful purpose in the Church!

Another objection, sometimes proposed, is that the Gift of Tongues was *only necessary* on

THE DAY OF PENTECOST

because God was then inaugurating a new dispensation; that in launching the newly-formed Church God gave this sign to draw attention to it; and that the Gift of Tongues at Pentecost corresponded to the "thunders and lightnings, the thick cloud upon the mount, and the voice of the trumpet exceeding loud" (Exod. xix. 16), which were the Divine signs of the parallel inauguration of the Dispensation of Law.

The answer to this objection is that the Gift of Tongues was not limited to the inaugural moment but was found constantly in the early Church. The believers at Cæsarea spoke in tongues (Acts x. 46); and so also did they at Ephesus (Acts xix. 6); while the Corinthian believers abundantly manifested this Gift nearly thirty years after the initial outpouring at Pentecost. Alford places the writing of the first Corinthian epistle before Whitsun, A.D. 57, and probably about Easter of that year; Smith's Bible Dictionary agrees with this date. Therefore, twenty-eight years had passed since the inauguration of the Church and yet this Gift was still being bestowed. Sufficient answer, surely, to this objection, but further

proof of its continuance through the Church age will be given later in this article.

It is clear, however, that the other miraculous events which accompanied the initial outpouring of the Holy Spirit on the Day of Pentecost were in the nature of inaugural signs. The "sound from heaven as of a rushing mighty wind" and the "cloven tongues like as of fire" which sat upon each of them were not, as far as we can see from the record, repeated on

ANY OTHER OCCASION.

There are thus two impermanent signs, and one permanent one, found at Pentecost; the permanent sign being the Gift of Tongues.

Then there are other people, who so misunderstand this Gift that they suppose it was *only given to preach to the foreigners* present in Jerusalem on the Day of Pentecost. It can easily be seen that this was not the reason when it is remembered that Peter, in his Pentecostal sermon, preached in the common tongue, known to all. The multitude was composed of "Jews, devout men, out of every nation under heaven" (Acts ii. 5); of course, they understood the language of their adopted country whatever it might be, as well as the Aramaic tongue of Palestine in which, without doubt, Peter addressed them.

Should any further proof of the fallacy of this objection be needed, one has only to recall the fact that there were no foreigners present in the house of Cornelius, or at Ephesus, or at Corinth, to need a foreign language; yet they spake in tongues in all these places.

Further, the Scripture saith, "He that speaketh in an unknown tongue speaketh *not unto men, but unto God*" (I. Cor. xiv. 2). Proof positive that the Gift was never given, in the Divine intention, to preach to foreigners. Finally, the command, "let him that speaketh in an unknown tongue *pray that he may interpret.*" (I. Cor. xiv. 13), distinctly proves that the Gift of Tongues was not a knowledge of foreign languages, as is often supposed.

Another objection, sometimes heard, is that this Gift of speaking in tongues is

THE LEAST OF THE GIFTS

and is therefore of little value. In answering this, one would register an objection to that mode of reasoning which supposes that, because it is nearly the last on the list, it is therefore the least. Indeed, Scripture frequently mentions the most important last. "Now abideth," writes the apostle, "faith, hope, charity, these three; but the greatest of these is charity" (I. Cor. xiii. 13). Last, but not least, evidently! Therefore, there is not the slightest ground for supposing that this Gift of Tongues is the least of the Gifts. Indeed, Paul devotes much more time and

space to instruction, as to its use and regulation, than he does to any other of the Gifts.

But even granting it to be the least of the Gifts of the Holy Spirit, still it remains a gift, and as such should not be despised. Supposing a wealthy friend presented, on one's birthday, a cheque for a thousand pounds; on the next anniversary a parcel containing a half-crown book was the sole reminder of his esteem; would one refuse the comparatively insignificant because it was the least of one's friend's gifts? Assuredly, not! One would not offend an earthly friend so; how much less the heavenly Friend!

Still another objection is, apparently, based upon a scripture. The Gift of Tongues *has ceased*, say these objectors, quoting from I. Corinthians xiii. 8. The passage reads: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it

SHALL VANISH AWAY."

In answer to this objection, one would insist that it is unfair exegesis to rend the words, regarding the cessation of the Gift of Tongues, from their context. Prophecies, Tongues, and Knowledge, are all to come to an end; but they come to their appointed end together. Would the objector be willing to admit that prophecies have now failed and that knowledge has vanished away? Certainly not! In using the Greek word *katarges*, translated "fail," when speaking of prophecies, the inspired writer chose a word which means to render inactive, or useless, to cause to cease, or to put an end to them. Since "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18), it is clearly evident that the failing of, or the putting an end to, prophecies cannot be until all be fulfilled; that is, not until the last prophecy has had its complete vindication and Christ "shall have delivered up the kingdom to God, even the Father" and "the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." This, says the Scripture, is "the end." (I. Cor. xv. 24-28).

Likewise, in saying that knowledge shall vanish away, the apostle uses the same Greek word, *katargeo*, again. Obviously, the time when earthly knowledge shall come to an end will not be until, in the full blaze of the heavenly revelation, we have no further need for it.

That the time for the cessation of prophecies, tongues, and knowledge will not be until the end is proved in the next few verses of the context. "For," continues the apostle, "we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Evidently,

"THAT WHICH IS PERFECT"

can only refer to the perfection of the heavenly state, because Paul continues, "for now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I. Cor. xiii. 9, 10, 12). No other interpretation of this passage fits in with the context. It has even been suggested, by some who have more respect for their own prejudices than they have for rightly dividing the

Word of Truth, that Paul meant the completed New Testament Scriptures when he referred to "that which is perfect"; and that, therefore, now the New Testament canon is closed there is no more need for speaking in tongues!

But the context proves that the time when "that which is perfect" is come will also be the time when we shall see face to face and know even as we are known. Evidently, these words can only refer to the heavenly state, where we shall see our Saviour face to face, and where the dark things of this earthly state will be made plain. That being so, it is certain the need and use for prophecies, tongues, and knowledge, will not finally pass away until we enter that Life of larger vision and greater understanding.

Closely allied to this objection is another, which is usually framed in the words, "But speaking in tongues was *only for the apostolic age!*" The answer to this is that nowhere, in Scripture, does God say He has withdrawn this Gift or, for that matter, any of the other Gifts of the Holy Spirit. Instead, He insists that the "gifts and calling of God are without repentance" (Rom. xi. 29). "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, *diversities of tongues*" (I. Cor. xii. 28).

Seeing God hath set these

GIFTS IN THE CHURCH,

before we dare say they have been withdrawn, we must have notice in Scripture of their withdrawal. The onus of proof lies with the objector. Let him produce one scripture to prove that God has pulled down that which He said He has set up in the Church; not until then dare we affirm that speaking in tongues was only for the apostolic age.

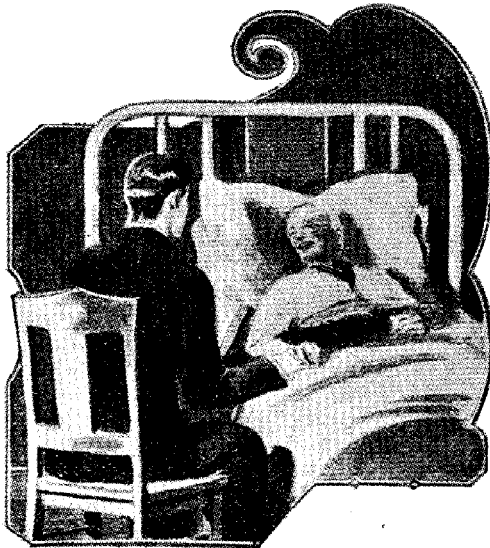
Besides this, the weight of evidence is entirely to the contrary. This supernatural Gift, instead of being confined to the apostolic days, has constantly appeared and reappeared in the ages since then. It will help to a fuller understanding of this if we examine the evidence for it, rather than remain content with the simple statement of the fact. This we will do in the next article.

