

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 2.

January 13th, 1939.

Twopence

IN THIS ISSUE:

Someone is Coming!

WHO? THE LORD JESUS CHRIST!

Mind Your Own Business!

A TIMELY WARNING TO THE CHURCH.

The Guidance of the Holy Spirit

PRINCIPLES, METHODS, AND TESTS OF GUIDANCE.

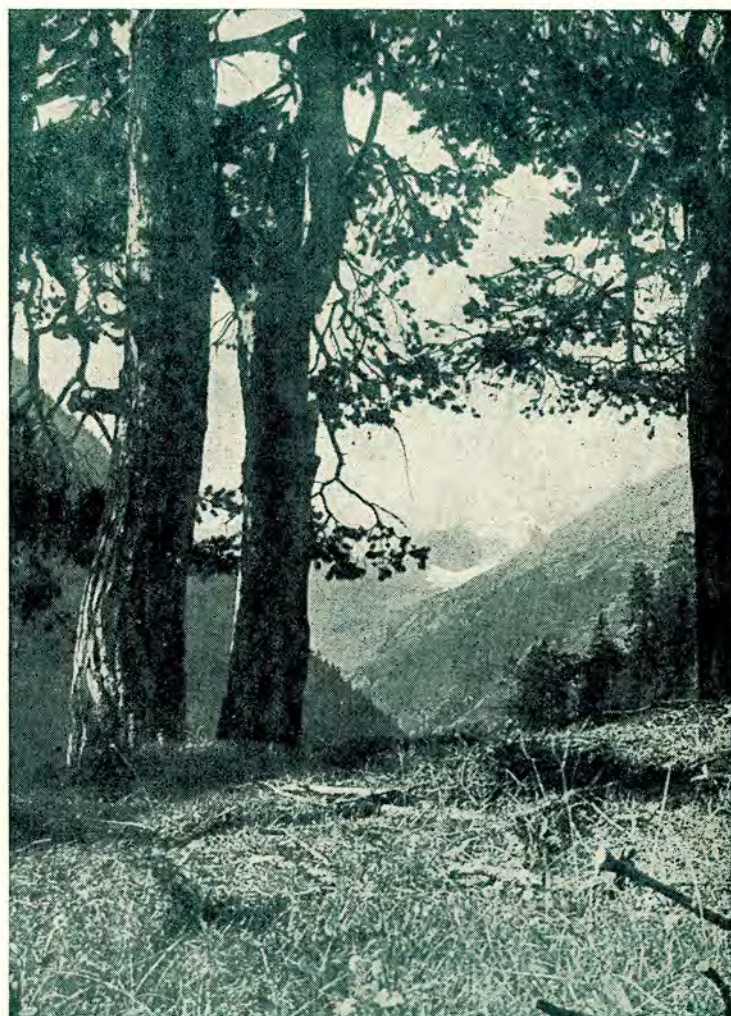
"Abba, Father"

OUR RELATIONSHIP WITH DEITY.

Light on the Resurrection

CONSIDERATION OF A SCIENTIFIC DISCOVERY.

**AND MANY OTHER
HELPFUL ARTICLES**



In the Swiss National Park

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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. XX. January 13th, 1939 No. 2

CONTENTS

Mind Your Own Business! ...	17
The Guidance of the Holy Spirit ...	18
Music: I Will Never Leave Thee ...	20
Bible Study Helps ...	20
Wimbledon's First Baptist Service	21
Back Home in Japan ...	22
Family Altar ...	23
"Abba, Father" ...	24
Editorial ...	26
Prayer Changes Things ...	26
Spiritual Assimilation ...	27
Light on the Resurrection ...	28
"Someone Is Coming!" ...	29
Junior Jottings ...	30
Our Special "Evangel" Crossword ...	30
Elim Crusader Page ...	31
Three Great Events ...	32

Terms.—10/- for one year or 5/- for 6 months, post free to any address.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

Quantities.—10 copies 1/6, 20 3/4, 30 4/6, and so on, post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2261. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

REMEMBER

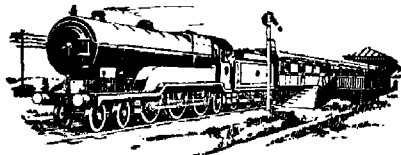
TO BOOK APRIL 10th, 1939

(Easter Monday), for the
**FOURSQUARE GOSPEL
DEMONSTRATION**

in the

**ROYAL ALBERT HALL,
London.**

Cheap Railway Tickets from all parts.



Coming Events

ADDISCOMBE. January 18, 25, February 1, 8, 15 and 22. Adult School Hall, Woodside. Series of Bible Studies on the Work of the Holy Spirit, by E. C. W. Boulton.

BIRMINGHAM. January 3—12. Elim Tabernacle, Graham Street, Campaign by Pastor David Vanstone.

BIRMINGHAM (West Smethwick). January 15—26. Elim Tabernacle, Oldbury Road. Campaign by Pastor David Vanstone.

BOURNEMOUTH (Springbourne). February 5. Elim Tabernacle, Victoria Place. Pastor W. G. Hathaway.

BRADFORD. January 14. Elim Tabernacle, off Leeds Road. Great Yorkshire Crusader Rally, 3.30 and 7.30 p.m. Pastors S. Gorman and D. B. Gray.

BRIGHTON (Preston Park). January 18. Elim Hall, Balfour Road. Special visit of Chichester Crusaders.

CATERHAM. January 30. Co-operative Hall, Upper Caterham. Visit of Pastor D. B. Gray, 7.30 p.m.

CHELMSFORD. January 25. Elim Tabernacle, Mildmay Road. Essex Crusader Rally, conducted by Pastor D. B. Gray, 7.30 p.m.

CLAPHAM. Elim Tabernacle, Clapham Crescent, Saturday, February 4 at 4.30. Tea-time Missionary Conference (open to Young People's Leaders), followed by United Missionary Youth Rally at 7 o'clock. Watch for further announcements of this great gathering.

