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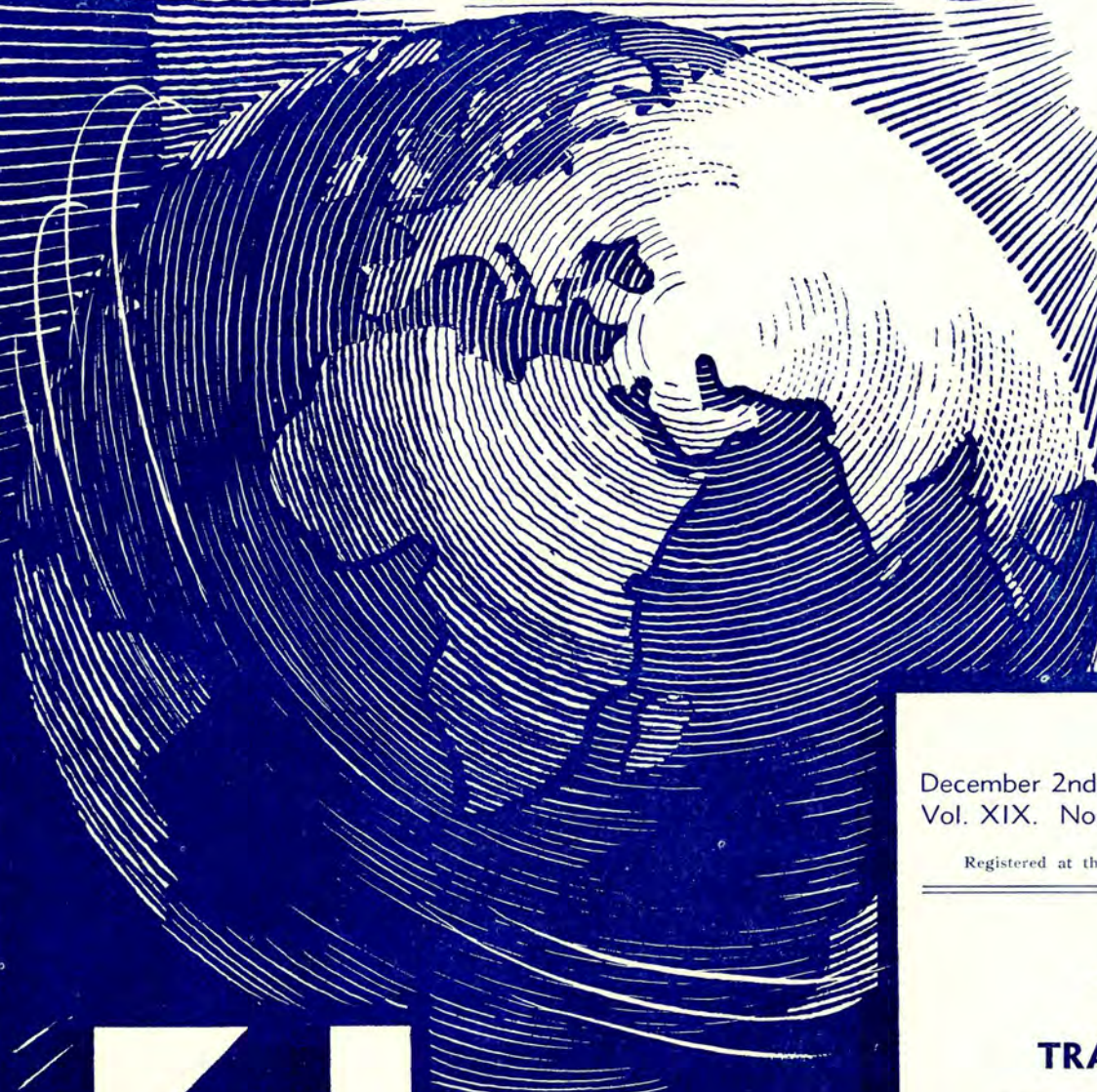
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Home Evangelist

Foursquare Revivalist



December 2nd, 1938.
Vol. XIX. No. 48.

2d.

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

**THE
TRAGEDIES
OF SCRIPTURE**

(see page 753)



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:
Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston,
R. Mercer, and J. Smith.
General Headquarters:
20, Clarence Avenue, Clapham Park, London, S.W.4.

Vol. XIX. December 2nd, 1938 No. 48

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4 Coming Events 4

BARKING. December 4-5. Baths Concert Hall, East Street. Visit of London Crusader Choir. 3 and 6.30 p.m. Monday, 7.30 p.m. East London Rally; Pastor E. J. Phillips and Mr. Douglas Craig.

BEAUFORT (Monmouthshire). December 10-12. Soar Baptist Church. Special series of services conducted by Principal P. G. Parker.

BIRMINGHAM (Sparkbrook). December 10-11. Elim Tabernacle, Golden Hillock Road, Sparkbrook. Special visit of Pastor E. C. W. Boulton.

BIRMINGHAM (Graham Street). December 10-12. Elim Tabernacle, Graham Street, off Newhall Hill. Visit of Pastor P. N. Corry.

BRADFORD. December 3. Southend Hall, Leeds Road. Special visit of the Hull City Temple Crusaders. 7.30 p.m.

BRIGHTON. November 27th. Elim Tabernacle, Union Street. Visit of Pastor P. N. Corry.

CATERHAM. December 9. Co-operative Hall, Upper Caterham. Visit of Pastor E. C. W. Boulton. 7.30 p.m.

CROYDON. November 27. Elim Tabernacle, Stanley Road. Church Anniversary services. Special speaker: Pastor E. G. Ball. 11 a.m. and 6.30 p.m.

EAST HAM. December 18. Elim Tabernacle, Central Park Road. Visit of Pastor P. N. Corry, 11 a.m. and 6.30 p.m.

ELIM WOODLANDS is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.

HAYES (Middlesex). Now proceeding in the Albert Hall, Albert Road. Gospel campaign conducted by R. B. Chapman and G. K. Matthew (touring evangelists of The World Revival Crusade). Sundays, 11 a.m., 3 and 7 p.m. Mondays, Tuesdays, Wednesdays and Fridays, 7.30 p.m.

HULL (City Temple). November 26. City Temple, Hessle Road (corner of Madeley Street). Special visit of Bradford Crusader Choir.

ILFORD. November 24, December 1, 8, and 15. Elim Hall, Scrafton Road. Bible studies by Pastor P. N. Corry.

MERTHYR. Now proceeding. Revival and Healing Campaign in the Jerusalem Church, Court Street, conducted by Pastor H. W. Fielding.

NEATH. December 4-15. Elim Foursquare Gospel Church, Marshfield Road, Melyn. Evangelistic campaign by Pastor H. W. Fielding.

NEWBURY. December 1 to 9. Temperance Hall, Northcroft Lane. Special meetings conducted by Principal P. G. Parker.

NEWTOWARDS. November 20-December 4. Elim Tabernacle, Court Street. Evangelistic Campaign conducted by Pastor W. J. Martin. Sundays, 7 p.m. Week-nights (except Saturdays), 8 p.m.

NEWTOWARDS. November 26, 27. Elim Tabernacle, Court Street. Annual Convention, Saturday and Sunday, 3.30 and 7 p.m. Speakers: Pastor and Mrs. Martin, Pastors T. H. Stevenson, H. P. Hardman, G. Wright, and Mr. Benson. Convener: Pastor L. T. D. Kelly.

PORTSMOUTH. Now proceeding. Elim Tabernacle, Arundel Street, Youth Campaign by Pastor David Vanstone.

ROCHESTER. December 11. Elim Tabernacle, Star Hill. London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

RUGBY. November 26-28. Elim Tabernacle, Windsor Street. First Anniversary of church opening. Speaker: Pastor W. E. Smith.

STOCKPORT. December 3-5. Elim Church, Great Portwood Street. Visit of Pastor E. C. W. Boulton.

THORNTON HEATH. November 10, 17, 24 and December 1, 8. Elim Tabernacle, Moffatt Road. Special series of Bible Studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

YEOVIL. December 3, 4. Elim Hall, Southville. Special visit of Pastor W. G. Hathaway.

Christmas

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Christmas and New Year CONVENTIONS

BRADFORD. December 24-29. Southend Hall, Leeds Road. Speakers include: Pastors P. N. Corry and R. D. Bradley. Convener: Pastor H. W. Greenway.

DOWLAIS. Elim Tabernacle, Ivor Street. Further particulars later.

EDINBURGH. December 31-January 3. Elim Tabernacle, Dean Street. Convener: Pastor J. R. Knight. Further particulars later.

SWANSEA. Elim Tabernacle, Alexandra Road. Further particulars later.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 48

DECEMBER 2nd, 1938

Fridays, Twopence

The Tragedies of Scripture

By E. FOSTER HALL

IT is one of the characteristics of the Bible as being the Word of God, that the records it contains reveal not only the wonderful heights of spiritual attainment to which men can reach; but the abysmal depths to which it is possible to fall. Obedience to the revealed will and purpose of God has always ensured that His blessing would accompany any endeavour, however humble, to bring His purposes to pass, through the medium of human endeavour. In the lives of men and the destinies of nations, the principle of obedience to the immutable laws which govern all Divine-human relationships is clearly shown necessary above all others. Failure to acknowledge this has been the cause of the greater part of human suffering and sorrow since the transgression of disobedience that lost Adam the blessings of his first estate. No wonder the Scriptures abound in commands and exhortations to obedience (e.g., Deut. xi. 27), and that all provision, guidance, and even national existence was made dependent upon adherence to this Divine principle.

The Bible is a very sad commentary on the failure of man to order his life in the bond of obedience; promises halt for the lack of it, callings are unfulfilled, the spiritual life is impoverished, and the capacity for accomplishing the plans of God dwindles in direct proportion to the lack of response we make to His leadings and instructions. I have chosen three

EXAMPLES OF DISOBEDIENCE

as recorded in the Scripture, which cannot but teach us, if we will be taught, the folly of neglecting the revealed way of God, in the ordering of our lives and service. One concerns a man; the second a family; the third a nation.