BIBLE STUDY

1. *Study it through.* Never begin a day without mastering a verse.
2. *Pray it in.* Never leave your Bible until the passage you have studied is a part of your very being.
3. *Put it down.* The thought God gives you, put in the margin of your Bible or your notebook.
4. *Work it out.* Live the truth you get through all the hours of the day.
5. *Pass it on.* Seek to tell somebody what you have learned.—J.W.C.

The Way of Salvation.**The Dying Infidel**

THE doctor had spoken plainly, for his patient had wished to know the whole truth. This patient was an infidel, a bold one he imagined, but to be told that in three months' time he would be forced out of this life, had shaken him to the very depths, and filled him with a tremendous sense of impending peril. When I visited the bedside of this dying infidel he said to me in a thrill of earnestness that I



"Before I reached the end of it, he put his hand on mine and said, 'Stop.'"

shall not soon forget, "I have been looking death in the face for two months and I am not ready."

Yes, the bravery, and the infidelity had taken their flight from that sick chamber; but was this the "white feather" of cowardice in the presence of a great foe, or was it "repentance not to be repented of"? This was the question in my heart as I interrogated as to how this change had come about.

It was evident that God had been speaking to him, however, and that this was real soul trouble, and with a great gladness in my heart I told him of Jesus, God's way of salvation. I told him the story as I would have told it to a child, and he who had boasted in the breadth and strength of his mind listened to that story as a child would have listened.

Before I reached the end of it he put his hand on mine and said, "Stop." Then, while down his cheeks tears flowed fast, he said, "Lord Jesus, I trust in Thee, I trust Thee about all the past, and about all the future, and with the present." Then turning to me he said, "You told me that He would not cast me out if I came to Him, did you not?"

"Yes," I replied, "I told you what He said, 'Him that cometh to Me I will in no wise cast out.'" "I have come to Him and He has received me. Will you pray?"

I did so and left him, and saw him again and heard of him often. His witness to the saving power of the Lord Jesus was very sweet and clear. A few days before the end he said to his doctor, "You have done your best for me, and I thank you. I am not afraid to go, and if you will hand me that New Testament I will show you the words that showed me the way." And there he went over the life-giving words, first showing the futility of all human works (Eph. ii. 8), the sinfulness of all (Rom. iii. 23), the love of God for sinners, and the death of Jesus for the ungodly (Rom. iii. 24-26), because Jesus has suffered and died in their stead (Isaiah liii. 6). This was his last testimony, he sank into unconsciousness when it was finished, and did not wake up on earth. But the grace of God had triumphed, the chains were broken and the darkness dispelled, and another witness to the long-suffering and saving mercy of God passed away to be with Christ.

Prayer that Prevails

Seek entirely to depend on God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask, "Is this agreeable to the mind of God?" "Is it for His glory?" If it is not for His glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in His name, and continue it to the end. Undertake it in prayer and faith, and never give up! Pray, pray, pray! Do not regard iniquity in

your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on God. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray, pray, pray! And, above all, rely only on the merits of our ever-adorable Lord and Saviour, that, according to His infinite merits, and not your own, the prayers you offer and the work you do will be accepted.—George Muller.

The SHADOWS

By W. E. EDMONDS

"My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning" (Psa. cxxx. 6).

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matt. xxviii. 1).

versus

The SUNRISE

IN this first text, the picture is that of a lone watcher in the night, of a sentinel pacing his watch upon the walls of a beleaguered city, of a mariner steering his shattered bark by dead reckoning through a murky storm, of a weary sufferer tossing on a restless bed and crying ever and anon, "Would God it were morning." For what was the Psalmist waiting? He tells us: "My soul waiteth for the Lord," that is, the promised Messiah, the unveiling of God. And he waited not without hope, for so ran the promise: "The Lord . . . cometh to judge the earth" (Psalm xcvi. 9). But why this long, long tarrying? Why the cry that is heard even to-day: "Watchman, what of the night?" (Isaiah xxi. 11). Faint not; in the fulness of time, the Sun of righteousness shall arise with healing in His wings. And then shall "the day break, and the shadows flee away"—these chilling overhanging shadows of sin and death and loneliness that gather about us.

What are the shadows that have oppressed the world?

There is the shadow of sin. Christ stood in that shadow. He bore our sins in His own body on the Tree. The Psalmist cried: "Have mercy upon me, O God, . . . my sin is ever before me." Is there any escape from the record of a mislived past? To the Old Testament prophet came the comfort: Be of good courage; there cometh One who shall be wounded for thy transgressions and bruised for thine iniquities, and by His stripes thou shalt be healed. "O Lord, . . . I hope in Thy Word."

There is the shadow of death. Our Lord stood in that shadow also. He tasted death for every man. He died that we might live; but we are to live not unto ourselves, but unto Him who loved us and gave Himself for us. The patriarch inquired: "If a man die, shall he live again?" (Job xiv. 14). Christ has answered that question. Let us not be dismayed, but wait patiently for Him who "hath brought life and immortality to light." "O Lord, . . . I hope in Thy Word."

There is the shadow of loneliness. The Son of God knew this experience in infinite measure when, being "made sin for us," He cried: "My God, My God, why hast Thou forsaken Me?" (Mark xv. 34).

There is the shadow of unbelief. This is the eclipse that blots out the light of the resurrection. The whole world stands in that shadow. It is still true that Christ can do no mighty works because of unbelief. This is the world's greatest sin. Christ came to dispel the darkness. But Christ "came unto His own, and His own received Him not" (John i. 11). The darkest night the world ever saw was the time when the Lord of life lay wrapped in a shroud with a napkin about His head, in a new-made grave in Joseph's garden. Christ, the Lord of glory, the incarnate Son of God, He who

made the worlds, the Messiah, the Son of God, had been crucified.

We turn from the darkness to the sunrise. In Matthew xxviii, 1, we find the weeping women on their way to Joseph's garden with spices to anoint the dead—"as it began to dawn." The four evangelists all insist upon the hour. Mark says it was "very early"; Luke, "at early dawn" (R.V.); John "when it was yet dark." The women were questioning among themselves as to who would roll away the stone. On reaching the sepulchre, they found the stone rolled away and the tomb empty. Back to the city they ran with those mighty words spoken to them at the tomb: "He is risen."

Oh, glorious sun! There is no more shadow of sin. Because Christ has risen, we are not in our sins. To the believer, sin has no more dominion. Sinners we are, but sinners saved by grace. "There is therefore now no condemnation to them which are in Christ Jesus." "He ever liveth." "If ye then be risen with Christ, . . . set your affection on things above."

To the Christian, there is no more shadow of death. Life and immortality are brought to light. Our everlasting hope is in Christ's eternal word: "Because I live, ye shall live also." On a shelf in the Roman catacombs where bodies of Christians had been laid away, this inscription appears: "There is light in this darkness; there is music in these tombs."

Where believers are concerned, there is no more shadow of loneliness. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." "I would not have you to be ignorant, brethren, concerning them which are asleep, . . . For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." It is the "with Him" that brings us out from the shadow of loneliness into the glorious sunlight of the sons of God.

And what happens to the shadow of unbelief? In the full blaze of this noontide splendour, we must remind ourselves that the only shadow that can linger is our own shadow, when we turn our backs upon the sun—the Sun of Righteousness. "If therefore thine eye be single, thy whole body shall be full of light. . . . If . . . the light that is in thee be darkness, how great is that darkness!" For every soul it must be midday or midnight. Take your choice. Sunshine or shadow, you must decide.

*A Christless Cross no refuge were for me,
A Crossless Christ my Saviour might not be,
But, O Christ crucified, I cling to Thee.*



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

Sunday, October 16th. II. Kings xxiv. 1-16.

"He did that which was evil—" "He was carried away to Babylon." (verses 9 and 15).

"Whatsoever a man soweth that also shall he reap." Born to position and power, he sinned against the light and in the sight of the Lord. He bartered his glorious freedom for the pleasures of sin and in so doing lost it. He found himself at last a miserable captive in the hands of the enemy, with bitter memories of the past and those he had dragged down with him for company. A sad plight indeed, but God was blameless. Let us take heed, and ever remember God's eye is upon us. Our temptations may be strong and many, but there is grace sufficient for every emergency, and the eternal arms are ever ready to save those whose hearts are toward Him. Thus only can we be kept in God-given liberty.