CLAPHAM. January 22. Elim Tabernacle, Clapham Crescent. Tenth Anniversary Service of the London Crusader Choir, conducted by Pastors E. C. W. Boulton, D. B. Gray, W. Evans, W. Francis, and past members. 6.30 p.m. (Choir at Wormwood Scrubs Prison, 1.30 and 2.30).

CROYDON. January 1—11. Elim Tabernacle, Stanley Road. Campaign by Miss M. Ayres.

CROYDON. January 12. Elim Tabernacle, Stanley Road. Visit of Pastor P. N. Corry, 3 and 7.30 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.

HALIFAX. January 7, 8. Elim Tabernacle, Bond Street, Hopwood Lane. Visit of Pastor P. N. Corry.

HENDON. January 29. Elim Tabernacle, Ravenshurst Avenue. Pastor W. G. Hathaway.

ILFORD. Commencing January 8. Elim Hall, Srafton Road. Campaign by Pastor Gwilym I. Francis.

ILFORD. January 29. Elim Tabernacle, Srafton Road. Visit of London Crusader Choir, 6.30 p.m. (Afternoon, Choir at Pentonville Prison).

LEYTON. January 9. Elim Hall, Vicarage Road. Visit of Pastor Douglas B. Gray, 7.30 p.m.

ROCHESTER. February 12. Elim Tabernacle, Star Hill. Visit of Pastor D. B. Gray and London Crusader Choir, 6.30 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

SALISBURY. January 29, 30. Elim Tabernacle, Scotts Lane. Visit of Pastor E. C. W. Boulton.

WOOLWICH. January 5, 12, 19, 26 and February 2. Elim Hall, Crescent Road, corner of Burrage Road. Special series of Bible studies on the Work of the Holy Spirit, by Pastor E. C. W. Boulton.

ELIM BIBLE COLLEGE

The new term begins on January 10, and the lectures (except on Fridays) will be open to any non-residents who wish to take advantage of them. For non-residents the charge is £1 ls. per term. Application should be made to the Dean, Elim Bible College, 20, Clarence Avenue, Clapham Park, London, S.W.4.

MISSIONARY TOUR

BY MISS A. MARSHALL (EGYPT)

Wimborne	... January 10th.
Winton	... January 12th.
Christchurch	... January 13th.
Salisbury	... January 15th.

Elim Bible College Correspondence School

Why not join the Elim Bible College Correspondence School? It brings the Elim Bible College into your home. Send a post card for particulars to the Secretary, E.B.C.C.S., 20, Clarence Avenue, Clapham Park, London, S.W.4.

Form of Bequest

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

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

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. XX., No. 2

JANUARY 13th, 1939

Fridays, Twopence

Mind Your Own Business!

By Pastor H. W. GREENWAY (*Elim Tabernacle, Bradford*)

IT is a simple truism, to say that the machinery of life can only run smoothly and effectively as the individuals in the world are prepared to "mind their own business." In fact many of our laws are made to prevent us from intermeddling in the affairs of other folk. The community is aware of the dangers arising from an indiscriminate dabbling in activities which do not immediately concern us. For instance, it would be grossly absurd for any unskilled person to attempt to prescribe medicines. These sometimes contain deleterious drugs, and must be measured with fractional delicacy by the chemist's expert hand. Any fool blundering into that profession without sufficient training, could soon harm a great number of people, and probably bring death to his victims. Governments therefore legislate to protect their subjects against any unwise interference by the uninitiated. They say in effect by their laws: "Mind your own business!"

The same applies to shipping, aviation, motoring, the railroads; in fact to almost every phase of life. No aspirant in the nautical world can hope to captain a great liner until he has first passed the exacting tests demanded of him. The aviator must have his pilot's certificate before he is allowed to take his plane into the air. All motorists are required to carry a driving licence, and train drivers must know the rules of the iron road before they are given permission to take the responsibility of

HUNDREDS OF LIVES.

Why, even in the simple circle of home life, we have the sense to leave domestic duties to the queen of the house. Woe to the family when father makes the pastry!

Now what applies in a general sense to the activities of the world, also applies to the Church of Christ. This body is organised by the Holy Ghost to perform a great task; and the work of the ministry in the Church is a noble calling. Our Lord Himself gave simple instructions to His disciples regarding their relationship with the world, revealing His desire for an active witness among men. "Go ye into all the world," He said, "and preach the gospel." This is the job of the Church—to proclaim the glad news of

salvation. This communication is concerned primarily with the soul-need of humanity, and then, through the subsequent readjustment of the inner nature, it leads to physical improvement, thus affecting the whole nature of man.

This ministry works from centre to circumference; changing man, and through him his environment. The gospel therefore meets a fundamental need. It is a vital Word. It offers a changed society, social order and physical nature. No message offering such far-reaching results can be accounted subsidiary or unprofitable: it is most important, for its soul-regenerating energy goes to the very heart of man's complex problem, achieving victory over the

DEBASING POWER OF SIN.

Unfortunately, however, many Christians have failed to keep to their job. They endeavour to create spiritual results by secular methods. If we pursue a course of worldly activity, we are obviously not minding "our own business." It is not a parson's job to act as a local stage manager. Too often we discover men in clerical garb with a genius for organising plays, concerts, operas and suchlike in connection with the Church. These third-rate efforts at showmanship are patronised by an insipid following of baptised pagans, people who give their perverted ambitions a tinge of religious feeling, by bringing their worldliness within the aegis of the Church. James Brauch probably had this type in mind when he referred to man as "an ape who chatters to himself of kinship with the archangels while filthily he digs for groundnuts." But the man in the street is nauseated by this feeble attempt to woo his esteem, and turns his nose up at the Church. "If I want a merry time," he says, "I will go to the right place for it." It does not please the great mass of people to know that our churches are being used for concert halls, or that some parsons have stumbled out of their pulpits on to a theatrical stage, and exchanged the robe of the clergy for the drapery of the clown.