Samson was born a Nazarite. Do not interpret this only in terms of total abstinence and the growing of hair untouched by razor; the full force of the calling of Samson is found in the latter part of the verse, "He shall begin to deliver Israel." Born to be a saviour of his people, to be helped of God with strength and wisdom, to be known as one called of God and chosen as a divine instrument of national redemption from the hand of the Philistines. What a contrast to the picture given in the 16th chapter! Here is the saviour a blind

captive—an object, not of acclamation but of scorn and derision. Made even worse by the added shame that those who taunted him knew as well as anyone living that the helpless object of their sport was one ordained of God to be their destroyer! Poor Samson, even this one purpose was forgotten, as he made that pathetic prayer to God, "only this once," not for Israel's sake, but "for my two eyes." The story of Judges is one of departure from the path laid down by the Lord for the better accomplishment of His purpose for Israel; it needed a clean vessel, and the failure of Samson to honour his calling by his giving way to fleshly appetites, brought about his own tragic end, and for a time, the

FRUSTRATION OF GOD'S PLAN.

Eli was the ministering representative of a family who carried a very special distinction among the families of Israel. Exodus xxviii. 41 records the establishing of the family of Aaron to minister unto the Lord through the medium of the priestly service "for ever." In many differing degrees of spiritual loyalty, the service had been rendered, but the period of Israel's history just before the call of Samuel saw a great deterioration in the character and conduct of this privileged office. Even the age of Eli, and the growing lack of control he had over his sons, cannot fully excuse the feeble protest he made (I. Sam. ii. 22). It was not so much for the maintenance of the spiritual relationships of the family of Aaron alone, that the Divine privilege of priestly intercession was committed to them, but on behalf of Israel; and the loss was that of the nation when the service of the altar was held in disrepute, and the offering of the Lord abhorred.

And so came the tragic sentence of dismissal from a service hallowed because of its intimate connection with the holy things of Divine worship; "cut off" and "lightly esteemed" instead of the love and veneration that was the portion of those who stood before God on the people's behalf. The house of Eli had lost sight of its calling, and had used its position of honour as a means of self-seeking and even the satisfaction of fleshly lusts.

THE THIRD TRAGEDY

is greater in its immensity because of the character of the nation of which it is the subject. Israel as a nation was brought into being for a very special purpose. Exodus xix. 5 is only one of many scriptures that give us a glimpse of the high calling of this remarkable people, cradled in slavery, delivered with a divine salvation, inspired and organised with a God-given constitution, and established in a land of promise, with a part to play in the plan of God which cannot be over-estimated. No other nation had the revelation that Israel had, to none other was given the Word of the Lord in such a measure (Psalm cxlvii.) and, the future assured by Divine promises, and embarked upon with a full trust in the faithfulness of their God, Israel seemed set for a wonderful destiny among the nations of the world. But we look in vain for the happy ending of a story of high endeavours and noble service, and instead we are appalled to find the tragic record of a failure that can only be described as calamitous, in the light of the original calling and purpose of God. I have chosen the Prophet Zephaniah to give the picture in all its vividness of detail, sparing nothing in his deliverance of the woe God pronounced upon the last remnants of a people whose memories of a glorious past as the elect of God, were rapidly being lost in an age of spiritual apostasy and consequent Divine judgment.

Zephaniah iii. 1, 2: "Woe to her that is filthy and polluted, to the oppressing city. She obeyed not the voice, she received not correction, she

TRUSTED NOT IN THE LORD,

she drew not near to her God." The cause of Israel's downfall was fourfold. "She obeyed not the voice." This error was primary and fundamental. The voice of the prophets had sounded forth, with no uncertain sound, as to the ultimate result of disobedience; the way of repentance had been pointed out, and indeed, national revivals had followed in consequence. But the revivals had been, often politic, mostly spasmodic, and the grace with which God had so often healed a backsliding nation had been trodden under foot more than once in the history of Israel. The rebuke of the voice was very comprehensive. Not only religious, but social evils came under the sweeping censure of those fiery messengers of God. Amos in particular has much to say (Amos v.) about those who "tread upon the poor," the widow and the orphan, despising integrity and justice, and living lives of satisfied ease in the presence of want and distress, lives that were direct negations of the obligations of the Law. Linked with this was the greater evil of religious hypocrisy, and worship without righteousness, that was typical of their religious service to God (Amos v. 21). The voice commanded "judgment" (verse 24), and failure to respond brought the added judgment "captivity" (verse 27).

"She received not correction." This is very closely linked with the first element in the condemnation of Israel. The voice of warning contained the corrective of her evils. But human pride has always been loth to acknowledge its wrong-doing, and amend its ways in accordance with the instruction of

A HIGHER INTELLIGENCE.

The way of a man, or a nation, always seems good in

their own eyes, and the songs and laughter of those who were rejoicing in iniquity was quick to drown the voice of the prophet, if death itself was not used to bring it to an end.

"She trusted not in the Lord." It had always been the boast of Israel as a nation that she was what she was by the grace of God. "Not unto us, but unto Thee, O Lord," was the testimony. This distinctive trust in God was a weapon of war of proved worth, as many nations discovered to their cost. The promise that "one should put to flight a thousand" was conditional upon trust in One who had shown Himself at the Red Sea a "Man of war." It was one of the signs of the apostasy of Israel that the arm of Divine strength was exchanged for that of earthly power, in horses and chariots and alliances with nations totally different in principle and worldly aims. How little this misplaced trust availed is seen in the story of the first captivity and is a warning to all who see in compromise and the policy of expediency an easy way of dodging spiritual responsibilities. Egypt never called upon Israel for wholehearted loyalty and obedience to its commands, even to the point of sacrifice, that God did; a nation which was already finding sin profitable, and had begun to take a delight in iniquity, would not feel very happy in a partnership which

REBUKED AND CONDEMNED.

Israel's cup of apostasy was filled to the brim when "she drew not near to her God." This was a national suicide. As a nation, she owed her very birth to God. Was not Isaac, from whom Jacob sprang; himself a child born of a Divine miracle? Whose hand led the family of Jacob down into the land of Egypt, and in their time of distress delivered them with strength? Who ordered them as a nation among nations, possessing a law and a constitution unique in human history, and then, in fulfilment of His promise to their fathers, gave them a land in which to dwell? In truth, here were a people who lived and moved and had their being in God; and they were cutting themselves off from Him by their own persistence in their evil ways. With God gone from their national life, so went their power to do their appointed task; cut off from the fountain head of Divine righteousness, the spiritual and moral life of the people reached its lowest ebb in Israel's history, and the passing away from the once Holy City of the shekinah glory, that marvellous manifestation of the presence of the God of Israel was the only logical result of an apostasy so complete.

Here is a lesson that is disregarded to-day, despite the universal acknowledgment that "something is wrong," in the Church that calls itself Christian. It is often a good thing to dwell upon the past and to be encouraged by the victories it records, but the contemplation of

A SPIRITUAL HERITAGE,

no matter how rich it may be, is no substitute for getting on with the pressing work so close at hand, and so insistent in its demands. No one would care to suggest that the Church is doing all it can towards the solving of the world's problems; retrenchment rather than advance is the slogan of many, and there seems to be settling over the majority of denominations a feeling of utter helplessness in the face of the forces

arrayed against them; forces of racial hatred, growing moral laxity, social unrest, no less intense because hidden beneath the veneer of a temporary prosperity, and the general failure everywhere of the religious leader to command attention and exercise a measure of control. But why the failure? Had not the Church to be a militant body of people, prevailing against the forces of evil? Should its presence in the world not be known by signs and tokens of an indisputable nature, its interference in the lives of all men stamped with Divine authority, and its message compelling in its insistency? Without doubt; or it came into being without purpose or reason. Where then, lies the reason for the failure, so marked, and so tragic?

Zephaniah's word to Israel gives the answer. The last words of Christ to the disciples contained a command; simple, yet of great importance. We read it in Mark xvi. 15. It is only one of many commands that He gave, but the most important.

"GO . . . PREACH THE GOSPEL."

It is lack of obedience to this simple and yet most essential command that has placed the Church in her present place of weakness and defeat. Christ promised to back up the preaching of the gospel. He never promised to support anything else. And seeing that practically everything else has been tried except the gospel: recreation, entertainment, education, all very well and of profit in their own place. Why does the Church fail to try the gospel? Would it not bring to the Church at large such a breath of Divine power as would clear away for all time the mists of fear and uncertainty that hides the vision of a world, rich with the blessing of the gospel of peace, from the eyes of so many? But first the Church must obey the Lord, and find time for nothing, other than the preaching of the message of the Cross, which alone can bring peace to the human heart.

The Church to-day is showing a stubborn unwillingness to learn from her mistakes in the past. Many years have passed since Samuel Chadwick reminded his fellow ministers that "the next generation would reap the harvest their choice of messages would sow." This, when the teachings of Modernism had captivated the minds of so many of his colleagues; time has shown the truth of his warning; and empty pews, decreased membership, and a spirit of defeatism shared by many other churches in face of the growing paganism of the unreached masses, are the bitter fruits. Yet still the

THEOLOGICAL COLLEGES

turn out their gospel-less preachers, mission halls in areas of the greatest opportunity are given over to psychological experiments, and the remnant, who remember the old days of gospel grace and long to hear its joyful sound again, must feed upon their memories alone. With the existence of movements such as that of Elim, in the land, there is no excuse left to those who would say that the old gospel has no message for this modern age. There is the continued growth of a body of people set on preaching nothing but the gospel of grace, and determined not to fall into the error of substituting anything in its place that will bring about the lamentable failure that marks the church without a gospel of Divine power.

Faith in God is not a redeeming characteristic of the present-day Church. In the power of His grace to change a life without the assistance of psycho-analysis, in the truth and reliability of His Word as a source of doctrine and a rule of living; in the sureness of His prophetic promises concerning His future dealings with mankind through the King yet to come; faith in these things, which make a Church, gives it its message, set its value at the highest possible height, is at a minimum. Not only in the things of the Spirit, but the material needs of many a Church seem to have long since passed beyond the range of the Lord's ability. The pitiful attempts to raise money to

MAINTAIN A TESTIMONY

are always a source of derision to a world which hears a hymn praising the all-sufficiency of God, and sees the singers joining together, in a very second-hand imitation of a concert party, to raise the minister's salary. Thank God for all true works of faith, at home and overseas. There is abundant testimony to the way in which God keeps His promise to them that serve Him, supplying all need, power to live and witness, and provision for all requirements in the material realm.