PRAYER TOPIC:

Thanksgiving for God's wonderful response to the prayers of His people for the supply of the needs of this work.

Monday, October 17th. II. Kings xxiv. 17-20; xxv. 1-12.

"But the captain of the guard left the poor" (xxv. 12).

Poverty is no crime and has its compensations. Because these were poor their lives were saved. Not only were they saved, but they were given an honourable and important office to perform. Instead of seeing their beloved land fall into decay, they had the joy of tending it and maintaining its fair and pleasant prospect. The office was one of beauty and utility. Some of the lowliest services are the most important. It would be a sad and serious thing if we had no vinedressers and husbandmen. So if we are poor and our work is lowly, let us do it with glad and thankful hearts, knowing that we are labouring for Him who will give the increase.

PRAYER TOPIC:

For all campaigns and special meetings now being held in our Elim Churches.

Tuesday, October 18th. Heb. i. 1-14.

"He . . . sat down on the right hand of the Majesty on high" (verse 3).

His work of atonement was complete. From the wondrous Cross of Calvary there sounded out the clarion cry from the One who, though He knew what it meant, went all the way. The way of shame, of the curse, the way of blood. The God-designed way. The only possible way for the security of the salvation of man. When He had trod every

step of that wondrous way He cried: "It is finished," and hallelujah, it was. He was satisfied, God was satisfied, and I am satisfied. The satisfied Servant of Jehovah took the highest place that heaven affords, and there was given unto Him a name above every name. Oh, come let us adore this Wondrous Victor of Calvary. For He is worthy. Bless His name!

PRAYER TOPIC:

Blessing upon the prison work of the London Crusader Choir.

Wednesday, October 19th. Heb. ii. 1-9.

"That He by the grace of God should taste death for every man" (verse 9).

It was a wondrous work that Jesus did on the Cross of Calvary. My sins, not in part, but the whole, He bore in His own body on the tree. By trusting in His atonement I have escaped judgment and condemnation. Praise the Lord for such a glorious deliverance. But my cup of blessing has even more than this in it. By God's wondrous grace I have been delivered from the fear of death. Jesus took the cup of death and drained it to its bitter dregs. He tasted it for me. Death has now no terror for me. I shall never taste of its bitterness. The valley of the shadow will be lightened by the Light of the ages. Oh, wondrous grace that wrought for me a salvation so blessedly complete.

PRAYER TOPIC:

That the touch of God may rest upon the Principal and Revival Party continually.

Thursday, October 20th. Heb. ii. 10-18.

"That He might be a merciful and faithful High Priest" (verse 17).

This was the high and lofty motive which actuated Him to take upon Him our human nature. There is not a single experience we meet from the cradle to the grave, but what He has met it, and identified Himself with it. The joys and trials of childhood He understands; the dangers of adolescence He knows. The toils and triumphs of life. The misunderstanding of brethren, the desertion of friends—He knows it all. In His High-Priestly office there is a blending of mercy and faithfulness. He knoweth our frame. He is touched by the feeling of our infirmities. The Man upon the Throne will deal in justice, equity, and mercy, with those He died to redeem. So beloved, when tried and tempted, praise God for the tender, pleading Christ.

PRAYER TOPIC:

Thanksgiving for the faithfulness of God's prayer warriors.

Friday, October 21st. Heb. iii. 1-11.

"Moses verily was faithful as a servant, but Christ as a Son" (verses 5, 6).

Moses recognised the call and claim of God and obeyed. He took service in the ranks of the King of Kings. He took his orders from God. God was with Him. Christ was with the Father, and came from Him, and the Father came in Him. For God was in Christ reconciling the world unto Himself. Jesus knew He was the Son of the Father, yet this glorious consciousness of power and authority was never exercised on His own behalf, but ever for the needs of sinful man. The spotless Son of God enrolled the mighty resources of His great heart in the service of God, who willeth not the death of the sinner. From the hands of man He received such contradiction of sinners. Jesus, the Saviour-Son was verily faithful.

PRAYER TOPIC:

For spiritual power to be granted to those who minister in hard and difficult places, that they may not succumb to discouragement.

Saturday, October 22nd. Heb. iii. 12-19.

"Exhort one another daily" (verse 13).

Splendid advice and very much needed to-day. Spiritual fellowship is a certain cure for unbelief, and its attendant departure from the living God. The name of Jesus was upon the lips of the early Christians. It was their salutation when meeting one another. The music of His name stirred their hearts, and when it was upon their lips, was the means of stirring up and inspiring their faith. This is a glorious ministry in which all born-again people can participate. Thus employed, idle talk will be unknown, gossip will cease, and that living flame of God's love in our hearts be constantly fanned to a brighter glow. Yes, beloved, it's a grand employment. Exhorting one another daily.

PRAYER TOPIC:

For awakening amongst the Roman Catholics of Belgium.

"What a life the Spirit lives out in us when He possesses us. It is so simple too: just to remember 'I have been crucified with Christ,' I am dead. 'It is no longer I that live, but Christ that liveth in me.' My part is just to let Him live in me."

—C. T. Studd.

THE SUPER-KINGDOM

By Dr. GRANT STROH

IN these days of uncertain, inefficient, and unstable governments, men are trying to peer into the future. Will any government endure? Is present history to be merely a repetition of the past? Our reply is that there is a kingdom that has existed from the beginning, never has been overthrown, and will endure for ever.

This kingdom is "super" in the sense that it is absolute. It is the centre and source of all power and authority. The powers that be are ordained of God. Rulers have no authority except by divine appointment or permission. Every person in every position of rulership or administration is accountable to God, the supreme Ruler of the universe, who has reserved the right to suddenly call to account His human stewards or representatives whenever He will. This is the true explanation of the history of nations and of every form of human government.

Ancient testimony. The very first words of God to man were words of command: "Be fruitful," "multiply," "replenish," "have dominion." Commands imply responsibility. Man is under authority—the highest authority. He may rebel against it, but he is accountable to it. He can obey or disobey, choose the way of life or the way of death, but his free choice determines both his present welfare and his eternal destiny. Sin is rebellion against God. It is lawlessness, and since God is sovereign, man must take the consequences.

Man's first rebellion, there in the earthly paradise, inaugurated a state of rebellion in the heart of man which has never ceased. Because of it, man lost his place of headship and

RULERSHIP IN THIS WORLD,

and it was usurped by Satan. All history is a record of the rebellion of man against God and the restoration of man to rightful relations to God as the supreme Ruler of the universe.

The second rebellion introduced into the world wrong worship, anger, impenitence, hatred, murder, and lying. Truly Cain "was of that wicked one." Obedient to the suggestions of Satan, whose kingdom of darkness constantly opposes the kingdom of light, Cain and his descendants lost their fellowship with God, and in the end wrecked the antediluvian civilisation. Corruption and violence filled the earth and necessitated the judgment of the Flood. Only by that overwhelming destruction were the supremacy and authority of the superkingdom re-established upon the earth.

Following the Flood, the third revolt of man against God occurred and manifested itself in the building of the city and tower of Babel. This was put down by the confusion of tongues and the world-wide dispersion of the race.

Witness of the chosen people. Out of a rebellious and idolatrous world, God called Abraham in order to start His redemptive purposes for the race and bring about the permanent establishment of His earthly

kingdom. God personally revealed to Abraham that of him He would make a great nation, and that in him all nations of the earth would be blessed (Gen. xii. 2, 3; xviii. 18, 19).

The reason was that in Abraham He found a man who would "command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The rulership of the world was thus early enthroned in

THE DESCENDANTS OF ABRAHAM.

This explains the persistence of God's dealings with the oft-rebellious nation of Israel.

Overleaping the next five hundred years or so, we come upon the nation of Israel established in the chosen land. The government was tribal, yet centralised. Without visible king, the nation possessed a system of laws unequalled by those of any other people, which, according to their records and their beliefs, came directly from God. Moses is universally considered the greatest lawgiver in history, but he did not originate those laws. He simply received and recorded them.