The work of the Church is a noble calling, and far too important to leave for such minor issues. Nor should the holy altar be desecrated by these

FLIPPANT ENTERTAINMENTS.

A minister's job is concerned with "stuff of the very

stuff; life of life": he is not expected to spend his time stimulating mere passing emotions, he must "mind his own business"; or upon him and his following will fall the nemesis of spiritual sterility.

Nor is it the business of the Church to experiment in party politics. Such intermeddling in affairs beyond the province of her activity can only lead to serious complications, as has already been the case in her past history. Our relationship to this world and its kingdoms has been summed up in the request of our Lord Himself. "Father," He pleaded, "I pray not that Thou shouldest take them out of the world, but that thou shouldest keep them from the evil." In the world, and yet not of it. The report of the English Deans who visited Spain to investigate the religious situation is enlightening on this matter. They discovered that much of the opposition of the Government forces to religion was due to their resentment at the diplomatic intrigues of the Roman Church. "We gained the impression," they wrote, "that if the leaders of the Catholic Church in Spain could frankly and sincerely adopt a policy which separated the practice of religion from improper political activity, toleration would be assured." Rome through the ages has been noted for her interference in the functions of the State. Her

RELIGIOUS CEREMONIES

on many occasions have been used to cover her aspirations for political power. She has stooped to adopt the cunning trickery of statecraft, and the vestments of Rome are dipped in the blood of murders, suicides, and war.

The ethics of Christ are diametrically opposed to the spirit of modern politics, and we can only besmirch the holy character of our faith if we drag it through the miry ways of earth.

Another department of life to which the Church has given most careful attention is the realm of finance. Unfortunately, covetousness has dominated the lives of many in holy orders, and the worldling has turned with loathing from gold-seeking prelates, who profess to be followers of the lowly, poor Nazarene. Theodore Driesler, in his *Tragic America*, reminds us with a bitter exactitude in his statements, that there are in that great land of illustrious ancestry, many churches holding vast properties, and drawing revenue from their

investments. Have not our Communist neighbours rounded on the churches for this very reason? "In a social revolution," one writer reminds us, "it was inevitable that the Church should be attacked not primarily because it was the representative of God on earth, but because it was itself a formidable Capitalist." And even Juan Garcia Morales, a priest himself, says of the upheaval in Spain: "If the people fled the Church it was because they saw

THE CHURCH'S UNION

with the Caciques (political bosses who maintain the dominion of the landlords)." No, it is certainly not the Church's job to create bosses of big finance. Hers is the task of saving souls, not suppressing them. Her authority must never be used for selfish motives, but recognised as a sacred responsibility to be used in the service of humanity. The Church must learn to bleed for the world's redemption, not bleed the world for her dollars. She must "mind her own business" in this matter of money making.

This challenge applies to the Church in all her relations with the world. Here we are at the present time being called upon to assist the world in its policy of self-destruction, and many of the clergy are assuming the role of recruiting officers; sending men to destruction, instead of saving them from it. What is our answer to the great juggernaut of militarism? Are we going to mind our own business? Or is it to be the same spirit of compromise which made the "Tommy" of the last war so intolerant of the Church? There can be precious little comfort to a dying soldier in the ministry of a cigarette, if the padre who gives it has helped to bring him to this dread holocaust.

The Church must learn to free herself from the tyranny of subordinate interests. Then will she become known as a spiritual organism, seeking the elevation of the multitude by the methods laid down by her Founder. One writer in the *New English Weekly* reminds us of his confirmed opinion that, "the

VITALITY OF A CHURCH

depends upon its ability to cherish, defend and expound its central dogma, its 'revelation.'" Let the Church get back to the positive work of the New Testament preachers, and she will surely achieve positive New Testament results.

The Guidance of the Holy Spirit

By Rev. E. R. HARRIES

John xvi. 13; Romans viii. 14; Acts xxi. 7-14.

GUIDANCE is the function of the Holy Spirit and the prerogative of the child of God. Not that God does not guide those who are strangers to Him. In Isaiah xlv. we have a prophecy of the fact that Cyrus, a heathen king, would do God's will concerning His captive people. The hearts of kings are in the Lord's hand as the water courses. The books of Esther, Jonah and Daniel testify to an over-ruling providence over Gentiles as well as Jews. And God can still lead and use men as the unconscious instruments of His purposes. But the leading of His own

is a different matter. Those who live by the Spirit may be led by the Spirit. Only they. Being led of God is a proof that they are the children of God. But are all His children led by Him? No, assuredly not. Many are missing something of their high privilege in this respect.

1. Let us consider some of the principles of the Spirit's guidance. It is personal, the guidance of persons by a Person. The Christian life is a personally conducted tour or pilgrimage. Once, at the close of a holiday in Italy, I was obliged to leave the party

a day earlier. So was our guide. And it thus happened that for several hours I had the guide to myself. Now this is what the Christian may enjoy always. Although there are thousands under guidance, yet by

THE MIRACLE OF OMNIPRESENCE

the Spirit can be personally present with each one, as if he were the only one to be led! Further, it is guidance from within. Under the ancient economy Israel was directed from without, by visible signs and symbols. The pillar of cloud and of fire led them in this wilderness. There were also the Urim and Thummim, two stones like dice or arrows which were kept in the breastplate of the high priest. These gave yes or no for an answer. There was also Gideon's fleece, a special token craved and given to assure the future conqueror that he was really called of God. These belong to immature religious experience, to the childhood of faith. Even in the Old Testament there are hints of more spiritual guidance, as in those words in the Psalms: "I will guide thee with Mine eye upon thee"; and "The meek shall He guide in judgment." Outward signs are now a concession to our feeble faith, and should not be sought by us. And we should surely beware of the Devil's urim and thummim, the pack of cards in the hands of the fortune-teller. When the Holy Spirit guides us He does not set aside our mental powers and processes, but uses them. That is to say, He expects us to use them. When a question arises for decision, under the

CONTROL OF THE SPIRIT

the best powers of heart and mind must be brought to bear upon the problem. Conscience is asked to determine whether a certain course of action is right. The intellect must relate the subject to revealed truth as it is in Jesus. The heart (that is, the affections), will judge whether we are willing to go in a certain way even if it cost us a great deal, as Paul was ready not only to suffer but even to die in Jerusalem for the sake of his dear Lord. Thus every faculty and every thought is brought into subjection to the obedience of Christ.