This is an age in which the powers of darkness are revealed as organised in their opposition to God and His truth. But it is not counter-organisation that is needed to defeat them, but a revival of *spirituality*. It is the quickened personal witness, a deeper devotion to the holy things of the Christian calling, a cleaner cut from the things of this world; more intense prayer and zealous service. This alone can bring the Church success, as a community. We must draw *near to God*. It is life in God that contains the essential remedy for all our spiritual sickness; the indwelling fulness of the Holy Ghost was never more needed, and it is His work to draw into the presence of God every believer, until all else is lost sight of except the glorious *relationship* of the redeemed soul and the blessed privilege of Divine service. We must keep the calling in mind,

THE HEAVENLY VISION

in our sight, the voice of God in our ears, by the aid of the Spirit of God within us. No other way can the Church hope to fulfil its mission, and preach Christ in power and with the accompaniment of signs and wonders. The opportunity is that of the Church to-day. Will it become a tragedy, or will the Church hear the insistent knocking that even now promises it the fellowship of a Divine presence and all the treasure that such an incoming can give? (Rev. iii. 20).

Poor Pilgrim, sent on a noble quest,
Your soul is still a wistful thing;
We know your heart goes pilgriming:
Your torch, tho' sadly blown about,
Has not been utterly put out,
But homeless, outcast, and footsore,
Your Lord stands knocking at your door.

ANONYMOUS GIFTS

We wish to express our warmest thanks to those who have helped forward the work by the following anonymous gifts:

Elim Debt Fund: Gloucester, per Pastor Haith, £15; Southampton Crusader, 8/-; Hounslow, 5/-; Bramley friend, 5/-; Southampton, £1; Hadleigh brother and sister, £1.

Foreign Missionary Fund: Greenock sister, designated, 17/6; London (E. C.), brother, designated, 6/-.

Prison Work: B'ham, Sparkbrook (burdened), 2/6; Birmingham, Sparkbrook Church Bible Class, 9/2.

Christian Biographical Series.

Frances Ridley Havergal

IV. "MOST BLESSED FOR EVER!"

By Pastor J. ROBINSON

FRANCES RIDLEY HAVERGAL'S poems are to be found in all evangelical hymn books—there are nine in "Redemption Songs." "Take my life" (R.S. 587) has been already mentioned.

"Tell it out" (R.S. 642) was written during illness, as were so many of her most noteworthy poems. Following the service in her Prayer Book (her custom when prevented from attending church), she came to Psalm xcvi. 10, which reads in the Prayer Book version: "Tell it out among the heathen that the Lord is King."

"I thought, 'What a splendid first line!' and then words and music came rushing in to me. There, it's all written out."

Her magnificent Advent hymn, "Thou art coming, O my Saviour," is unfortunately garbled in "Redemption Songs," 526, the metre being entirely changed, and half-verses arbitrarily joined. We subjoin the first and last verses as originally written:

Thou art coming, O my Saviour!
Thou art coming, O my King!
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
Well may we rejoice and sing!
Coming! in the opening east,
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy golden bells?

Oh, the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue Thy name confessing,
Worship, honour, glory, blessing,
Brought to Thee with glad accord!
Thee, my Master and my Friend,
Vindicated and enthroned!
Unto earth's remotest end
Glorified, adored, and owned!

"Who is on the Lord's side?" (R.S. 8), "I am trusting Thee, Lord Jesus" (R.S. 399), "Like a river glorious" (R.S. 418), and "Master, speak, Thy servant heareth" (R.S. 835), are favourites everywhere.

There is a spontaneity about all her work, and she herself believed that she was divinely aided in her choice of words. In 1870 she wrote:

"Writing is praying with me, for I never seem to write even a verse by myself, and feel like a little child writing; you know a child would look up at every sentence and say, 'And what shall I say next?' That is just what I do; I ask that at every line He would give me, not merely thoughts and power, but also every word, even the very rhymes. Very often I have a most distinct and happy consciousness of direct answers."

A delightful example of her *impromptu* verse was written in a friend's album in 1877:

"ENOCH WALKED WITH GOD"

(Gen. v. 22)

So may'st thou walk! from hour to hour
Of every brightening year;
Keeping so very near
To Him, whose power is love, whose love is power.

So may'st thou walk! in His clear light,
Leaning on Him alone,
Thy life His very own,
Until He takes thee up to walk with Him in white.

Her poems are full of the Scriptures, proving that hers was no desultory reading. Here is an extract from a letter to her niece Cecilia:

"In reading the Scripture it is best to combine plans. Once a day read straight on, with prayer and careful referencing. But always try to give a half hour to Bible study; work out Bible subjects, and make notes of them. I will give you two or three which I have found profitable.

"What does the Bible say God is (in Himself? to us?).

'*Everlasting.*' Search out and *classify* the places where it is used. (This is very comforting, 'everlasting covenant,' 'everlasting joy,' etc.).

'*Called.*' How is our 'calling' described? Unto what are we '*called*'?

'*Keep.*' Who will keep? Whom does He keep? From what does He keep?

'*Able.*' See how applied to Christ; arrange in order.

"This plan is *very* helpful, both for intellectual and spiritual knowledge of His Word."

And so to the last week of her life. The end came very suddenly, owing to a chill while in a low state of health. On June 3rd, 1879, she passed to that which she herself had called

Service of high praise in the eternal land,

leaving to the Church a legacy of song and testimony which is still the inspiration of multitudes. Let us leave her with the words of the tribute which she had paid to her father's memory many years before:

The prayer of many a day is all fulfilled,
Only by full fruition stayed and stilled;
You asked for blessing as your Father willed,
Now He hath answered: "Most blessed for ever!"

Lost is the daily light of mutual smile,
You therefore sorrow now a little while;
But floating down life's dimmed and lonely aisle
Comes the clear music: "Most blessed for ever!"

From the great anthems of the Crystal Sea,
Through the far vistas of Eternity,
Grand echoes of the word peal on for thee,
Sweetest and fullest: "Most blessed for ever!"

The Way of Salvation**How to Come to Christ if you are Not a Christian**

By L. S. PRIDGEON

1. Are you conscious of your own unworthiness, your sinfulness, and weakness to do or to be better?

2. Are you convinced that Jesus is able and willing to save just such a person as you are?

3. Are you willing to give up all that would be displeasing to Him and obey Him?

Then, beloved :

1. Go to Jesus with the precious promise from His blessed Word.

2. Ask forgiveness for past sins.

3. Yield yourself to His will for the future.

4. Believe that He receives and pardons you now. Jesus saved you when He died upon the Cross nearly two thousand years ago. The contract which redeemed your soul from death is already signed by Him and the moment you sign it, the precious Blood is applied to your soul and you are "whiter than snow."

Do not look for a feeling of salvation, but believe simply—because Jesus died for you and said that if you would come to Him, He would not cast you out—that He saves you now.

Rest and rejoice without even a feeling of rejoicing but just because He tells you to rejoice, because your name is written in heaven. The moment the Lord sees that you will trust Him, even though you should never feel your salvation consciously, but are willing to rest simply on His immutable Word, He will be able to trust you with peace and joy. You must even take your peace and joy by faith.

You must testify, live by God's grace, and talk as though you were already in the heavenlies with Christ Jesus.

After you have once asked Him to save you and told Him that you believed Him, never refer to it again but with praise.

After the few words have been spoken at the marriage altar that bind a man and woman together, there is no feeling of being married. It is just those few words and the fact of believing them that has made it true and real. Do you see the illustration? So Jesus has saved you.

Accept with confidence His Word to you, which is in His precious Book, and your eternal life is sealed.



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

Conducted by Pastor J. J. MORGAN

For Local Preachers.**ADVICE TO PREACHERS**

"The first thing that I have to demand of you is that you entertain the people of God with none but well-studied sermons and employ none but well-beaten oil for the lamps of the golden candlestick.

"When you are to preach you should go directly from your knees in your study to your pulpit.

"Your sermon must also be such that you may hope to have the blood of your Saviour sprinkled upon it, and His good Spirit breathing in it.

"Let the motto of your whole ministry be 'Christ is all.'

"Be a star to lead men to the Saviour, and stop not till you see them there.

"Be careful evermore to preach scripturally, and employ the Sword of the Spirit if you hope to do any execution."

—Cotton Mather (1710).

For Sunday School Teachers :**SUNDAY SCHOOL TEACHERS' ADVANTAGES**

When teaching children the Word of God the teacher has many advantages:

1. **Virgin Soil.**—The ground has not been beaten hard by commerce with the world.

2. **Freedom from weeds and thorns.**—There are few of these in the lives of the young. So the seed has more opportunity to grow and bring forth fruit.

3. **No rocky ground.**—The ground is good and free from the hard stones which may later be discovered there.

Better far to sow the seed in such good ground as wait for it to become beaten hard like the wayside or stony ground, or become full of this world's thorns and briars. If we do not sow the good seed in this virgin soil then Satan will sow his evil seeds.

DR. CAMPBELL MORGAN'S TRIBUTE TO TEACHERS

"If I may be allowed to speak from personal experience, I believe that I owe far more than I can ever tell to others, to the fact that I was trained for teaching. If I had my way I should insist upon it that every man before he began the work of public preaching, should have had two years' teaching, and that of children between the ages of twelve and sixteen."

THE HELP OF THE HANDBOOK

By using a handbook in the Sunday School—

(a) The teaching is co-ordinated, and unified.

(b) It provides the material for the lessons, and forms a basis for the examination.

(c) When a teacher is absent the handbook can be passed on to the deputy, and no part of the lesson is omitted.

(d) If classes are joined together (when one teacher is absent) the class still has the planned lesson and does not lose that particular lesson.

Living in the Glory

REV. A. B. SIMPSON.

MAY AGNEW STEPHENS.

1. I have found a heav'n be - low, I am liv - ing in the glo - ry;
 2. Storms of sor - row round me fall, But I'm liv - ing in the glo - ry;
 3. Sa - tan can - not touch my heart While I'm liv - ing in the glo - ry;
 4. I can tri - umph o - ver pain While I'm liv - ing in the glo - ry;
 5. I am poor and lit - tle known, But I'm liv - ing in the glo - ry;
 6. Soon the King will come for me, To be with Him in the glo - ry;

O the joy and strength I know, Liv - ing in the glo - ry of the Lord.
 I can sing a - bove them all, Liv - ing in the glo - ry of the Lord.
 This dis - arms each fier - y dart, Liv - ing in the glo - ry of the Lord.
 I can count each loss a gain, Liv - ing in the glo - ry of the Lord.
 And I'm wait - ing for a throne, Liv - ing in the glo - ry of the Lord.
 Then my sweet - er song shall be Reigning in the glo - ry of the Lord.

CHORUS.

Yes, I'm liv - ing in the glo - ry. As He promis'd in His word;
 glo - ry, glo - ry,

I am dwell - ing in the heav'n - lies, Liv - ing in the glo - ry of the Lord.