Directly and divinely given, those laws were to govern the political, social, and religious life of the nation. They also were the norm by which their absent King would either bless or punish His people (Deut. xxviii.). The later history of the nation undeniably demonstrates this fact. No other explanation accounts for the unparalleled prosperity of Israel and also for the desolation of the land and the present world-wide scatterment yet miraculous preservation of that people.

God Himself was, and is, Israel's King. When Moses died, it was God who appointed his successor. As God was with Moses, so was He with Joshua (Josh. i. 5). As God had brought the Israelites through the Red Sea under the leadership of Moses, so now He brought His people through the Jordan under the leadership of Joshua. Victories followed his battles, but they were God-given. His God was the "living God," the "Lord of all the earth" (Josh. iii. 10, 11).

We cannot enlarge upon these facts. Note this: Although invisible,

GOD WAS ALWAYS PRESENT.

Throughout the forty years in the wilderness, the pillar of cloud by day and the pillar of fire by night were the visible signs of that presence. Often by audible voice or in some theophany, He in later history manifested Himself. Always He was Israel's King, directing, supervising, controlling, blessing, or judging. It was God who fought their battles when they were obedient to Him, and it was God who permitted defeat when they were disobedient.

In times of crises, Jehovah was specially near and revealing. When the period of the judges ended—that long period of alternate apostasies, bondages, repentances, and returns—the day came when the people demanded of Samuel that they have a king like all of the surrounding nations. It hurt the heart of

the old prophet when they said, "Give us a king to judge us." But Samuel "prayed unto the Lord." The reply in part was, "They have not rejected thee, but they have rejected Me, that I should not be king over them." I know of no sadder words than these. Woe to the nation of Israel! And woe to any like-minded nation!

King Saul, the people's choice, was a lamentable failure; but David, God's choice, was as marvellous a success. His heart was right before God and God honoured him. Coming to the reign of Solomon, we find this most remarkable statement: "Then Solomon sat on the throne of Jehovah as king instead of David his father" (1. Chron. xxix. 23). That is, the throne of Israel was God's throne, no matter who the man was that occupied it. Hence, when the angel Gabriel said to Mary concerning Jesus, the as yet unborn king, that the Lord God would give Him the throne of His father David,

SHOULD IT SURPRISE US?

This simply meant that Jesus would one day rightly supplant all human representatives as the King of Israel. The throne of David was already His throne. From it He will yet reign, not over Israel only, but over all peoples, nations, and languages (Dan. vii. 14).

Gentile testimony. The super-kingdom was also evident and often acknowledged in Gentile history. Take, for example, the Egyptians. In the time of Moses, Egypt was mighty, domineering, cruel, and wholly given over to idolatry. Jehovah and His kingdom were not in their thoughts or plans. They neither knew Him nor served Him. When in His name Moses demanded of Pharaoh that he let His people go, haughty Pharaoh replied: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go" (Exod. v. 2).

Thus did proud Pharaoh throw down the gauntlet to the Lord of heaven and earth. That was a battle royal—upon one side Jehovah, and upon the other side Pharaoh and the gods of Egypt. Plague after plague was sent upon Pharaoh and his people. Why? "And the Egyptians shall know that I am Jehovah, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them" (Exod. vii. 5), and also that Pharaoh might "know that I am Jehovah" (Exod. viii. 10, 22). But the divine judgments upon Egypt were also for the purpose of establishing God's authority among all the nations of the earth (Exod. viii. 22; ix. 14, 16). The first echo of this is found in the closing words of Rahab to the two spies: "For Jehovah your God, He is God in heaven above, and on earth beneath" (Josh. ii. 11).

PROUD PHARAOH WAS HUMBLED.

He learned, and the Egyptians learned to their sorrow, that Jehovah is God indeed. Egypt was destroyed because she determined to thwart His will.

At a much later time, another Gentile ruler added his testimony to the power and sway of the super-kingdom. God's people were in the land of Babylon because of their idolatries. King Nebuchadnezzar had been used by God to punish His people for their sins. The king had ruthlessly destroyed the city and the

temple of Jehovah and carried away His people into captivity.

This Gentile monarch ruled over a vast world empire. One day while walking in the royal palace, he said, "Is not this great Babylon, which I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, a voice from heaven said, O King Nebuchadnezzar, to thee it is spoken; thy kingdom is departed from thee" (Dan. iv. 30, 31).

We are familiar with the story. The prophecy of Daniel, uttered only twelve months earlier (Dan. iv. 24, 25), was literally fulfilled, and for seven years Nebuchadnezzar lived as a beast of the field. At the end of the days, his understanding returned and he praised the Most High whose kingdom is everlasting, "and He doeth according to His will in the army of heaven, and among the inhabitants of the earth" (Dan. iv. 35). He knew now that Daniel was correct in saying that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Restored to his throne, the great monarch publicly testified: "Now I Nebuchadnezzar praise and extol and honour

THE KING OF HEAVEN,

all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase" (Dan. iv. 37).

In these days of dethroned kings and tottering empires, would to God that the testimony of that ancient world ruler might be proclaimed world-wide! Only as kings and rulers honour and obey the King of heaven can any of them endure. Yet what do we see? Amassed wealth and dire poverty side by side; abundance of food, but millions who are hungry; multiplicity of laws, but growing crime and lawlessness; great leaders, but confusion and darkness of counsel, no sense of national sins, but plenty of national pride; atheism and despair on the increase; heaven ignored and hell no longer feared! But still "the heavens do rule," as Daniel said; and in the words of the psalmist, "the wicked shall be turned into hell, and all the nations that forget God."

Supremacy. The kingdom of God is "super" in the sense that it rules over all. All earthly kingdoms are subject to it. In all the affairs of men, particularly in matters of government, it speaks the final word. As the court of final appeal, its decisions are absolute. Nebuchadnezzar knew this, and rulers of this present time must learn it.

So quietly and unostentatiously are the affairs of the super-kingdom usually administered, that its very existence sometimes is questioned and even denied. One might as well deny the unseen forces which quietly keep the rolling suns and stars and planets in their orbits, and which maintain order throughout the universe. The more perfect a machine, the more quietly it operates.

When occasion demands, the throne can speak with the voice of thunder, in the rushing flood, or in the
(continued on page 652).



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.

Calm After Storm.

THE nightmare of those terrible few days when the pall of a great darkness hung over the nations, and Europe was threatened with overwhelming catastrophe, is past for the present. The world has passed through one of the greatest and gravest crises of its history. During those fateful days it lived upon a seething volcano which menaced millions of precious lives. A few more hours and civilisation would have swept over the precipice to irretrievable disaster. Armies were massing and navies preparing for the final clash. Those terrible aerial weapons of destruction were waiting to be launched upon their awful work of slaughter. Mankind was about to be plunged into the black abyss of ruin from which there could be no recovery. And now for the time being the dread calamity of war is over and the nations are able to breathe freely.

The recent world crisis created a wonderful spirit of prayer in many sections of the Christian Church, sending God's people to their knees in earnest intercession. We believe that this prayer power has proved one of the most influential factors in preventing what appeared inevitable disaster and achieving that agreement the news of which brought hope and healing to millions of distraught souls.

The whole world owes a lasting debt of gratitude to the British Premier for his undaunted and unprecedented efforts to save Europe from self-destruction. No one has made a more valuable contribution to the cause of peace than Mr. Chamberlain. In the face of possible misunderstanding he launched upon his great adventure of salvation, determined to go to all possible lengths to avert war, and spare the world the horrors of international strife. Words cannot express our admiration of the man who has so nobly given himself to the task of securing a peaceful solution to the problems which threatened to plunge the world into chaos. We rejoice with him in the success of his mission of peace—this in itself is the greatest possible reward that he could receive. His name will live on as one of the greatest benefactors of the period in which we live.

It is with a sense of profound relief that we turn from the contemplation of immediate world war to face the future with renewed confidence and courage, trusting that goodwill and understanding may henceforth prevail in the council chambers of Europe. We trust that during this time of strain many a fear-stricken heart may have found refuge in the Eternal God. That in the moment of impending peril they made the Everlasting One their Hiding Place, taking shelter beneath the all-atoning Blood of Jesus Christ.