Another principle to be observed is that the guidance is usually for ourselves, not for others. (This not forgetting that the congregation as an entity may be led, as in Acts xiii. 1, 2.) When in the house of Philip the evangelist, Agabus, the Christian prophet, sought to deter Paul from going to Jerusalem, taking Paul's girdle and binding himself with it, with the words—"Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle," Paul definitely refused to be turned back. He knew the Holy Spirit too intimately to believe that guidance would come through another and not to himself. He recognised in the Spirit's warning through Agabus a

TRIAL OF HIS FAITH

and his resolution to serve at all costs, and he continued in the way into which he believed he had been already directed by the Spirit. This is the only safe course.

And another point: the easy course is not necessarily the right course. Nor need we choose a path for the sole reason that it is difficult.

2. We now come to the methods employed by the Holy Spirit in guiding Christian folk. He leads according to the Word. Not, as a rule, by our putting

our finger on a text, or drawing out a slip of paper from a promise-box. We do not deny that many have been led by these methods. But they belong rather to the immature Christian than to the full-grown. It is to the moral and spiritual principles and precepts of the Word that we are to look for our direction. Whenever His will has been revealed, upon any subject whatsoever, this must be final for every obedient heart. How to walk and to please Christ is the test, and the way that pleases Him is shown in His Word and revealed to us by the Holy Spirit. Even conscience is not a sure guide apart from the Spirit in the Word. Conscience, like a compass, needs correcting, and it is by the Word of Truth it can be corrected.

THE WILL OF GOD

is revealed to us in times of quiet, confident waiting upon Him. The mind must be cleared of self-will. You have heard of the man who threw up his stick thrice at a crossroads. But why thrice? Because the first and second time it did not point in the direction he wanted to go! "Is it to be Jane or Mary?" prayed the perplexed lover. And then he added, "Lord, let it be Mary." We so often approach our problems with a bias. It is wise advice that we should not act until we are sure of God's will, and then we should not fear to act.

How far are we to regard our impulses as affording us true guidance? Let us ask that wise counsellor, T. C. Upham, the biographer of Madame Guyon. "Impulses," says Upham, "should lead to that enquiry and reflection which are preparatory to action." I often call it "referring back" an impulse to the Spirit, asking Him either to confirm the impression or to remove it. This is much wiser than the automatic method which is in such favour in some quarters to-day. I can see real danger in inexperienced Christians sitting on their bed in the morning, a pencil, and notebook in their hands, expecting that guidance for the day will be given through the

THOUGHTS AND IMPULSES

which come to them there and then. Thoughts are too many, impulses are too variable to be the criterion for us of what is the will of God.

Another method used of the Spirit is the advice of spiritually-minded friends. It is not always the candidate for the mission field who is the best judge of his call. Quite conceivably the mission council may have the mind of the Spirit even more surely. Circumstances too, may often be taken as indicating the will of God. He openeth and no man shutteth, and shutteth and no man openeth. If obstacles refuse to move, let us be sure that our disappointment is His appointment. And let us bide His time or turn to the duty that lies to our hand.

3. We shall close our study of divine guidance by noting some of the tests of guidance. There are three tests of our being in the will of God—power, peace, provision.

In Luke iv. 1 we read that our Lord was led by the Spirit into the wilderness. In verse 14 that He returned in the power of the Spirit. What a confirmation of His experience of guidance! Had Jesus, in going into the wilderness, stepped out of the will of

God, He would not have returned in the power of the Spirit. When the Spirit guides, He goes with us, and

HIS POWER ABIDES

upon us. The second test of our guidance is peace, as we read in Philippians iv. 7. The peace of God garrisons the heart against all doubt and fear and all discontent when we are in the will of God. If doubts persist after our decision has been made, then we must open the question afresh. But if we have been led aright, perhaps into an unconventional path, we can claim and enjoy that peace which passes all understanding, no matter what others may say. And where

God the Holy Spirit guides, His provision is sure. Philippians iv. 19 is our authority for this. Bread and water will be supplied. And bread and butter too! For no one goes into this war at his own charges. While faith may be severely tried, during seasons of shortness, the man who has dared to do the will of God shall not want for any good thing.

And now friends, the whole subject comes down to this, Are we willing to follow the guidance of the Spirit? Have we yielded our wills to Christ, and signified our surrender by putting our lives in His hands, to be controlled entirely, now and always, by His gracious Spirit?

Bible Study Helps

TRIED BY FIRE
(1. Pet. i. 7)

I. The Method of Testing.

1. As silver in the refiner's pot (Prov. xvii. 3).
2. As iron in the tempering fire (Isa. liv. 16).

II. The Necessity of Testing.

1. That we may be obedient (Heb. xi. 17).
2. That we may be pleasing to God (Mal. iii. 3, 4).

III. The Result of Testing.

1. Joy (1. Pet. iv. 13).
2. Patience (James i. 3).

IV. The Meaning of Testing.

1. A revelation of God (Job xlii. 5, 6).
2. A sign of sonship (Heb. xii. 6).

GOD'S GREAT GIFT
(II. Cor. ix. 15)

1. It is **Unmerited**—granted to sinners (Rom. v. 8).
2. It is **Unearned**—gained without works (Eph. ii. 8, 9).
3. It is **Unequalled**—given by God (Rom. viii. 32).
4. It is **Unspeakable**—grasped by experience (Isa. xxxiv. 8).