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Bible Study Helps

UNSEARCHABLE RICHES

(Ephesians iii. 8)

The riches of His glory (Eph. iii. 16).
 The riches of His grace (Eph. ii. 7).
 The riches of His goodness (Rom. ii. 4).
 The riches of His gifts (I. Tim. vi. 17;
 Rom. x. 12).

DANIEL'S PRAYER LIFE

He prayed in times of—

1. Difficulty (Dan. viii. 15).
2. Danger (Dan. ii. 17, 18).
3. Doubt (Dan. xii. 18).

- (1) He prayed **regularly** (vi. 10).
- (2) He prayed **openly** (vi. 11).
- (3) He prayed **intelligently** (ix. 2).
- (4) He prayed **reverently** (ix. 3).
- (5) He prayed **expectantly** (ix. 17, 19).
- (6) He prayed **perseveringly** (x. 13).

We touch men most when we most touch God. The mountain top with its intercession affords the leverage from which we can best move the world.

THE WAY TO GOD

1. **A Blocked Way.**—Sin has blocked the way to God. "Your iniquities have separated between you and your God" (Isa. lix. 2).

2. **A New and Living Way.**—Jesus has opened and dedicated this Way. "By a new and living way, which He dedicated for us" (Heb. x. 20).

3. **Jesus, the Way.**—Jesus is Himself the Way. "I am the way" (John xiv. 6).

4. **No Other Way.**—Jesus, the only way to the Father. "No man cometh to the Father, but by Me" (John xiv. 6).

5. **A Way Open to All Who Will.**—Jesus, the new and living Way, is given for all who by faith accept Him. "Whosoever believeth in Him . . . should have eternal life" (John iii. 15). To know God and His Christ is life eternal.

This Month's New Books

- "The Bible—400 Years After 1538." By G. Campbell Morgan, D.D. 3/6 (by post 3/10).
 "Spirit of Revival." Biography of J. G. Govan. By I. R. Govan. 2/6 (by post 2/10).
 "Cruickshank of Calabar." By Alexander Gammie. 2/6 (by post 2/10).
 "Lionel Wins Through." By Winifred M. Pearce. 9d. (by post 11d.).
 "The Sleeping People." By G. E. Aلتree Coley. 6/- (by post 6/6).
 "How the Popes Rose to Power and How They Declined." By Alexander Stewart. 3d. (by post 3½d.).
 "The Gold Mine of Purgatory." By Alexander Stewart. 2d. (by post 2½d.).
 "Her Own Way." By Beth J. Combe Harris. 2/- (by post 2/4).
 "The Other Side of the Prison Gate." By Capt. W. Spencer. 1/- (by post 1/2).
 "Christ Indwelling and Enthroned." By J. Oswald Sanders. 2/6 (by post 2/9).
 "Gems from Bishop Taylor Smith's Bible." Compiled by Percy O. Ruoff. 2/6 (by post 2/9).
 "Help for the Needy Soul." By Dr. H. A. Ironside. 1/- (by post 1/2).
 "Curiosity Joe." By Montague Goodman. 1/- (by post 1/2).
 "Jill Wants to Know." By Dorothy Dennison. 1/- (by post 1/2).
 "The Comforter." By Montague Goodman. 2/6 (by post 2/9).
 "Happy Hours Reciter." By Hy. Pickering. 1/- (by post 1/3).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

The Prodigal

The father charged him with none of his wanderings. He just received him. He just kissed him. His wretchedness was a recommendation to that father's love. Oh, that father's kiss! How shall I describe the love of God? the ardour with which He receives the sinner back again? Give me a plummet with which I may fathom this sea. Give me a ladder with which I can scale this height. Give me words with which I can describe this love. The apostle says in one place, "unsearchable"; in another, "past finding out." Height overtopping all height; depth plunging beneath all depth; breadth compassing all immensity. Oh, this love! God so loved the world. He loves you. Has He not done everything to make you think so?



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

Sunday, December 4th. Psa. cxxxv. 1-21.

"His peculiar treasure" (verse 4).

How precious are the saints in the sight of the Saviour. They are of inestimable value unto Him. This must be so when we remember how great was the price which He paid for their redemption from the thralldom of sin. He gave His own life blood that they might become His own purchased possession. Humbled Himself even unto the death of the Cross that they might become His for ever. The saints are His "peculiar" treasure in the sense that they form a unique company, called out and born out of the remainder of His universal creation. There is no other company or class of people, either on earth or in heaven, who stand in this same relationship to Him. Blessed blood-bought *ecclesia*! The election of sovereign grace! Chosen to represent Him on earth and share with Him the glories of eternity.

PRAYER TOPIC:

Showers of divine blessing upon all our Elim Churches this day.

Monday, December 5th. Ezek. i. 1-16.

"It came to pass . . . as I was among the captives . . . that the heavens were opened, and I saw visions of God" (verse 1).

The prophet was away in the land of captivity, among those who had been carried into exile, surrounded by everything that would tend to depress and daunt his spirit. Here it was that God met him with opened heavens and glorious vision of Himself. 'Tis thus the Lord is wont to visit His saints in their moments of pressure and perplexity. He comes to lift their thoughts to higher and more enheartening things than those which often surround them. To whisper courage and comfort into their fainting hearts, making them conscious of the boundless resources resident in Him, and available to them. Blessed Master, give unto Thy tested ones this day the upward vision. Cause their eyes to behold that which shall dry their tears and set their hearts aglow with holy song. Make them to understand that the place of test may become the place of vision.

PRAYER TOPIC:

God's life-giving touch to rest upon every member of the Headquarters' Staff.

Tuesday, December 6th. Ezek. iii. 1-15.

"Then the Spirit took me up" (v. 12).

The prophet was appointed to a difficult and dangerous task, one that demanded wisdom and courage, and a readiness, if needs be, to suffer for the Word of God, of which he was the bearer. And so he

became conscious of this wonderful uplifting in the Spirit. God the Holy Ghost took hold of his humanity, converting it into a vehicle for the expression and execution of the divine will. It is this same preparation that we all need for any service to which we may be called in the plan of God. It is the Holy Ghost who will make the weakest and most fearful, strong and bold to achieve exploits. The Spirit of God will take up the yielded vessel and flow through it in "rivers" of saving, healing and cleansing virtue. Nothing shall be impossible to the soul thus possessed and energised by the power of God.

PRAYER TOPIC:

Thanksgiving for the faithfulness of many of God's stewards.

Wednesday, December 7th. Ezek. iii. 16-27.

"I have made thee a watchman" (verse 17).

At all times this is a position that carries with it serious responsibilities; especially is this the case in times of crisis. So much depends upon the faithfulness of the watchman. Great issues hang upon his fidelity to those whom he serves. Watchfulness is one of the essential qualifications for those who would excel in the Christian life and ministry. There is no stage of Christian discipleship where watchfulness ceases to be a requisite. In fact the deeper we go in God the greater becomes the necessity for the exercise of this function. Vigilance will prevent the success of any sudden surprise assault of the enemy. Watchfulness will save the soul from being caught off its guard and thus taken at a disadvantage. Blessed are the souls that are tireless at their post of duty. Those sleepless ones who watch "unto the end."

PRAYER TOPIC:

That the Holy Spirit may pour comfort into the hearts of bereaved saints at this time.

Thursday, December 8th. Ezek. viii. 1-18.

"And behold the glory of the God of Israel was there" (verse 4).

There are, in most Christian lives, places which have been made remarkable and memorable by divine events which have transpired. Something has happened which has greatly influenced the whole of the future life. Some touch of God's hand which has quickened the whole being, and sent it forth to become a new witness for righteousness and truth. Some whispered word from on high which has lifted the experience on to an entirely new spiritual level. Those moments became the turning point of Christian discipleship. We took some-

thing away from that place of divine unveiling which left its indelible impress upon all our subsequent career. It was a moment of new birth—of new and deeper response to the will of God—of fresh understanding of the mind of God. O grant that thus we may meet Thee this day.

PRAYER TOPIC:

For the preservation and protection of God's persecuted people, the Jews.

Friday, December 9th. Ezek. xi. 14-25.

"I will be to them as a little sanctuary" (verse 16).

What a beautiful promise God thus gave to His people. A sanctuary in the time of trouble and distress. A hiding-place in the moment of peril and pain. Always available and accessible to the harassed Israelite. A refuge from which they could not be cut off. If this was true in the case of Israel of old, how much more true and real is it to-day to those who are the sons of God. The tempest-driven soul may seek and find shelter beneath the covert of those almighty wings. The weary and over-wrought spirit may repair to this place of sanctuary and find rest and refreshment. Blessed place where the soul's exhausted energies may be renewed; where life may be readjusted to the centre of the divine will. Lord, I would this day remember amid life's bustle and rush, that Thou art my Sanctuary.

PRAYER TOPIC:

For revival on our foreign mission fields at this time.

Saturday, December 10th. Ezek. xviii. 20-32.

"Kept all My statutes" (verse 19).

It is this wholehearted observance of all the statutes of the Lord which brings blessing. Partial obedience is never really satisfactory, either to God or man. When we render less than uttermost obedience we miss God's best. God meets the soul who dares to go all the way along the path of surrender, even when that surrender means relinquishing every cherished desire upon which the flesh has been set. Blessed are those who will obey God rather than man, and be ready to risk the disfavour of the world in its allegiance to the Almighty. The Lord will be gracious to such, and pour upon them the fulness of His favour and blessing. This day, O Lord, I would follow closely and faithfully in the way of Thy commands. Keep Thou my feet that they stray not from the highway of Thy perfect will. Make Thou this soul the prisoner of Thy statutes.

PRAYER TOPIC:

That continued blessing may crown the efforts of the London Crusader Choir work.

To Make Us Comforters

God does not comfort us to make us comfortable, but to make us comforters (II. Cor. i. 17).

THE story of the Fall is a familiar one, the result of the disobedience of man. God's fellowship with Adam was broken. He could not look with complacency upon sin. Between God and His creatures an impassable gulf had come. As a result, a blight fell upon man, bringing in its trail disease and death. The very ground which had yielded only blessings, shared in this blight, and now began to yield thorns and thistles.

God said to Adam, "Cursed is the ground for thy sake." To Cain, He said, "Thou art cursed from the earth." A remedy was necessary, and God provided one.

In Genesis iii. 15 the promise was made of the seed of the woman who should bring deliverance to the blighted race of man. And in the closing pages of the Bible, the theme is still the same—a redeemed host swelling their praises to God for redemption through the blood of the Lamb (Rev. v. 9).