SECRETARIAL NOTES

By W. G. H.

The following changes have recently been made in Elim Churches. Pastors: O. Murphy to Rochester, F. Greenslade to Llanelly, W. R. Cole to Andover, H. O. Bale to Hove, J. Cariss to Lincoln, C. Bonifazi to Salisbury.

* * *

Pastor W. Evans is ministering temporarily at Glossoß during the illness of Pastor T. Tetchner. Pastor H. K. Mahood takes charge of Coventry on October 23rd.

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Will probationary ministers kindly note that it is now not necessary to send in the usual monthly report (buff form), except in cases where the allowance comes below the minimum? In these cases the actual amount received should be shown on the form.

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The Safe Path.

It has been truly said that a man is safer on a precipice if he is in the will of God than on a main road if he is outside that will. A similar thought met our eye the other day. A motto card said, "With God go over the sea, without Him cross not the threshold." Only one circumstance secures our certain safety. That circumstance is the will of God. Daniel was safer in a den of lions with God, than Herod was in his magnificent and man-protected palace without God. There is greater safety in the jungle of Africa for a missionary who moves in God's will than there is for a backslider walking along the Strand of London.

It is true with men and movements and churches that the only place of peace and safety is to move in the will of God. Likewise it is true for a nation. Righteousness exalts and safeguards a nation but sin is a reproach and danger to any people.

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Living in the Heights.

IN Switzerland we understand that mortality caused by organic disease of the heart grows less as the altitude of the habitation rises. What spiritual suggestion this offers. Christian life that is lived on the higher levels of experience is not subject to those evils which assail the soul on the lower levels. The higher we rise the purer and clearer the spiritual atmosphere. Motives that move the soul which dwells on the lowlands of Christian experience exercise no control when life is lived in the heights with God. The soul moves among the immensities of divine realities. Life is swayed by the eternal rather than the temporal. The fascinations of earth are broken by the noble spell of spiritual attractions. Blessed indeed are those souls which have yielded themselves to the upward pull and are continually mounting into closer union with God.

Gleanings from the Garden of Communion. No. 27.**BONDS OF BLESSINGS**

By Pastor E. C. W. BOULTON

"The word of the Lord came unto Jeremiah . . . while he was yet shut up."—Jeremiah xxxiii. 1.

"Shut up!" Ah, yes, but show me, Lord,
That I am still with Thee;
My prison house a trysting place,
I would not go out free.

SO the prison may become the place of revelation, and the straitened place the scene of spiritual exaltation. There the vision of God may lay its compelling constraint upon the soul, redeeming it from an unattractive mediocrity. Though the soul be hemmed in by a thousand threatening things, and not a single loophole of escape remains, yet is it still accessible to the Lord. He can always find a way through to His beleaguered servants and saints. They may be "shut up" but they are not "cut off" from Him.

The message which came to Jeremiah contained an invitation to prayer and a promise of gracious response. *"Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."* To the prophet this word must have brought much comfort and inspiration. It was a gracious reminder that he was not forgotten nor forsaken of Jehovah; a timely intimation that the Lord had him in mind even though he was the inmate of a dungeon.

To receive a message from a beloved friend when we are passing through deep waters is always a source of cheer; it helps us to bear the bitterness of our lot manfully; it puts courage into the heart to know that someone is sharing with us the cup of reproach or repudiation, and saves us from being utterly overwhelmed by the floods that have come in upon our souls.

Whilst Jeremiah lay there a helpless prisoner with everything pointing to the speedy and possible tragic termination of his ministry, God was silently planning for His imprisoned servant; planning a glorious deliverance. Is it not often thus, that had we but power to pierce the unknown and unseen we should discover a hand at work making things yield to its dextrous touch—out of the rough and unwieldy elements of adverse circumstances fashioning that which is beautiful and enduring? Turning the barrenness of the desert and the dreariness of the wilderness into a land flowing with milk and honey. Gathering the stones of cruel calamity and shaping them into jewels that reflect and refract the glory of Him who worketh all things after the counsel of His will.

How wonderful that God should thus
Calamity transform,
And out of many a threatened woe
His miracles perform.

Sometimes our prison house is of our own creation. Doubt and fear form a very real stronghold which makes prisoners of us, and from which escape is most difficult. Unbelief may form impenetrable walls which shut out the sunshine of the Divine presence, and deprive us of the comfort of the Divine promise. Out of our fears the enemy makes bonds far stronger than those which rendered Samson like a child in the presence of his foes. Prejudice also, if yielded to, may put the soul into belittling bondage.

Begone ye fears that seek my soul to bind;
Let nobler things engage this ransomed mind.

To some souls the exceedingly restricted sphere in which they are called to exercise their ministry represents a very real prison house against the bars of which they vainly beat the wings of passionate desire. "O for a larger sphere of service" they cry. "A place where there is room for expansion and expression." Yet it is most likely that God intends to make that small circle of service the scene of the largest vision of Himself, out of which shall be born noble achievement and heroic endeavour.

Possibly the fellowship of God's people in which to-day we find ourselves is very small in its spiritual outlook, and we long for a larger-souled communion, where we might expand the wings of worship, and rise to the heights of union with God. But perhaps it is the will of the Lord to make that narrow ambit luminous with the glory of His Word. Perchance we want to enlarge our sphere to make room for the vision, whereas it is the vision which will enlarge our sphere. It is not the removal of the bolts and the bars that will end our captivity; it is the advent of the quickening Word which will bring liberty. It is not our environment which needs enlargement, it is our inner life that requires expansion.

There are times when by reason of oppressing burdens we may have no spirit left in us to go in search of God, but at such times He will come in quest of us. We are too weak in body to plead the promises in prayer. Physically exhausted we can only lie utterly helpless and unable, like Job of old, *"to find Him."* 'Tis then that He comes—through the barriers of circumstances, He who was tempted in all points as we are, and finds us in our extreme weakness. *"The Word of the Lord"* comes *"while we are yet shut up"* with all its inspired comfort, to lift us into newness of life—into fulness of triumph.



Conducted by Pastor D. A. VANSTONE

DEAR JUNIORS,

Some years ago I read a story—so long ago that I forget when or where. Still here it is as far as I remember.

While on holiday an old, though active professor went for a stroll in the country. He was fond of diving down side lanes; for he knew that it is off the beaten track that one often finds interesting and beautiful things. Swinging along what was little more than a cart-track enclosed by high, flower-covered banks, he suddenly came upon a gate.

Now, on a country walk, gates are objects to be leaned on and looked over: which is what happened to this one. Strangely enough no placid vista met his gaze. There for him to see might have been rich pastures, complacent cattle, and waving cornfields, but what dominated his attention was a group of derelict buildings, whose sheer ugliness nature was slowly effacing under a covering of grass, moss, nettles and saplings. Instantly the scientist part of him was awake. He must investigate!

Exploring the tumble-down sheds was good fun. Obviously they had been destroyed by fire. It was soon apparent that the place had once been a mine of some sort—why, sure enough, there was the open shaft.

"Quite primitive anyway. Aha! old-fashioned hand windlass. Rope still there, too. . . . I suppose the men were lowered one at a time. Hm! . . . ye-es . . . distinctly interesting . . . I wonder how deep the shaft is."

He peered down, then leaned over the low wall. It crumbled, crashed and threw him down the gaping hole. In a flash he seized the end of the rope. He was saved! With

surprising agility he began to climb hand over hand up the few feet of rope by which he hung. But as he climbed the windlass turned, with creaks and groans paying out more rope. Feverishly he struggled, but the rusty machine above was already running more freely, and as fast as he climbed so fast was more rope uncoiled. Still it was only a matter of time.

"Keep your head and save your energy, m'lud," he gasped. Presently the rope would all be unwound and he could then take his time getting to the top. All the same he didn't feel too happy thinking of some hundreds of feet of yawning darkness beneath him.

Then his upward glance saw something that made his heart stand still. With starting eyes and ghastly face he watched it each time the windlass turned. One turn of rope was burned right through! A piece of flying timber from the great fire must have lodged there and cut his one way of escape.