THE TENDER PROMISE
(Isa. xli. 10)

1. **The Promise**—"I am with thee." "I am thy God" (cf. Matt. xxviii. 20).
2. **The Promise Defined**—"I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."
3. **The Promise Assured**—"Yea" denotes emphatic assurance (cf. Rom. viii. 31-34).
4. **The Promise Needed**—"Be not dismayed" implies cross-bearing.
5. **The Promise Accepted**—Dispels fear and dismay. Prayer and singing praises unto God have taken their place. Paul and Silas (Acts. xvi. 25).

"I have been upheld till now;
Who could hold me up but Thou?"

This music is from a selection of excellent choruses by William and Mildred Dillon entitled "The Voice of Melody" and published by the Victory Press. You should not fail to get a copy.—W.G.H.

I WILL NEVER LEAVE THEE

Copyright, 1938, by Wm. Dillon
International Copyright secured

M. L. D.

Mildred Leightner Dillon

"I will nev - er, nev - er, nev - er leave thee; I will
nev - er,

be thy con-stant stay. I will nev - er, nev - er, nev - er
nev - er,

leave thee; I'll be with thee all the way;" Christ has

said: "My word is sure, thou shall not for-sak-en

be. I will nev - er, nev - er, nev - er
nev - er,

leave thee; I'll be with thee all the way."

Wimbledon's First Baptismal Service

A Report by Miss A. HENDERSON

IN a quiet street off Wimbledon's busy thoroughfare, a staunch little company of brave-hearted men and women meet together week by week in an Elim Foursquare Gospel Church to worship God in spirit and in truth. Ever since the Principal's revival campaign in Wimbledon several years ago has this witness for God's free and full salvation been maintained in this corner of south-west London. Many souls have found the Saviour and many more have received the mighty spiritual experience of enduement of power for service according to Acts ii., since the light of Pentecostal blessing swept over Wimbledon and the adjoining districts. But while the different ministers in charge of the work and the members of the Church have rejoiced over

their willing hearts into the advancement of God's kingdom at Wimbledon, and God has used them to lead on and encourage a loyal, large-hearted band of people in the Church, to get to work with pickaxe, spade, and shovel, to construct with their own hands a properly equipped baptistery for the glory of God. Minister and people have worked together day and night (when meetings did not hinder their operations) to get this work accomplished, and a well-built, beautifully equipped baptistery has been the result of their united, wholehearted and willing efforts.

Blustering with wind and heavy rain, Friday night the 9th December saw a smiling, radiant company of rejoicing people filling the church at Wimbledon, awaiting that for which they had earnestly prayed and laboured, the first baptismal service in their own church. How slowly the hands of the clock seemed to move to those who were seated in the church waiting and listening, not only for the storm to cease, but for someone's arrival, when, from the midst of the darkness and storm without, came Principal Jeffreys and his Revival Party into the heart of this bright, expectant throng. Mr. Darragh had no difficulty in producing a warm, genial atmosphere through chorus and hymn singing. The atmosphere was there already. Wimbledon people can sing, and

SING THEY DID.

One felt that they were truly giving expression to the feelings that filled their hearts with delight and thanksgiving to God, for all that through His grace, they had been enabled to accomplish in a few short months; for not only had every penny for the cost of the baptistery been cleared, but the beautiful curtains which so tastefully screened off the dressing rooms behind the baptistery had also been paid for, so that the Church had cleared off all expenses incurred through this definite forward step.

How sacredly potent was the pathway of obedience upon which our Lord set His gracious seal at the Jordan, and how intently did the candidates about to follow their Master along that pathway, drink in every word of the solemn and beautiful portrayal of this scene at the Jordan by the Principal in his message from the Word.

The One baptised by the rugged desert preacher received honour and glad allegiance in the lives of the white-robed figures, as one by one they stepped into the baptismal font, one of the youngest of them being Pastor and Mrs. Stoneham's only daughter. The closing moments of this eventful meeting were filled with that strange and

INDESCRIBABLE MELTING POWER

which is so peculiar to Principal Jeffreys' ministry. Standing on a form, an unconventional position he assumes at times, when his heart seems to yearn to send away his audience under a heavenly anointing, it was as if God's power through the Principal liberated a deep and holy worship upon the people. Forgetful of the human instrument, forgetful of the service itself, forgetful of everything and everyone but the Lord of



Principal George Jeffreys in the new baptistery with the daughter of Pastor and Mrs. Stoneham.

the continuance of blessing in their midst all down the years, yet these ministers and the people themselves have longed for the day to come when the converts won for the Saviour from time to time would no longer have to go to other Elim Churches to obey the Lord's command in passing through the waters of baptism, but would have the privilege of being immersed in their own church at Wimbledon. For quite a long time have God's people prayed and believed for this to come to pass, and now, at the close of this year, God has granted to them

THEIR HEARTS' DESIRE.

Pastor and Mrs. Stoneham who took charge of the work early this spring, have thrown the whole zeal of

life and glory, the meeting seemed to be carried on and on as if it could not end. Nothing else on earth mattered, for Jesus was receiving the hearts' love of His people.

Forth into the night we went; the storm had ceased, and inside hearts and lives there was a strange and holy

calm. The material influences of life fade away, imparting neither comfort nor strength. In the realms of the spiritual there is something deathless that abides, and on the strength of that spiritual food God's people go forth from meetings like this, sustained and strengthened for many days.

Back Home in Japan

A Letter from Miss HOSKINS

"HE will fulfil the desire of them that fear Him"
—Glory to His name!

I thank and praise God for a safe and blessed voyage back to this country again. Once more He has led me by the skilfulness of His own hand and made a path through the mighty waters. Standing on the deck of the S.S. *Rawalpindi* I watched the mountains of Japan slowly coming into view and there was a deep peace in my heart knowing that "for such a time as this" God had guided me back to this land to be His witness. I felt an unspeakable yearning for many captive souls to know the warmth of His love and mercy. Swiftly the comforting promise came to me: "By My Spirit, saith the Lord of hosts."