Sin brought in its train disease and death, that only the outpoured life-blood of the Son of God could cancel. Through all ages some have received this, and have given glory to God. Abel did so and offered a sacrificial lamb. Others down through the ages have not wished to see in God their salvation, and like Cain have boastingly offered the fruit of their own labour. They have presumed to build their own

TOWER OF BABEL,

to reach to heaven. Only the Cross of Christ can bridge the gulf from earth to glory. Only the outpoured life-blood of the Saviour can bring life eternal where death has reigned.

"Without shedding of blood is no remission" (Heb. ix. 22). This same verse refers to the old typical sacrifices upon Jewish altars. "Almost all things are by the law purged with blood." There is a distinct reason for this. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11).

The Lord Jesus Himself reminds us of the merit of His atoning blood. He said in Matthew xxvi. 28, "This is My blood of the new testament, which is shed for many for the remission of sins." In this connection, repentance must be preached. The great sacrifice was God's part. Repentance is man's part. God "now commandeth all men everywhere to repent" (Acts xvii. 30).

Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem (Luke xxiv. 47; see Acts ii. 38). In the Old Testament atonement was made for

SIN AND FOR SICKNESS.

In Exodus xxxii. 30 Moses said to the children of Israel, after their great sin in bringing their golden earrings, and having them melted into the idolatrous

A Strong

"THE PRECIOUS B"

By A. H.

golden calf, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Moses' intercessory prayer was full of suffering, asking God to forgive their great sin, and if not, to blot his name out of God's book. Other scriptures show in type provision through atonement for sickness. "With His stripes we are healed" (Isaiah liii. 5; Matt. viii. 17).

Again when the children of Israel had sinned a great sin, by murmuring against God's servants (a dangerous sin to-day), a plague came upon them, and the Lord warned Moses saying, "Get you up from among this congregation, that I may consume them as in a moment." Then Moses told Aaron to go quickly and make an atonement, for wrath is gone out from the Lord, the plague is begun. And when Aaron made an atonement the plague was stayed. They that died in the plague were 14,700 (Num. xvi. 3, 30, 33, 41-50).

God's people are only safe when by faith they trust the merits of the atoning Blood. It was so in Egypt when God spared the first-born. He saw the faith of those who put the blood of

THE TYPICAL LAMB

on the doorposts of the houses. In the case of the Israelites it was the blood of the paschal lamb that delivered them. In our case it is the blood of the true Lamb of God. It is through His death we have peace with God. As Christ died for us, "we have now received the atonement" (Rom. v. 1, 8-11). It is said that for many years the British Empire had a red thread running through all the rope used in its navy. Wherever, on any distant shore, even a fragment of rope was washed up it could be identified by that red thread. Through all the Word of God, the red thread is running. Any other gospel is a false gospel.

Napoleon once stood in a tent on the battlefield. His generals were around him. Before him, on the tent wall, was a map of Europe. The British Isles were coloured red. Putting his finger there, it is said Napoleon turned to his generals and remarked, "If it were not for that red spot, I could have conquered the world." If it were not for the crimson spot on a lonely hill called Calvary, a greater foe than Napoleon could have conquered the souls of all mankind.

Every phase of the atonement is purchased through this great price. We are justified by His blood (Rom. v. 9). We have

FORGIVENESS OF SINS

through His blood (Eph. i. 7). Jesus suffered without

Fortress OF BLOOD OF CHRIST” ARGUE

the gate that He might sanctify the people with His own blood (see I. John i. 7-9). How necessary it is to be cleansed from all sin. Even under the law God commanded His people to be holy. “Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy” (Lev. xix. 2).

At the close of the Civil War in America when all hostilities were commanded to cease, some bands of Southerners refused to comply. They remained in the woods, coming out occasionally to farms for food. Finally the order was given to round up and shoot those who would not yield.

Just at sundown, at the edge of a wood, a captain had rounded up about twenty offenders. They stood in line before a freshly dug trench, and the captain's men merely awaited the word, “Fire!” Just then a young man appeared out of the edge of the woods, and addressed the captain. He told him that he had belonged to that band, but not being caught, considered his life his own. The captain admitted it to be so. Then the young man pointed to a white-haired man standing at the end of the line, and informed the captain that they both came from the same town. The older man however had a family, while the young man had no one

DEPENDENT UPON HIM.

He asked permission to take the older man's place, that the older man might go home. The captain consented, and the change was made.

“Fire!” came the command, and twenty lifeless bodies were soon buried in the long, shallow grave. When the soldiers had gone, the older man returned from the woods, dug up the body of the young man from the end of the trench, and had it taken to his own home and properly buried. He had a monument erected, and on the anniversary day would take his children that they might see it, and read the words that were inscribed: “He took my place in the line. He died for me.”

Christ took our place in the line, He died for us. Now the purchase price of the Church of God was Christ's own blood (Acts xx. 28). Paul reminds us that “ye are not your own . . . ye are bought with a price” (I. Cor. vi. 19, 20). Not silver and gold, “but with the precious blood of Christ” (I. Peter i. 18-20).

Faith in the atoning blood meets every need; when

upon the conscience it dispels every fear. Moses “sprinkled both the book, and all the people” (Heb. ix. 19). Yea, it is by

FAITH IN THE BLOOD

we enter into the holiest (Heb. x. 19).

The world, and even many who in name are Christians may try to substitute good works and self-righteousness for the blood, but God's true people realise its real value more and more as they see the day of Christ approaching.

It is very important that we note the great faith Moses had in the atoning blood. Paul brings this to us very forcibly in these words (Heb. xi. 28), “By faith Moses kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.” No doubt Moses remembered the special promise of God, “When I see the blood, I will pass over you.”

John, while on the Isle of Patmos, saw the four and twenty elders in heaven (Rev. iv. 1-4) before the Lamb singing a new song, saying, “Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.” Again in Revelation vii. 9-14, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb.” The question was asked, “What are these which are

ARRAYED IN WHITE ROBES?

and whence came they?” And he said, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

We read in Revelation xii. 7 of war in heaven. How strange. Yet Satan is called “the prince of the power of the air” (Eph. ii. 2), more literally, “the prince of the aerial host,” or lower heaven. Paul, when caught up, was taken beyond this, up to the third heaven (II. Cor. xii. 2). When Christ ascended He went up far above all heavens (Eph. iv. 10). In this war “Michael and his angels fought against the dragon” (Rev. xii. 7). “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony” (Rev. xii. 9-11).

We now see the blood of the Lamb as a strong tower. It is the everlasting fortress of the saints.



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.

The Jews.

No one can read the accounts of the recent terrible persecution of the Jews in Germany without a deep sense of horror and righteous indignation, and at the same time a feeling of anxious concern for the future of this chosen race of people. The storm of bitter and relentless antagonism to the Jew seems to be spreading throughout the nations, and increasing in fury. Every conceivable injustice and indignity is being heaped upon them, and every possible excuse is seized for making them suffer. In many countries all men's hands are raised against them. What a need for the Lord's children to earnestly pray for this afflicted race at this time that God may deliver them from the hands of their enemies; that they may find sanctuary in Jehovah. Would that this tried and tortured people might in their hour of national extremity turn to Christ, so that out of their dark night of anguish might emerge a new vision of God in Christ. This bitter crisis may yet turn to their spiritual salvation.

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The Great Need of the Church.

MANY years ago Thomas Waugh, that well-known Methodist soul-winner, in referring to the great need of the Christian Church, wrote: "She only needs to get back into her native air—the breezes of the Holy Ghost—to become once again robust and beautiful. . . . The Church of God is not to-day as she was at the beginning, 'filled with the Holy Ghost.'" This servant of the Lord caught the true vision of the need of the Christian Church. That need is just as real and deep to-day as when Thomas Waugh wrote these words. It is not an increase of machinery or money which is required so much as this great and glorious Pentecostal flood of the Holy Ghost. We may possess an intellectual ministry, a ministry that is abreast with modern thought in every subject of importance, but all this minus the unction of the Holy Ghost will never meet the fundamental need of the Church. On the other hand we may be without all these valuable assets, yet with the energy of the Divine Spirit nothing is impossible to the redeemed of the Lord. It is vain to multiply methods and machinery unless accompanying them with this downpour of the Spirit. Oh, for a glorious inundation of Holy Ghost power which will lift the Church out of its religious ruts on to a place of triumph in the risen Lord!

Noah's Day

And as it was in the days of Noe, so shall it be also in the days of the Son of man.—Luke xvii. 26.

IT is a well-known fact that history repeats itself, and the prophetic statement of our Lord assures us that some of the characteristics of Noah's day will mark also the period when He shall again return to earth. The great patriarch lived during the time when the dispensation of conscience closed and another was ushered in. To a certain degree there is a similarity between all ages, but there must have been particular features of Noah's time, to which our Lord refers, which the closing days of the dispensation of grace will strikingly resemble.

The days of Noah were characterised by faithful preaching to the inhabitants of earth regarding impending judgment. The past half century has seen a remarkable increase in the testimony to the truth that the Lord Jesus Christ is coming back again, that He is coming to receive His own unto Himself, and to pour out upon the world judgments because of rejected mercy. A message of condemnation is always unpopular and will become more so as we near the end time. Even up to the very hour of our Lord's return, someone will be witnessing to men of the grace of Christ and the fast-approaching doom.

In each of these contrasted periods, there is a group who believe God even though surrounded by utter materialism and gross unbelief. Noah's faith was manifested by his obedience to the Word of God in the preparation of an ark. In connection with Christ's return, a strange and significant question is found in the Gospels, "Nevertheless when the Son of Man cometh, shall He find faith on the earth?" The clear implication is that apostasy will abound, and that faith will be found only in the few who will continue to labour and pray as they watch for the return of the King.

One other outstanding point of agreement between the ages mentioned is that, in each case, their termination is sudden and utterly unexpected. Attention frequently is called to the Scriptures which state that the antediluvians were eating and drinking, buying and selling, marrying and giving in marriage, even until the time Noah entered into the ark. All these things, in their proper places, are entirely normal in everyday life. Probably the primary purpose in mentioning these facts was not so much to show excess or evil therein, as to point out the open unbelief and sense of security that characterised the people to whom Noah had proclaimed the need of repentance in view of the threatened deluge. Had they believed the message of Noah, instead of going about their daily affairs, they would have called upon God for mercy. Even as they rejected God and His prophetic Word, "so shall it be also in the days of the Son of man."

THOUGHTS FROM THE THRONE

Intercession is love at prayer.

We must learn to think magnificently of God.