Horrors! Then he must perish after all. Ten more turns and he must be hurled to his doom! Frantically he claws at the rope, blindly fighting his way upwards. Three turns to go! No! his strength is spent, but the cruel windlass goes on mercilessly turning, turning. Cold sweat breaks from his brow; he wants to scream but his throat is parched; his brain reels; dizzy he prepares for the plunge of death. . . .

It never came. He fell but only two or three feet. The shaft for years had been the village rubbish dump, and was nearly full. All the time, just beneath his feet was solid support. In vain his struggling and agony of fear!

* * * * *

So it is with us who know the Saviour. If we rely on the "rope" of our faith or feelings we may find in the test that both will break under the strain. Even when our faith fails our Saviour will hold us tight, for "underneath are the everlasting arms." When tempted to fear just say to yourself, "He will hold me fast." Says Paul, "Don't worry about anything but in everything by prayer . . . let your requests be made known unto God."

Remember that, will you? Keep cheerful and courageous!

BIG BROTHER DAVID.

The Super-Kingdom

Continued from page 649

rumble of the earthquake. But the "still, small voice" may be more effective. Whether it be the voice of judgment or the voice of compassion, it is the

VOICE OF FINAL DECISION.

Adam heard it, and Cain, and Enoch, and Noah, and Abraham, and Moses—but why extend the list?

Since the "law of the Lord is perfect," it is only just that His kingdom be supreme. In a sense, the laws of God are self-rewarding and self-penalising. Departure from them entails harm, and the keeping of them brings great reward, whether for the individual or for the nation. They are the perfect guide for the lowliest of men, and also for kings and rulers.

"The powers that be are ordained of God," the apostle tells us, and we are to be subject to civil authorities. But should the commands of men run counter to the commands of the Most High, then we have no choice but to obey God rather than men, following the example of Peter and John (Acts iv. 18-20, 29).

God is always active in the administration of the affairs of His kingdom, either personally or representatively. But because of His longsuffering, not willing that any should perish, evildoers sometimes become bold and defiant. Although the judgments of God may tarry, they are certain to come, and often with a suddenness that is overwhelming. Such was

the judgment of the Flood, and such will be the final judgments that end the present age (Matt. xxiv. 37-39). The increase of lawlessness and crime will come to an end. The King Himself will come and do it.

Always the superkingdom is absolute, and the hearts of God's people need not fear as we behold the shadows of approaching judgment deepen before us. They will not harm us.

Universality. World kingdoms have existed in the past. Nebuchadnezzar was a "king of kings" unto whom the God of heaven gave "the kingdom." He was

ENTRUSTED WITH RULERSHIP

over all the children of men (Dan. ii. 37, 38). Three other world kingdoms succeeded that kingdom. The last was the Roman, which was dominant in the days of Christ. Like the Babylonian kingdom it, too, destroyed the city and the temple of God's people.

The world kingdoms are prophesied for the future. The first will include the revived Roman Empire. Under its final ruler its religious, political, and economical authority will be supreme (Rev. xiii. 4, 7, 17). The whole earth will be included within its sway. But although that kingdom will possess the stealth and swiftness of the leopard, the strength of the bear, and the kingship of the lion (Rev. xiii. 2), it will suddenly come to nought, for that fourth world

kingdom will be superseded by the kingdom of the God of heaven. To the Son of man will be given "dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 13, 14). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . All kings shall fall down before Him, and all nations shall serve Him" (Psalm lxxii. 8, 11).

Ended then for ever will be national jealousies, boundary disputes, trade rivalries, and greed for more territory—ended for ever burdensome armies and navies, destructive wars, pensions for maimed veterans, and ruinous taxation. In their place will be constructive industries, peaceable and wholesome occupations; social, cultural, and religious improvement; elimination of government by

SELF-SEEKING POLITICIANS

and inefficient rulers—trust instead of distrust, peace and prosperity instead of boycotts, strikes, class and racial hatreds. "Thy kingdom come."

Permanency. Already the permanency of the super-kingdom has been hinted at. Few of the kingdoms of men have endured for many centuries, and the very succession of these mighty empires is an impressive testimony to their weakness and unenduring character. Since no kingdom can be stronger than the moral qualities of its rulers and its people, each of the world kingdoms of the past contained sufficient deadly germs and high explosives to wreck it. Earthly empires have perished, not because of superior foes from without, but because of disintegrating forces from within. For this reason, we who are alive at the present time are actually beholding the collapse of great civilisations. Rotten at the core, their decay is now apparent. Fear and confusion prevail. Because of national distresses and international complications, our rulers, statesmen, economists, and leaders of thought and industry are at a loss to know what to do. New and untried experiments are their only recourse. Such times breed discontent, revolutions, and dictatorships. When morals deteriorate and hearts rebel against God, the kingdoms of men are doomed.

In contrast with the unenduring character of all human kingdoms, the super-kingdom will endure for ever. This would be true even apart from the power and resources of the kingdom. First of all, it is built upon abiding principles. These are the foundation stones. In the second place, not only is the King Himself eternal, but His laws are perfect, all-comprehensive, and will be efficiently administered. Guided and

CONTROLLED BY DIVINE WISDOM,

perfect love, and absolute justice, this kingdom is certain to abide.

The more sure word of prophecy throws a flood of light upon the abiding character of the kingdom that is to supersede all the beast kingdoms, which are to perish. At the end of the present age, their dominion will be taken away. Although the saints of the Most

High who are then upon the earth will suffer temporary defeat by the fierce king of the fourth, or iron, kingdom, the Ancient of Days will come, judgment will be given to the saints of the Most High, and they shall possess the kingdom (Dan. vii. 17-22).

The psalmist was right: "Thy throne, O God, is for ever and ever." The nations may rage, kings may combine, and rulers take counsel against Jehovah, but He will laugh and have them in derision. He also will speak to them in wrath, and will set His King upon Zion, His holy hill. Then will the Son inherit the kingdom, have the uttermost parts of the earth for His possession, and rule with the rod of iron (Psalm ii.; Rev. xix. 11-21).

The ultimate goal. The goal of the super-kingdom in its relation to this earth is not its supremacy, nor its universality, nor its permanency, but its perfection.

The history of mankind is a record of continuous rebellions against God. Never was this more pronounced than to-day. Sometimes this rebellion is confined to the heart, as in the choosing of one's own way, but leading to no open break with the King. Again, as in Russia to-day, the revolt may be open and published abroad as a "war against God."

Careful students of the times acknowledge a surprising increase in crime and the rapid spread of lawlessness. The breakdown of the

MORAL RESTRAINTS OF SOCIETY

is appalling. We see it not only among those in the lower strata of life, but also in high places. Those uplifting forces supposed to reside in evolution do not appear to be working. Collapse of civilisation, rather than its progress, is far more likely.

At the present time, two somewhat similar political systems are aspiring to world rulership, one located in eastern Europe and the other in western. Both Bolshevism and Fascism are contending for the mastery, and both are godless. Also both are active propagandists, aiming at peaceable social, industrial, and political revolution where possible, but advocating and using violent revolutions whenever they are deemed necessary.

In view of existing conditions, are we not warranted in concluding that no form of human government offers us a sure and permanent solution for the complex and confused problems of to-day? What hope have we but in the intervention and control of the super-kingdom? They who are familiar with history and who believe in prophecy can come to no other conclusion. Not only do the times demand the intervention of the King Invisible, as at other crisis periods in the world's history, but we have the right to confidently expect such intervention.

From the moment of man's first act of rebellion, the purpose of God has been to re-establish His kingdom upon this earth. By peaceable means or by force, this kingdom will be established. Too long has Satan's kingdom seemed to prevail, but the Seed of the woman will ultimately bruise his head (Gen. iii. 15). Not yet are all things subject to Christ, but He will put down all rule, all authority, and power, and the last

ENEMY TO BE DESTROYED IS DEATH

(Heb. ii. 8; I. Cor. xv. 24-26).