The first among many friends to meet me at the boat was my faithful Bible woman who has nobly held the fort during my absence. How glad we were to meet again after the long separation. We have proved that "He works for them that wait for Him." Hallelujah!



Miss Hoskins with Miss Henderson, and a Missionary prayer-warrior in the centre.

It was dark and late when I arrived at Kakogawa station where more loyal hearts were waiting to greet me with shouts of "Welcome." After many greetings, and hearing and answering questions, we arrived at my little home far out in the villages where another warm welcome awaited me. Loving hands had decorated it with roses, lilies and other gifts of flowers, etc., to show how happy they were to have me back in their midst.

It seemed almost like a dream to be stepping into my Japanese home again and hearing the voices of these big-hearted mothers and sisters and seeing the dear children too.

For a moment I thought of

MY FIRST ARRIVAL

in this country—"a stranger in a strange land." I called to mind God's deep grace and faithfulness that enabled me to step out into these villages and give

"the words of eternal life" to many souls. The way was steep and long but "His grace was always sufficient." Often I failed and limited God through unbelief, yet how long-suffering, tender, and gracious He has been. He has blessed amidst all the failings. "His understanding is infinite"—glory to His name forever!

Deep was my gratitude to God for the souls He has given me and for the fruit that is remaining for eternity. Hallelujah to Jesus!

I found many changes but all are known to Him. Three of our number have gone to be with the Lord. Some have moved to other districts and we trust they, too, are spreading the gospel. Then there was the joy of welcoming new ones who have found the Saviour, and new babies to be admired and fresh homes to be visited.

My "welcome meeting" took place on Sunday evening (three days after I had arrived) and our little meeting room was full. Oh, how beautifully these dear mothers and sisters took part in the service. My faithful worker led the whole meeting in her usual sweet, steady manner. All joined in singing hymns of praise, and prayer followed. One of our precious sisters read the thanksgiving from Psalm lxx., after which one of the mothers welcomed me back on behalf of them all. Then followed a

SEARCHING GOSPEL MESSAGE

given by our dear friend, Mrs. Wada, who had travelled miles to be with us and also welcomed me from the boat.

Indeed it was with a very full heart that I passed on a wee message to them in their own language before we all stood to sing "Praise God from whom all blessings flow." It was good to hear them singing and best of all to know that "God is with us."

These are not easy days to preach the gospel and I face new and sad difficulties, but I humbly ask your prayers as I seek constantly to abide in Him that the fruit may be richer. Pray for many to be gathered out from Japan and made ready for His appearing. Love these Christians and pray for them that their faith fail not in these dark days of testing. Pray His grace and wisdom shall be multiplied unto me all along the way.

In-closing, "I thank God upon every remembrance of you all" and for the love, kindness, and encouragement that made my furlough a time of blessing. The fellowship was sweet beyond words, I treasure it all and give Him the glory and remember you all in prayer. God abundantly bless you all, my loving friends in the homeland. Yours in His love and victory,

VIOLET W. M. HOSKINS.

FAMILY ALTAR



The Scripture Union Daily Portion:

Meditations by Pastor JOSEPH SMITH

Sunday, January 15th. I. Chron. xvii. 16-27.

"For Thou blessest, O Lord, and it shall be blessed for ever" (verse 27).

There is nothing to be compared with the blessing of the Lord; the blessing of the One who governs the heavens and the earth, the God of all circumstances, the God who rules over our foes as well as our friends. If He blesses us we shall be blessed indeed. If the whole world is against us we need not worry, so long as we are sure that the Lord is on our side. But do we fully appreciate the blessings of the Lord? If the King of England should give us even a smile, how excited some of us would be: how we would tell our friends, and feel elated at this personal recognition by His Majesty; but how much greater it is when the King of kings not only gives us a passing recognition, but comes in fellowship to us as our personal Friend!

PRAYER TOPIC:

That many of our Sunday school scholars may be won for Christ to-day.

Monday, January 16th. I. Chron. xxi. 1-14.

"And Satan stood up against Israel, and provoked David to number Israel" (verse 1).

Why did the Lord permit Satan thus to tempt David to sin? We are told in II. Sam. xxiv. 1, that it was because God was angry with Israel. The Lord is never angry with anyone without a cause. It is a fearful thing when we are handed over to the enemy to lead us into temptation, when in spite of all our cleverness we are allowed to take a tumble. But it is then that we stop and consider our ways, it is then that we look back over the path we have been travelling; it is then that we see where we have been going astray, and how the Lord permitted this thing to happen to us to give us a pull up before we went too far. God sometimes allows us, as He did David, to do something which He can actually deal with, something which is conspicuous. But why? There is always a cause with God. "If we would judge ourselves, we should not be judged."

PRAYER TOPIC:

For rich blessing on all revival campaigns now in progress.

Tuesday, January 17th. I. Chron. xxi. 15-30.

"I will not . . . offer burnt offerings without cost" (verse 24).

God intended that sacrifices should cost His people something. God was not the author of cheap religion. The order of service which He ordained under the old covenant was far from cheap. And

should we look for something better under the new covenant which requires less from us than that which was required under the old covenant? Our salvation cost God a great deal—the life and suffering of His only begotten Son. And if we are going to offer to God that which corresponds to a burnt offering—the surrender of our lives—it will cost us something. And God intends that it should, for then it is more acceptable to Him. It is when we offer the Lord a sacrifice in time, talent, or money, which costs us something, that our consecration really counts in the sight of heaven. Consider the sacrifice which Abraham was willing to make in the will of God.

PRAYER TOPIC:

For the anointing of the Holy Ghost on all our Local Preachers.

Wednesday, January 18th. I. Chron. xxii. 1-16.

"Then David said, This is the house of the Lord God" (verse 1).