Principal and Revival Team at Nottingham Over 800 Conversions in Temple, Church and Cinema

HEALINGS — HOLY GHOST BAPTISMS — GREAT JOY

Nottingham and district has experienced a glorious revival during the visit of Principal George Jeffreys and his Revival party. The Party were announced for an eight days' campaign, from October 8th to 16th, but so mighty was the outpouring of the Spirit of God that they were compelled to remain on in the district for six weeks! During that period over 800 souls found Christ as Saviour, astonishing healings were given, saints baptised with the Holy Ghost and multitudes came under the teaching concerning our Lord's Second Advent. The City Temple, once the seat of Methodism in the heart of Nottingham's fair city, accommodating nearly 2,000 people, was crowded again and again to capacity, and the great building rang with the praise of God's people. Similar scenes of revival power and enthusiasm were witnessed at the late Baptist Church, Beeston, where Pastor W. Miller Barton, assisted by the Revival Party, conducted a three weeks'

campaign. Here again the power of God was manifested in salvation and healing, for the signs still follow them that believe. For the last three Sunday nights the Majestic Cinema at Beeston was taken, and here the Revivalists came together for a great rally at eight o'clock each night, with the Principal as speaker. It was a grand sight to see that magnificent building also thronged with eager crowds and to witness the Spirit of God moving in the midst. Gladness has taken the place of sadness in hundreds of lives, joy the place of sorrow, and hope the place of despair. The people that hungered for the Bread of Life have been filled! Those that drank of the Water of Life have been satisfied! Thankful hearts go out in praise to God for what He hath wrought in Temple, Church and Cinema, for the souls saved, sick bodies healed, and for the uplift given to His people, and we say—

TO HIM BE THE GLORY, GREAT THINGS HE HATH DONE!

The Meaning of Sovereign Grace

By GERALD B. WINROD

MAN is an utter failure. He has failed in everything he has ever undertaken. God must be terribly disappointed with him.

When first awakened to consciousness, man found himself in a beautiful garden. He proceeded at once to despoil it. His free moral agency was only put to a small test, but he broke down under the responsibility. It was grace that prompted God to promise a Saviour who would "bruise" the serpent's head. Adam did nothing to merit the promise.

Then man moved down to the age of conscience. The conscience was his guide between the Fall and the Flood. But it proved to be only a weak, human mechanism. Failure again! Moral pollution that became a stench to God's very nostrils was the result. The theory that the conscience is "a safe guide" was for ever confounded by the collapse of the antediluvians. The human family would have exterminated itself in its own lust had it not been for the intervention of divine grace. God's heart was moved

in compassion and man's seed on the earth was spared through Noah.

The age of human government came next, extending from the Flood to the Tower of Babel. Man was given another opportunity but again proved utterly unworthy. Turning from God, the people said: "Let us make us a name." They did! And again man broke away from God. But grace availed, though God would have been justified, according to the laws of justice, in destroying the human family.

The next epoch was the age of law. It began with Babel and ended with the Egyptian bondage. God knew that man needed moral discipline. So He gave the Ten Commandments. The very existence of such a revelation as the Decalogue should have given the race a standard, a goal toward which to work. It should have provided needed restraint for the conscience and resulted in higher living. But, humans are frail creatures. And once more they failed God.

At last, God sent His Son into the world so that the

law could be seen in flesh as well as on tables of stone. Jesus Christ is the only Man that never broke the Ten Commandments. Hebrews ii. 18, "For in that He hath suffered being tempted, He is able to succour them that are tempted." He was tempted as other men, but no commandment did He ever break! Luke iv. 2, "Being forty days tempted of the Devil" in the wilderness. Until Christ came, the Law was written only in stone. Now it is written in flesh.

Christ came as Saviour. He lived a sinless life. He never broke a law of God in thirty-three years. Behold a perfect Man! But what was our attitude? The most fiendish crime ever perpetrated in the history of the world was committed against Him. Both Jews and Gentiles united in seeking His destruction. His life was taken. He was guilty of no wrong, but we killed Him.

From that hour, man had no ground whatsoever upon which to stand as far as the laws of justice are concerned. There was no justification for his crime, except his own depravity. This left him wholly without recourse. He had no right to expect anything from God but judgment.

God could have done one of two things: (1) Destroy the race, curse it for its sin, or (2) Show unmerited mercy. He showed mercy. And, this is grace! Indeed, "God is love."

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him."

So therefore, you may claim personal salvation and growth in grace, on no merit of your own. You are part of a great human system that has disobeyed God all down through the ages. It was you, your kind, who crucified the Son of God for no moral cause whatever. You are guilty. You are sinful. You stand condemned.

"There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God." "There is none that doeth good." "For all have sinned, and come short of the glory of God." "There is no fear of God before their eyes."

"But where sin abounded, grace did much more abound." "Being justified freely by His grace through the redemption that is in Christ Jesus."

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

Not your "good works"! Or self-effort, or morality, or education, or anything that you can do! You cannot earn salvation. You have nothing to give in exchange for it. You are unworthy. You cannot do Christianity. You can do every false religion. But Christianity is already done. "It is finished."

Salvation comes by accepting a finished work! It is a free gift to be accepted and appropriated on the basis of unmerited grace.

And you need saving from your good self, the same as your bad self. Your good self, at its highest and best, still remains unregenerate human nature.

Isaiah said: "We are all as an unclean thing, and

all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind, have taken us away."

The best of human effort is but "filthy rags." It would be difficult to try to explain what those rags mean in the original Hebrew text. Imagine a corpse wrapped in garments for burial. Imagine the flesh rotting away. Imagine the rags saturated with corruption. And even this picture does not convey all that is implied in Isaiah's statement. And he says that this represents the best that can be expected of human effort.

In other words, one cannot hope to lift himself by his boot-tops. Grace must reach down. Man cannot raise himself up. Ephesians ii. 8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

An artist was working on a picture. He only needed the likeness of a tramp on the canvas and the picture would be finished. Looking out of his studio window he saw just the specimen that he needed. Calling the tramp back, he engaged him for a certain sum of money to come and pose the following morning at nine o'clock. An advance payment was made and the tramp promised faithfully to return.

Next morning, there came to the artist's door a fine-looking gentleman; shave, haircut, clean shirt, collar, tie, new suit, spats, a cane, etc. The artist could not recognise him as the man he had engaged the day before. With his money, the tramp had changed his entire physical appearance.

The artist cried: "Man, you have spoiled the picture!"

The best of human effort simply spoils the picture. Do not try to be a refined, cultured, genteel sinner! Just be a common, plain, ordinary sinner! Throw yourself unreservedly upon unmerited mercy—and friend, there will be hope, eternal hope, for you.

My Soul

My soul is irked by prison bars

Of mortal clay,

A partner of the Infinite

I'm meant to be;

Into God's boundless everywhere

Of endless day

This empire of my soul shall go,

When I'm set free.

Nor time nor space shall wall me in:

My life attuned,

Its deepest hungerings satisfied,

Attained its goal;

A symphony of majesty

He then shall play

Upon this harp of a thousand strings—

My soul.

—E. A. B.

A Message to the Church

By L. Winifred Thompson

Members of Christ, Church of the Firstborn, hearken!
The Saviour speaks, O let His voice be heard;
While o'er the world the threat'ning storm-clouds
darken,

He points anew the Pattern in His Word!
First He marks out the way of free salvation,
And life which comes by faith in His blest Name;
Then baptism is next in conformation,
Neglect of which shall merit untold blame!
He makes it clear the Holy Spirit's filling,
Empowers for service those beneath His sway;
God's promise holds, and each believer willing,
May have the Gift of Pentecost, to-day!

Though o'er this truth a Christian sometimes blunders,
Because his mind is biassed to the light,
Through saints e'en now the Spirit works by wonders,
And miracles and healings prove His might!
The word of wisdom is His own revealing,
By Him the word of knowledge too, is given;
Speaking in tongues is oft His sign of sealing;
Interpretations tune the ear to heaven!
Faith, prophecy, of spirits the discerning,
All come by Him to profit every man;
And His best gifts should be God's children's yearning;
Oneness in Christ, their great aspiring plan!

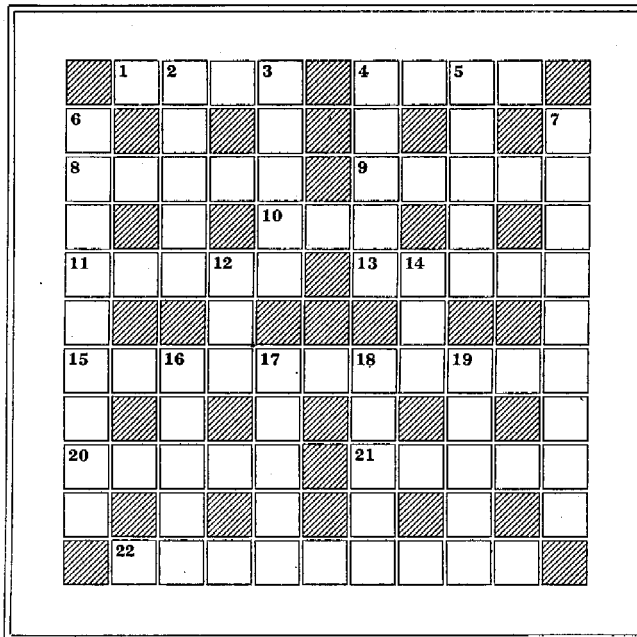
When they for worship and for prayer assemble,
Each Christian who is led should take a part:
The pastor must a shepherd true resemble;
And order rule with humbleness of heart!
They at His Table, in that feast most holy,
Rememb'ring Him, should take the bread and wine;
Yet on these forms they cannot reckon solely,
Each gift and service must with love combine!
Time spent with lonely ones must be afforded;
The prisoners and afflicted have their care;
And widows too, and orphans, 'tis recorded,
All of this ministration need a share!

One day, not for their sin, but for their labour,
Saints at His Judgment Seat shall face the Lord;
The fire shall test each act to God and neighbour,
And works that then abide will bring reward!
Before His earthly reign,—what consolation,
His own shall rise to meet Him in the air;
But this event precedes the Tribulation—
Which draweth nigh. O Church of God, prepare!
If to His message you have really hearkened,
This Pattern, by His holy light review;
With minds by ignorance no longer darkened,
As "one in Christ," conform His will to do!

Kindness does not always mean tender handling. Sometimes it means to violently take by force, to pull one out of the fire. Love looks to the end, not to the beginning.