The destruction of death leads us to mention the cause of death, namely sin. We know that "sin is lawlessness." The failure of all human governments has been their inability to cope with sin and with Satan, the originator of sin. Just here also lies the secret of the perfection of the super-kingdom. God has not only made complete provision for sin, but He will establish upon this earth His kingdom of righteousness, peace, and joy in the Holy Spirit (Rom. xiv. 17). Such is the revealed goal of the kingdom.

Realisation of the kingdom. A sinless, warless world, a world of universal peace and prosperity! Most people would like these things without paying the price. All want prosperity, and enlightened nations say they want peace. Permanent peace and prosperity are impossible without God. Yet these same nations are not making their peace with God, nor are they looking to Him as the only source of blessing and true prosperity.

When the angel announced to the Bethlehem shepherds that Christ was born, he was joined by a multitude of angels praising God, and proclaiming peace and good will among men. But His own nation rejected and crucified Him. The time will come, however, when He shall take the kingdom. The kingdoms of the world will become His kingdom. He is to be King of kings and Lord of lords (Rev. xix. 16).

What will the realised kingdom be like? Language is exhausted in the attempt to portray its glories. All nations will be enlightened and prospered. Perfect laws and exact justice will be administered throughout the world. All

NATIONS WILL WORSHIP GOD,

the King of all the earth.

The consummation and establishment of the super-kingdom upon the earth is always associated with the power of God and with the personal and visible reign of God the King.

"In the regeneration when the Son of man shall sit in the throne of His glory" (Matt. xix. 28) suggests a rebirth of earthly conditions and also calls to mind the apocalyptic vision of the kingdom in Daniel vii. 9-14, which points forward to the reign of Christ and the saints (Dan. vii. 18, 22) and to the establishment of the kingdom that is universal and perpetual (Dan. vii. 27). The time of this regeneration was established by Peter when he declared of Christ, "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 21).

At the present time, Christ is seated upon His Father's throne. The throne of Christ should be kept distinct from the throne of the Father (Rev. iii. 21). The throne of the Son of man is an earthly throne, but He is the legal descendant of David, and David's throne is to be His throne (I. Chron. xxix. 23, 24; Luke i. 32). It was in the past and will be in the future.

When Jesus Christ returns in power and visible glory (Matt. xvi. 27; xxiv. 30; xxvi. 64), He will take His earthly kingdom and reign. Great voices in heaven are yet to proclaim that "the kingdoms of

this world are become the kingdoms of our Lord, and of His Christ" (Rev. xi. 15).

The world's only hope is the super-kingdom. All other kingdoms have failed, or are

DOOMED TO FAIL.

Resting upon human wisdom and human might, how could it be otherwise? No nation of the world to-day is a Christian nation, save in name only, and none can long endure. With all their boasted strength and material resources, elements of disintegration and destruction are at work, and the wrath of God will be poured out upon them because of their sins. "Hope thou in God" is the message needed to-day. His kingdom is coming—and perhaps soon!

ANONYMOUS GIFTS

We take this opportunity of expressing our thanks to those who have sent anonymous gifts as follows:

Debt Fund: Kirkcaldy sister, £1; Pickering, Yorks, 2/6; Birmingham (Old Age Pensioner), 5/-; Birmingham, £1 10/-; Sheffield, 15, £2; Halifax, £1; Birmingham (Midlander), 10/-; Dartford (Kent) sister, 9/-; Carlisle sister (S.S.), £5; Barking widow, per Pastor McAvoy, 10/-; Preston, W.11, 5/-; Richmond, (Some T.M.), £1; Luton brother, £1; Wimbledon, 10/-; East Ham sister, £1; Hayes friends, 5/-.

Foreign Missionary Fund: Clapham friend, £4; Clapham Crusader, 10/-; Preston (W.L.L.), 2/6.

Work in General: Leeds, 4, 10/-.

Prison Work: Orkney Islands, £1.

Free Distribution Fund: Pickering, Yorks, 2/6; Thornton Heath (M.A.H.), 10/-; Luton brother, 10/-; Lewisham, 2/6; Glasgow, 3/6; Northants, 10/-; York (M. of G.), £1; Rothesay, £1; Lewes, 2/6.

My Sabbath

Thou art my Sabbath, Lord,
My day of rest,
In Thee my strivings cease
And I am blest.

The weary, fruitless toil
Of working days
Is ended; and a song
Of joy I raise.

Oh, holy is the day
Of rest in Thee!
No servile work nor care,
But liberty!

No pleasure-seeking ease
May mar the day;
They rest while still they serve
Thy will alway

And on this day of rest
Ne'er sets the sun:
No nights and weary days
Their courses run.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Chelmsford Corn Exchange Crowded to Capacity

Nearly seven hundred people packed the Chelmsford Corn Exchange, on the occasion of the visit of the London Crusader Choir recently. Pastor George Backhouse (Chelmsford) and his officers and workers were greatly rewarded in their venture of faith by launching out into such a large public building. The choir arrived for the morning breaking of bread service, which was signally blessed of God, and the gifts of the Holy Spirit were such that brought great edification and blessing to those gathered for worship. In the afternoon the choir conducts a service in the local prison. Following tea, an old-time prayer meeting is held, when true Pentecost is again experienced. At seven o'clock the choir arrives at the Corn Exchange, and under the leadership of Pastor Douglas Gray, renders a service of musical and preaching evangelism.

Messrs. F. Birkenshaw, W. Thompson, and W. Snowden, and Miss Edna Coles each gave messages of challenge and appeal, that sought a response from many gathered. Pastor G. Backhouse led the stirring congregational singing, very ably accompanied by the Chelmsford Salvation Army (Y.P.) Band.

Ilford Crusader Quintet

We publish here a photograph of the Ilford Quintet Party, whose ministry in word, music and song has during the past few years brought blessing to many congregations in Elim and elsewhere, as well as being the means of winning souls for Christ. On a number of occasions they have accompanied and deputised for the London Crusader Choir in visits to H.M. Prisons. Shortly it will be possible for all to hear them on the latest Elim gramophone records. The party includes (reading left to right) Mr. L. Northcote (*Crusader secretary*), Messrs. B. Elliott, K. and N. Walden, and C. Bell.



Crusaders of Bath

The Crusaders at Bath in recent months have experienced great joy in serving the Lord Jesus, in the various activities of its branch. Some very interesting and blessed evenings have been held under the watchful eye of Pastor F. J. Slemming. One such evening was an "Open Air Work Night," when the use of the open air portable organ, text and gospel shots, etc., made the spirit of the evening even more real. A brother gave a message on "The Logic of the Open Air Worker," and all received an impetus to follow in the steps of the Master and reach the unsaved out in the open air. Good work has been done recently in the local City Square on Saturday nights. The Crusaders in good numbers come week by week, and apart from giving the gospel message in testimony and song, opportunities have been seized upon, to speak to enquiring souls. Through such meetings a young woman came to the following Sunday morning breaking of bread service, and realising she was not saved gave her heart to the Lord that morning. A young man, coming from another town, who had been a backslider for over two years, listened to the open air message and came back to the Lord. He said as he did so, "A load has gone from my heart." Praise the Lord.

A Crusader Fraternal was held this month (August) when the Crusaders invited friends to a gathering which was held by the kind consent of a local J.P. in his beautiful garden. This gave an opportunity to introduce new friends to the glorious fellowship of the Elim Crusader Movement.

Mention should be made also of such a meeting as a Bible Problem
(continued next page)

Visit of Laindon Crusaders to Canning Town

"Sunshine!" This was a fitting commencement by the Laindon Crusader Choir, when visiting our assembly recently, this word being the title of the first item of song. It was rather cold for August as far as the atmospherical elements were concerned, but praise the Lord our hearts were warmed and filled with the sunshine of the gospel message.

Mr. P. Cordell led the meeting. A sister and brother testified to Christ's saving power, the latter being a recent convert at Pastor G. Francis' tent campaign at Becontree.

A solo and a duet were the musical items also given.

Then the Word of God was ministered by Miss Barton, the leader of Laindon assembly, on the verse found in Ezekiel xxii, 30. Entitling the message, "Wanted," she described how God was seeking warriors to-day, who would be Spirit-filled, and cause a "stir" in this sin-cursed world. Truly, a call to arms.

London Crusader Choir Appointments.