How did David know so surely that this was the site of the temple of God? Because the Lord had answered him by fire from heaven upon the sacrifice which he offered up to God on that rock. That was also the very place where Abraham offered up Isaac, and where the angel of the Lord had stayed his hand from taking the life of his son. How beautifully symbolic of the One who offered up His only begotten Son—that sure Rock on which the temple of the living God is built. There the fire of the living God fell on the day of Pentecost, and thus indicated for ever the house that the Lord had chosen to make His dwelling-place. Where that divine fire burns to-day, surely there is the dwelling-place of the most High. The chosen place is still marked by fire.

PRAYER TOPIC:

God's sustaining grace to be vouchsafed to all believers passing through times of testing.

Thursday, January 19th. I. Chron. xxviii. 1-10.

"Be strong, and do it" (verse 10).

Very brief, but very explicit directions. We need strength if we are going to do it. It is a man's job to build the temple of God. Men do not become strong on milk and water diet, they need strong meat and good wholesome bread. Cake and pie are very nice in their place, but they do not fit a man for heavy work. Even so, the nice things of the Word, the spiritual dainties, are not enough to furnish the man of God with sufficient strength to do the work of the Lord. It is the message which grips his soul which will be useful in gripping the souls of others. And if he is going to wrench

big sinners from the natural rock of moral depravity he must have grip and muscle. Even the doing of it gives more strength. There is nothing better to develop muscle in the spiritual or in the natural realm than the healthy exercise of those very muscles. Strength does not come by reading about exercise, but in doing it.

PRAYER TOPIC:

For abundant blessing on the work of our missionaries in India.

Friday, January 20th. I. Chron. xxviii. 11-21.

"Also the princes and all the people will be wholly at thy command" (v. 21).

No doubt some of us leaders would envy Solomon for being in so advantageous a position when he was about to commence such a great and glorious task. And yet, when you begin to contemplate, is not the task which has been committed to us of far greater importance than that which was entrusted to Solomon? The temple at Jerusalem was but an earthly building, but the church of the living God is a heavenly building; the former was for a time, the latter for eternity. How we need the spirit of co-operation to-day; how necessary it is for each one to have the building spirit in him; what a need there is for skilled workmen! Here is something which everyone can do, and what a joy there is in the realisation that we are erecting the church of the living God—that marvellous temple which will stand for ever—the dwelling-place of the Most High.

PRAYER TOPIC:

That many hungry hearts may be reached by the message which the "Elim Evangel" contains.

Saturday, January 21st. I. Chron. xxix. 1-9.

"Who then is willing to consecrate his service this day unto the Lord?" (v. 5).

Seeing what their king had given, and what his princes had given, and that willingly with delight, who could withhold his service? David had given (seemingly from his private means), of gold, about £16,425,000; of silver, about £2,394,000. His princes had given of gold, about £27,375,000; of silver, about £3,420,000. Beside this the king had given of that which he had brought into the national treasury, of gold, about £547,500,000; of silver, about £342,000,000 (I. Chron. xxii. 14). The total weight of gold was about 5,496 tons. Quite a handsome amount, but it was for the Lord of glory; and as David said: "Both riches and honour come of Thee . . . and of thine own have we given Thee."

PRAYER TOPIC:

That definite decisions for Christ may be made at open air meetings to-day.

Death is not a defeat, a calamity, or a step into the unknown. To the believer, it is a putting off of the old limited life and the putting on of the immortal and limitless.

WHAT tender words these, "Abba, Father!" Holy writ, divine revelation and sacred history all bear record that God the Father has exhausted every means of His sovereign will to make our relationship to Him one of endearment. How precious to His listening ear is our cry, "Abba, Father!"

In Eden God walked with His children. In that paradise of undefiled love can you picture the divine fellowship, the holy communion of the righteous Father with His children, faultless, unstained, immaculate? Could anything be more desirable than the enthralling beauty and sylvan peace that mantled Eden?

How sinister sin is! Even in the celestial perfection of beautiful surroundings and noble and lofty relationships, sin, deceiving, alluring, defrauding, entered in and enticed God's own children into base disobedience.

Disobedience is ever a separating influence. It separates parents from children and friend from friend. In Eden it separated God from His divine creation. Since that fateful evening when the heavenly Father descended into the garden, seeking communion with His own, and found them shirking, sulking, fearful, wanting for clothing, miserable and undone, their lips speaking vain lies, God has been ceaselessly seeking to restore the Edenic relationship between Himself and His fallen creation.

Though He could not deal personally with the disobedient ones, because of the barrier of sin, He spoke to holy men of old and they in turn imparted His message of love and forgiveness to the children of Adam. But the children of Adam, like their sinning progenitor, chose not to hearken to the voice of the heavenly Father. Farther and farther away from Him they wandered into sin, degradation and bondage, until no man could stand in the breach, nor occupy the walls as watchman in the night. From

MALACHI TO CHRIST

no voice was heard from heaven. The Father was grieved and silent while His rightful children, free moral agents of their own will, listened to the allurements of sin and fell deeper into the mire of sensuality and worldliness.

Then wondering why there was no man to span the gulf of sin, the Father sent, from on high, His only Son, to reconcile unto Himself all things in heaven and earth. Hence, from the incarnation of Christ, men and women have, through believing on Him, become once more the children of God. By parable, by precept, by divine revelation, Jesus taught that God was our Father and heaven was our rightful home. Christ's gospel was a gospel of godly repentance from sin. Over the highway of repentance of sin, confession of sin, and cleansing unto holiness and true righteousness, He pointed the way to life everlasting in the kingdom of the Father.

"ABBA, FATHER!"

By Sarah

"Because ye are sons, God hath sent forth the Spirit into your hearts, crying, Abba, Father." Galatians iv. 6.

Is it possible for us to realise we are the sons of God? Do our daily experiences bear out this clearly defined truth? Are we living epistles of the Word which declares our cry, "Abba, Father"?

To make the way unmistakably clear He spoke the parable of the father and prodigal son. Like the first created ones in the Edenic garden, Christ's prodigal allowed disobedience, riotous living and wanton sin to separate him from his father. He lived in the world and loved the world. Then, after the manner of the world, when it had stripped him of every vestige of his inheritance, it cast him off and made him pay in full the wages of transgression. Morally, physically, spiritually and financially his worldly experience

LEFT HIM BANKRUPT.