OUR SPECIAL "EVANGEL" CROSSWORD For Increasing Bible Knowledge

No. 5.



CLUES ACROSS:

1. Continent visited by Paul.
4. The ark carried two of every — of living things.
8. The kind of tongue which the Lord doth hate (Prov. 6).
9. A colour of this shade seen in the midst of fire (Ezek. 1).
10. On one occasion the disciples begged the Master to do this.
11. "Woe unto him that striveth with his —" (Isa. 45).
13. He uses tongs (Isa. 44).
15. Associated with mourning.
20. Cast not pearls before these.
21. John reminds us that this came by Jesus Christ (John 1).
22. Gathered together.

CLUES DOWN:

2. What Elisha cast into the river Jordan.
3. This is stirred up by grievous words.
4. The scribes loved the chief of these in the synagogues.
5. Interpreted, it means "Master."
6. "That ye may be — in the day of our Lord Jesus Christ" (1 Cor. 1).
7. Michael was this (Jude).
12. Wife of Adam.
14. "A place where two ways —"
16. These counted Job as a stranger (Job 19).
17. The opposite to a nephew.
18. The kingdom of Og in Bashan (Deut. 3).
19. Jesus saw this on a penny.

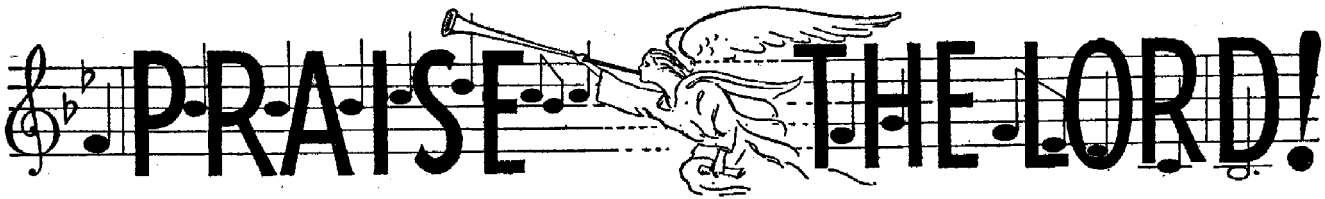
The solution will appear next week.

SOLUTION TO NO. 4 CROSSWORD

- Across:** 1. Chalk (Isa. 27: 9). 4. Again (Job 14: 14). 7. Lodge (Gen. 24: 23). 8. Sight (Matt. 11: 5). 9. Eldad (Num. 11: 27). 11. Royaler (Esth. 1: 9). 14. Evangelists (Eph. 4: 11). 17. Necromancer (Deut. 18: 11). 20. Skins (Gen. 3: 21).
- Down:** 1. College (2 Kings 22: 14). 2. Added (Jer. 45: 3). 3. Knead (Gen. 18: 6). 4. Assir (1 Chron. 3: 17). 5. Angry (Gen. 18: 30). 6. Nettles (Isa. 34: 13). 10. Abner (2 Sam. 3: 30). 12. Orion (Amos 5: 8). 13. Beam (1 Chron. 11: 23). 15. View (Josh. 7: 2). 16. Toes (Dan. 2: 41). 18. Oak (Gen. 35: 8). 19. Ain (Josh 15: 32).

WHEN A CHRISTIAN BEGINS TO MAKE MONEY, GOD EITHER GAINS A FORTUNE OR LOSES A MAN

PRAISE THE LORD!



Convention and Campaign Blessings—Baptisms in Water and in the Spirit

SIXTY BELIEVERS BAPTISED God's Saving and Healing Power

Greenock (Pastor A. J. K. Magee). The Elim Foursquare Gospel Church at Greenock is still to the fore, holding forth the message of the Cross.

Recent events have seen a definite moving of God in the midst, and many are testifying to God's saving power, and not only to His saving but also His healing power, and many young and old have been filled and thrilled with Holy Ghost power. Indeed, the very breath of heaven and the fragrance of the Master has clung to every believer as the great congregation, each Lord's day morning, has bowed in worship at the Lord's table.



**Pastor
A. J. K. Magee**

The God of the Covenanters still lives and real revival fervour is in the midst.

A recent visit from Pastor and Mrs. Thomas (missionaries from Spain) increased the glorious missionary zeal of the assembly, and Scottish hearts were moved to pray more earnestly for those "other sheep."

During the last eighteen months sixty have obeyed the Lord's command to be baptised in water, and on the last Lord's Day evening six more were immersed, including a husband and wife who decided for Christ during the Youth Campaign.

The great congregation was deeply moved as the last candidate about to be immersed burst forth into song—

"Face to face with Christ my Saviour."

As the appeal was made three brothers and a sister rose to their feet signifying their desire to follow the Lord also.

PROGRESS AT PETERSFIELD

Petersfield (Evangelist J. Gardiner). It is with great joy and heartfelt thanks to God that in these days of spiritual apathy this church can report real progress. The Crusader branch, under the guidance of Mr. Gardiner is in a flourishing condition. The Crusader Week proved a great success, all the meetings were conducted by the Crusaders, and were well attended.

Evangelist T. Thomas recently conducted a fortnight's campaign in the Town Hall and in the Elim Hall. From the very first gathering the presence of God was realised in a remarkable way. Every meeting was well attended, representatives from the various denominations being present. The sick were prayed for; souls decided for Christ, and the Lord's people were edified. The Portsmouth and Westbourne Crusader Choirs supported the special meetings and their ministry

was much appreciated. The gospel singing of Mr. Thomas was much enjoyed. The following is an extract from "The Hants and Sussex News":

SINGING EVANGELIST'S VISIT

Large gatherings, with a preponderance of young people among them, attended all the meetings held in the small Town Hall last week in connection with the Petersfield Elim Church. The meetings were conducted by Tom Thomas, a nephew of Principal George Jeffreys, and a world-travelled evangelist, supported by Pastor Gardiner, of the Petersfield church. Known as "The singing evangelist" and the possessor of a beautiful voice, he stirred the meetings with his singing and preaching, and gained, we understand, several new members for the Petersfield church. On Tuesday, the Portsmouth Crusader Choir, about sixty strong, and on Thursday, the Westbourne Crusader Choir also sang. At all the meetings there were among those who attended representatives of practically all the denominations in the town. The meetings are to be continued in the Elim Church, in High Street, all this week, and Mr. Thomas is to tell his life-story on Thursday evening.

CONVENTION BLESSINGS

Welsh Week-end

Chelmsford (Pastor G. Backhouse). The following report is taken from the local press, showing some of the activities of this progressive church:

"At the Elim Tabernacle, Mildmay Road, on Sunday evening, a 'real Welsh time' was experienced. Service was convened by Pastor George Backhouse, who hails from Cardiff; Evangelist Harry Howells of Cardiff, read the Scripture, Miss W. Protheroe, of Swansea, beautifully rendered two solos; and Evangelist Jack Davies, of Swansea, gave the address, his subject being 'Exploded Excuses.' The Elim Crusaders sang 'Praise the Lord,' and Cwm Rhonda in English and Welsh.

"The convention services on Wednesday drew large crowds. The speakers were Pastors E. C. W. Boulton (a well-known author and editor of the 'Elim Evangel'), and G. Hillman, of Ipswich. Tea was provided by the Elim sisterhood. The Elim Crusaders sang 'Jesus let Thy splendour.' Other ministers present were Pastors Lloyd (Ingatstone), Chandler (Hockley), Moore (Maldon), Stormont (Rayleigh), Seaward (Witham), and Garton (Baintree). The resident minister convened the services.

—"Essex Chronicle," Nov. 11th, 1938.

MUCH BLESSING AT ANNUAL CONVENTION

Lisburn (Pastor J. F. Hardman). The annual convention this year proved to be a great time of blessing; the building was crowded with happy Foursquare people, many of whom had travelled long distances.

The tone of the convention was one of deep spirituality, and everyone was caught in the bright and happy singing that is peculiar to Pentecostal people; then the people of God were hushed by the brooding of the Spirit as the Word went forth. Comments were heard from those present to the effect that it was the best convention for years. The chorus "Saviour I would worship Thee" held a predominant place during the meetings, and as it was sung softly in prayer, the Master's presence could be felt.

Since Pastor J. F. Hardman took over the pastorate of the Assembly there has been a deepening in spiritual life; and several souls have been saved.

The Bible studies held each week are being followed with keen interest; they are proving to be of great benefit and edification to the saints.

The Crusaders meetings are also greatly enjoyed by all, bright programmes having been arranged for the winter months.

HOME CALL OF PASTOR.

With the Lord

Aberystwyth. It is a long time since a report from this church appeared within the pages of the "Evangel," but God's people continue to witness His goodness and grace, and share in His mercies.

All hearts praise God for all the blessing received under the ministry of the late beloved pastor, Mr. D. W. Evans, who was called home on November 3rd very suddenly, but very peacefully, after a long sickness of three-and-a-half years. He faithfully loved and served the Lord until the very end.

He was laid to rest at Aberystwyth by Pastor W. J. Hilliard of Swansea, who conducted a short service at the home and at the graveside. On the following Wednesday a memorial service was held at the Guild Room, Portland Road, by Pastor W. J. Hilliard, where many friends gathered together with the mourners and saints of the church. It is hoped that the words which were ministered will greatly help and forward the work in Aberystwyth.

The church would take this opportunity of thanking all who have remembered Mr. Evans in their prayers. The saints are looking, as they have done hitherto, to the Lord for the future.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Crusader Campaign at Congleton

Christ for Congleton and Congleton for Christ, was the theme of the campaign. We praise God for thirteen souls who have been brought out of darkness, and one backslider restored. Evangelist Kirkby has been in charge of the work during Pastor Hadler's absence.

For the opening of the campaign three young men from Sheffield took the meetings, ministering in word and in song. God crowned their efforts on Sunday evening by the salvation of six precious souls.

Monday evening was taken by our own Crusaders.

Saturday was a great time of rejoicing, when friends from Macclesfield and Silverdale joined us. One young man surrendered his heart to the Lord. The mission hall was packed to overflowing. Pastor Kirkby declared the Word of God. His message on Prophecy thrilled every soul as they realised how very near was the coming of Christ.

What rejoicing there was when God once more stretched forth His mighty arm and added six more to His Kingdom. Most of these converts have been young people who have felt their need of a Saviour. The testimonies of the young people have surely produced that which we have longed and prayed for. To God be the glory!

Great Youth Week-end

DECEMBER 3rd, 4th and 5th

at Barking

Saturday at 7.30 p.m.