- Oct. 16. Wimbledon.
- „ 23. Maidstone Prison and St. Leonards.
- Nov. 6. Holloway Prison and Watford.
- „ 16. Barking (Park Hall).
- „ 20. Wandsworth Prison.

Crusaders of Bath (continued)

Night, when one's knowledge of the Scriptures was tested in many ways. A Beginners' Night also gave much blessing when some attempted items which they had never previously attempted. A Physical Fitness Night gave many new lessons in the Christian life, when the slogans of modern physical culture were turned in type to spiritual things.

The Crusaders in the Sunday evening gospel services give their best in song, and many items with direct gospel appeal have been effectively rendered. Crusader determination in Bath can be aptly described in the words of the chorus:

All my days and all my hours,
All my will and all my powers,
All the passions of my soul,
Not a fragment, but the whole,
Shall be Thine, dear Lord.

Looking and List'ning

T.J.E.

T. J. ENGLISH.

I am look-ing for a day that is not far a-way, I am

list'ning for a sound that I'll know I'll hear; For my Lord has said quite plain

that He's coming back again, For His children scatter'do-ver all the earth.

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PRACTICAL LIVING

"Life that is life indeed" will be intensely practical in its aims. He who surrenders himself to his Lord and seeks to serve Him wholeheartedly day by day will not only have a definite purpose before him, and prove loyal to that purpose, but will endeavour to make his life one of ministry in its highest and truest forms. He will not be for ever dreaming of doing things that will make him famous, but will apply his Christianity to every detail of life.

Bible Study Helps

THE LORD'S SUPPER

1. A Feast of Remembrance (Matt. xxvi. 26, 27).
2. A Banquet of Celebration (Acts xx. 7).
3. A Pledge of Anticipation (I. Cor. xi. 26).

WHY BALAAM WENT WRONG

(Numbers xxii.)

1. He professed to be zealous for God's Word when he was mastered by Balak's words (vv. 15-18).
2. He prayed for God's guidance when God's will was known (vv. 19, 21).
3. His heart was full of covetousness (vv. 7, 17, 18; II. Pet. ii. 15; Jude 11, 16).
4. He was impatient with a dumb animal while God was patient with him (vv. 27-29; II. Pet. ii. 15, 16).
5. He acted perversely while the angel tried to reverse his mad career (v. 32).
6. He confessed his sin, but was unwilling to forsake it. He said, "If it displease Thee," when he knew it did (v. 34).
7. He wanted to die the death of the righteous while unwilling to live the life of the righteous (Num. xxiii. 10).

Times of Darkness

TO every Christian there comes seasons of darkness, when it seems that God is far away and has hid His face from us; when it is difficult to pray; when the springs of joy fail and the lamp of hope burns low; when the remembrance of our miserable failure overshadows the soul and we feel that we can only be outcasts. I do not say that it ever has to be or ought to be so; nevertheless so it is sometimes. Those are also times of spiritual danger. The adversary will be whispering, "What is the use?" and "Do as you like—why stickle at this or that?—it makes no difference anyway."

Well, what can be done about it? The best remedy is to go right on—without joy, without enthusiasm,

without hope, if need be, without feeling or satisfaction—go on with the thing you know to be right, though for a time you see not a particle of use for it—do good, read, pray, give, obey, show kindness for Jesus' sake, refuse temptation. "Who is among you that feareth Jehovah, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of Jehovah, and rely upon his God" (Isaiah 1. 10). When the skies clear up again (and they will likely clear soon) the fact that you have stood fast through the season of darkness will bring you a peculiarly rich reward of peace and joy and confidence for the days to come.—R.H.B.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

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

Cardiff.—Bed and breakfast 4/., or £1 1s. per week; other meals to order; good for holiday and Foursquare Church. Miss J. Thomas, 30, Caerphilly Road. C717

* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

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 C566

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 5/-. 'Phone Euston 1193. C573

* **London.**—Christian greetings. Bed-sitting room, use kitchenette if desired; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.4. 'Phone, Mountview 7069. C671

Rhyl.—Apartments, bed and breakfast, board-residence; select residential area; highly recommended, clean and comfortable. Apply: P. Rawnsley, "Norland," North Avenue.

Southport.—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. C576

Southsea.—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C706

Worthing.—Comfortable board-residence; Christian atmosphere, sunny aspect, midday dinners; two minutes' sea, shops, and Elim Tabernacle; recommended by Pastor. Mr. and Mrs. Bowerman, 10, Salisbury Rd. C713

SITUATIONS VACANT

Wanted, a married couple or two friends, keen Christians and active workers, with some experience in household management and catering, preferably with some private means, to take charge Beth-Rapha, Glossop, and run it as a Christian boarding house. Apply: Superintendent, 30, Clarence Avenue, Clapham Park, London, S.W.4.

Wanted, general maid, end of October; some knowledge of cooking; good reference essential; Elim church in district. Write particulars, age, wages, experience, to: Fielding, 140, Tuffley Avenue, Gloucester. C716

Wanted, cook-general, between 20 and 30, for 118a, Putney High Street, London, S.W.15. Close to Elim Assembly. Apply for interview by writing. C715

PROFESSIONAL

Nurse, experienced, good lifter, for elderly gentleman, partially paralysed; £52; must be a Christian (Pentecostal preferred). Mrs. Wroot, 40, St. Stephen Road, Bridlington. C714

BIRTH

Packer.—On September 23rd, at the Queen Mary Nursing Home, Hampstead, to Pastor and Mrs. F. C. Packer, the gift of a daughter, Beryl Audrey.

MARRIAGES

John : Richards.—On September 24th, in the Elim Tabernacle, Swansea, by Pastors W. J. Hilliard and H. W. Fielding; Emrys Evan John to Edith Maud Richards (both members of Elim Church, Swansea).

Jones : Shackleton.—On September 17th, in the Elim Tabernacle, Liverpool, by Pastor W. H. Farrow; Thomas Ronald Jones to Ellen Frances Shackleton (both Elim Crusaders).

Sargent : Parfremont.—On September 3rd, at Gower Street Wesleyan Reform Church, Sheffield, by Pastor A. S. Thorne; Willfred Sargent (Crusader Secretary) to Grace Annie Parfremont.

Sparkes : Moody.—On September 24th, in the Elim Hall, Barking, by Pastor J. McAvoy; David Henry Sparkes to Melba Kate Moody.

Speirs : Gribben.—On September 23rd, at the City Temple, Glasgow, by Pastor Leslie Newsham; James Speirs to Charlotte Gribben.

WITH CHRIST

Dawn.—On September 7th, Mrs. Dawn, of Grimsby, aged 80. She belonged to Christ. Funeral conducted by Pastor J. Tetchner.

Evans.—On September 11th, Mr. E. W. Evans, of Dowlais, aged 39. Funeral conducted by Pastors L. W. Green, E. G. Morgan, and J. Harris.

Foster.—On September 19th, Mrs. E. Foster, of the City Temple Church, Hull, passed into the presence of the Lord. Funeral conducted by Pastor J. Woodhead.

Hall.—Jesse Jonathan Hall, aged 66, member of Elim Church, Maldon, Essex. Funeral conducted by Pastor B. G. Moore.

Jones.—On September 13th, Mrs. Catherine Jones, of Dowlais, aged 65. Funeral conducted by Pastor L. W. Green.

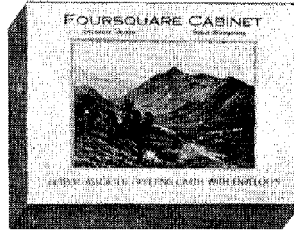
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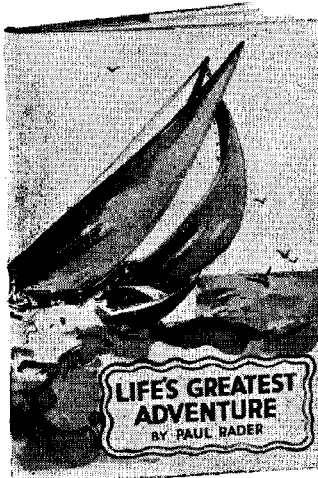
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