Elim Hall, Ripple Road,

Pastor P. LE TISSIER

Baths Concert Hall,

EAST STREET,

Sunday at 3 and 6.30 p.m.

LONDON CRUSADER CHOIR

Pastor P. N. CORY

Monday at 7.30 p.m.

GREAT CRUSADER RALLY

Chairman:

Pastor E. J. PHILLIPS

Speaker:

Mr. J. DOUGLAS CRAIG

East Ham Male Voice Choir

Leyton and Southend-on-Sea Crusader Choirs

EVERYONE HEARTILY WELCOMED!

Annual "At Home" at Clapham

By Frank Wood

November 5th! To many a bonfire; a pennyworth of squibs; a Guy Fawkes, etc., yet what a thrill it gives to so many (young and old alike). Do they celebrate this momentous day in Clapham—so near to the scene of the original plot,—i.e., Westminster? Of course they do, like any other city, town, or village. But at the Elim Bible College we find a goodly company of young people between the ages of 14 and 35. They have come from various parts of the Metropolis; some, like myself, from beautiful Buckinghamshire; some from the Surrey Downs; some even from Hertfordshire; while some have come from Essex; not counting the Quartette Party from Birmingham.

* * * * *

Here we are in the gateway, and are exchanging greetings with friends we made at the last "At Homes." We enter the reception room where a number of Crusaders are listening to a recital of Elim gramophone records. One thinks they hear Pastor Corry singing "Blind Bartimæus," but we know that he is in Ireland. Again one hears the voice of our beloved Principal, yet he, too, is not here, but working for the Lord in Nottingham. Ah! thank God for these Elim records, which are the means of encouragement to us from time to time. Truly one seems to hear the god-humoured laugh of these people of God echo and re-echo in this hallowed place.

Time passes and it brings with it tea-time. We have not met all our fellow-Crusader friends yet. But we must hurry with our teas, for there are others to sit down, and then we are to be ready for the tour of the Elim Publishing Co., kindly arranged by the Managing Director (Pastor F. B. Phillips).

We have arrived at the works, and we see just how the "Evangel" is put together. First, Pastor E. C. W. Boulton, the editor, reads the MSS., and then these are sent to the Linotype operator, whose task is to set them up in type. This is then put into frames and printed in long lengths. After being read and corrected three times they are measured and set out in a blank "Evangel" by the Editor. Then comes the actual printing—the whole "Evangel" on one sheet. Next, these sheets go through a folding machine, which works at great
(Continued next page)

Crusader Week Activities Graham St., Birmingham

Can Christ entirely satisfy the needs of youth? This is the question Birmingham Crusaders set out to answer during Crusader Week. Each evening various Crusaders told how they had proved Jesus Christ in every aspect of life, testifying that not only has He gloriously saved them, but keeps them day by day.

One evening was devoted to testimonies when six Crusaders from various occupations proved Christianity is practical. They were unanimous in the fact that Jesus Christ satisfies in the ordinary everyday life. Another evening we made an imaginary tour of the British Isles, visiting holiday homes and camps as Crusaders recalled days of happiness spent with Christ at the seaside or in the country.

The Male Voice Quartette and Crusader Choir rendered valuable service in singing the gospel message each night.

Instead of the usual Birmingham Rally of all Crusaders on the Saturday, we visited Nottingham Temple and we praise God for such a blessed meeting.

The result of the Crusader Week?—Christ's kingdom has been extended and we are still hearing of people who have since yielded their lives to the all-satisfying Saviour.



Forest Hill (London) Crusaders



Congleton Crusaders

Annual "At Home" at Clapham (continued)

speed. The insides are then put into the covers which are printed separately, owing to the coloured inks used. Then they are stitched and cut. Each process is distinct and is absolutely necessary. Where several colours are used, as in the case of Elim Calendars, the picture is first done in yellow; secondly in red, and finally in blue; this gives a variety of colours.

Phew! doesn't time race along; it is

7.45 p.m.—time for the evening meeting in the Clapham Tabernacle. The seats are filling up everywhere. After a delightful Organ Recital by Ronald Cooper, Pastor Boulton leads the meeting, followed by Pastor E. J. Phillips, who leads us to the throne of grace. Both Ilford and Birmingham vocal parties render several delightful pieces which are enjoyed by all. Now we are to have another feast—this time on the Bread of Life.

Listen! Pastor S. Gorman is speaking to us on Sanctification for Body, Soul and Spirit. Would to God every Christian realised this experience, we could bring about the desired world-wide revival. How often to-day is the name Christian misunderstood. Let each Elim Crusader renew their consecration in the words of our motto:—

God's best for us—
Our best for God.



Monthly Book Window

JERICOH'S JUDGMENT. By Walter J. Beasley, F.R.C.S. (Marshall, Morgan & Scott, Ltd. 3/6, by post 3/9).

It has been a real thrill to read this very readable book. Archaeology is so often considered a dry business, and the books written rather above the heads of ordinary folk. Mr. Beasley, in a series of letters to a young friend, has not only managed to make the ruins of Jericho live again, but he has not missed one point that needs to be stressed. The photos illustrating the book are first rate and the whole manner of treatment is excellent. Here is a gift book for young people, and for old, that cannot but establish their faith in the Bible as the inspired Word of God, and we wish that it may have a wide circulation. It is the most readable book on archaeology yet published.

—P. N. CORRY.

IMPENDING GREAT EVENTS. By John Ritchie. (Pickering & Inglis, Ltd. 2/6, by post 2/10).

Forceful, clearly expressed, and convincing, this book sets out in detail the coming events on the termination of the present age, which are already casting their shadows over the stage of this old world.

The views of the author are definitely Futuristic. Some thought-provoking statements are given in connection with the millennial reign of Christ and the future state. Altogether the book is well worth reading.—W. G. HATHAWAY.

THE BOOK OF DANIEL. By Rev. F. D. Waite, D.D. (Thynne & Co. Ltd. 3/6, by post 3/10).

An excellent book! Just what the busy teacher and Christian worker have been looking for.

Its form is that of question and answer. Hundreds of necessary questions are asked, and hundreds of lucid answers are given.

Study circles on the book of Daniel could well be arranged, and this book used as a text-book.

Christmas is coming. Generous-hearted people should certainly consider this as one of the gift books which would be greatly valued by earnest-hearted Bible students.

—P. G. PARKER.

DAILY STRENGTH. By Fairlie Thornton. (Pickering & Inglis, Ltd. 6d., by post 7d.).

A beautiful little booklet containing treasures of truth expressed in choice poetical language, and arranged in the form of daily devotional portions, suitable for the early morning or evening hour of quiet meditation. Just the thing for those who want to make an inexpensive present which will be of spiritual value to their Christian friends.

—E. C. W. BOULTON.

GOD'S PLAN THROUGH THE AGES. By C. A. Chader. (Marshall, Morgan & Scott, Ltd. 3/6, by post 4/-).

This is a thought-provoking, Bible-searching study book—not a story book. Its theme embraces the Divine purpose from Creation to Ultimate Perfection.

The major portion follows the accepted beliefs of the Futurists, but much would interest all Bible students.

Some statements may be challenged,—e.g., the six days of

creation were not solar days; Enoch, Moses, and Elijah are to be exempt from the Bema; Antichrist will be a product of Bolshevik Russia.

An elaborate chart—of which the book is an explanation—adds to the interest and proves an invaluable aid.

—J. REGINALD KNIGHT.

HER OWN WAY. By Beth J. Combe Harris. (Pickering & Inglis, Ltd. 2/-, by post 2/4).

A really attractive story, well written, for girls about twelve to fourteen years of age. There is romance and adventure, with some interesting glimpses of English, and especially London, life in the early 19th century, but these are not allowed to obscure the truths of salvation and obedience to God's will which are excellently set before the young reader. Quite a commendable gift book or prize.

—THOS. A. CARVER.

LIONEL WINS THROUGH. By Winifred M. Pearce. (Pickering & Inglis, Ltd. 9d., by post 11d.).

An excellent little book for boys of nine to twelve years of age, teaching that even at an early age they can know the change that conversion brings. From this book your boy will also be taught that to follow Christ at school will cost something, but will surely end in victory.—THOS. A. CARVER.

THINKING YOUTH. By Fred. P. Wood. (Marshall, Morgan & Scott, Ltd., 1/-, by post 1/3).

The world is a bewildering place—not least to youth beginning to explore it. It is inevitable, therefore, that questions arise in the minds of young people—about life, about themselves, and about religion; and inasmuch as religion is the key to life it follows that questions under this heading are of the greatest import. That is why this book is valuable—it is an honest facing of facts by one who for many years has been thinking with youth, and it is calculated to lead the reader from doubt and difficulty into a faith that functions; each chapter is simple, straightforward, searching, and *satisfying*.

—JOHN HILL.

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- Brown.**—On September 18th, Peter, younger son of Mr. and Mrs. Brown, of Guildford, aged 10. Funeral conducted by Pastor J. Frame.
- Miller.**—On November 10th, Cathie Miller, aged 26, Crusader of the City Temple, Glasgow passed into the King's presence after a long illness. Funeral conducted by Pastor Leslie H. Newsham.
- Needham.**—On November 2nd, James Joseph Needham, aged 87, oldest member of Elim Church, Bermondsey. Funeral conducted by Pastor G. Bishop.

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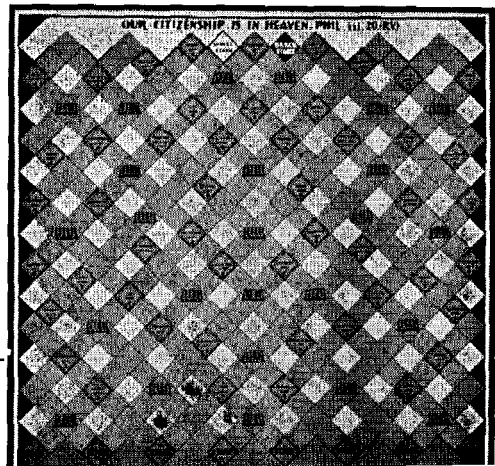
Red Indians—or

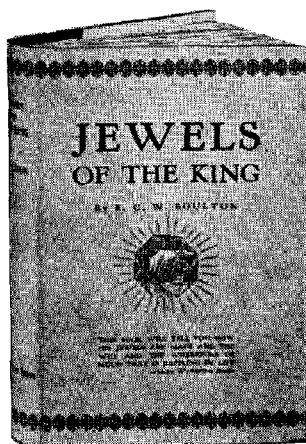
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