He wandered about, clothes tattered, reputation shattered, his cup drained to the bitterest dregs. Oh, how bitter the dregs of sin! Homeless, friendless, almost hopeless, he reaped what he had sown. He had sown to the flesh and now of the flesh he reaped corruption.

He was not altogether hopeless, for there still lingered unforgettable memories of his father's home and his father's love. He had only a memory of a father's love to keep hope alive, but God took that little and used it to draw the wandering soul back to Himself. Weary, oh, so weary, the prodigal turned his faltering footsteps toward his father's house. In his heart there was no misgiving about his father's love. Memory was sweet with the tender, selfless devotion of his noble father and it buoyed him up as he trudged over the dusty highway.

And the father! While the prodigal was still afar off, the watching eye of the broken-hearted father beheld him and hastened out to meet him. Nor did the father go empty-handed. A robe was brought to cover the prodigal's nakedness. The best robe! And sandals for his bleeding feet. Even the golden signet of family heritage and privilege was not forgotten, nor the fattened calf in the banqueting hall.

It was a tremendous event, this returning of the prodigal to the father's house. What a happy thought of the son to look to his father in time of need! No

FATHER"

E. Foulkes

of His Son into your hearts crying, *Abba, Father.*"—

gospel truth?

we are not children of bondage but children of God and

good thing was withheld from the returning son and we never hear again of his wanting for anything nor again wandering back into sin.

How deeply fraught with meaning for us is this parable of the Master! Are you in a far country, suffering in body, afflicted, unloved, uncared for? Has the world cast you off and left you comfortless and in dire need? Have men failed you, betrayed you, and have circumstances contrived to defraud, burden and bind you? Remember then the home of thy Father and turn thy steps thitherward. Cry, "Abba, Father!"

Let the sweet memories of his undying love for you help you on. When you are still afar off, burdened, weak, distracted, the Father will run to meet you with the best robe in His hand and sandals for your tired feet. He will take you to Himself in an embrace so tender, so compassionate, so true that you will never again feel the need of aught but Him. Oh, arise and go to thy Father.

Are you perplexed, have resources failed and you know not which way to turn?

TURN TO GOD

and cry, "Abba, Father!" He will answer, "What wilt thou?" And your need will be met in lavish, exceeding, abundant ways.

To linger in the far country is to be lost. Every doubt about the Father's love must be crucified. Full believing must be exercised that the cry, "Abba, Father," might reach His ears to-day.

When the Father hears our cry of faith, immediately He puts the resources of heaven at our command. When the prodigal returned, every available means was commanded to prepare a welcome-home. The *best* robe! The *fatted* calf! The *retinue* of servants! And that is a picture of the Father's love for us!

This thought must sink into our innermost soul, for out of it is born the endearing realisation that our Father in heaven is not hard-hearted, unforgiving and

unmerciful: our Father's love endures for ever and His mercy is from everlasting to everlasting. Our Father owns the wealth of a thousand hills stocked with gold and silver; His name is Wonderful and His resources of mercy, love and power are without limit. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What manner of love! It is a love that came out to meet us on the highway of dire perplexity. It is a manner of love so divine, so complete, that when we turn to our Father in glad obedience and full expectation of faith, nothing doubting, it supplies even the utmost need of soul, spirit and body.

It is the manner of love which says, "Wilt thou be made whole?" and at once takes measures to make us whole. It is the manner of love that sees our hunger and straightway

PERFORMS A MIRACLE

to feed that hunger, and the five thousand with us, if need be. It is a love all-enfolding, all-fulfilling, all-sufficient.

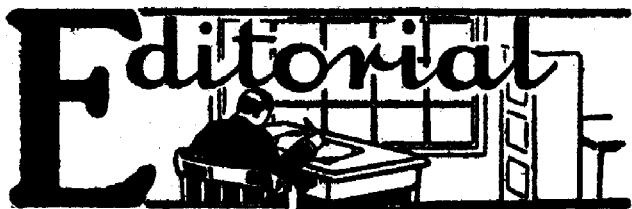
Is this love ours by actual experience? Do we cry, "Abba, Father?" When the burden grows heavy and the way dark, does our voice reach up through the night crying, "Abba, Father?" Is it a cry as familiar to us as the cry of a babe in its mother's arms? Is our relationship to God an actual heart-to-heart love in Christ? If not, why not?

In the whole realm of divine revelation there is only one reason given for the loss of communion, fellowship and blessing and that reason is sin, and that sin is disobedience. "Your iniquities have separated between you and your God and your sins have hid His face from you, that He will not hear." The moment we separate ourselves from all known sin, in that moment we resume with Him that divine relationship of Father and son. It is the Spirit of His Son sent into our obedient hearts that brings forth the cry, "Abba, Father." Our relationship to God in Christ is that of sons and carries with it all the privileges and all the inheritance of the household of God.

In this redemptive relationship in Christ there is no fear nor doubt, and no reason for constraint and anxiety. Praise God, the blood of Jesus rent the veil of separation and made us nigh.

"God is love and He that dwelleth in love dwelleth in God and God in Him." It was Jesus who said, "As the Father hath loved Me, so have I loved you; continue ye in My love." And He meant by this, "I love you as much as the Father loves Me. Make your home in My love."

Oh, let us arise and go to our Father and live, in Christ, the abounding, effectual, and heavenly life of the sons of God!



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.

“Not of the World”

“YE are not of the world . . . I have chosen you out of the world.” These remarkable words were spoken by Jesus to His disciples, and are recorded in the fifteenth chapter of John’s Gospel. In the corresponding chapter of the next book we read: “God did visit the Gentiles to take out of them a people for His name.” It is a truth discernable in many parts of the New Testament that the believer while in the world is not of it. And if the believer, so also that living organism, the Church of God.

In this issue we publish a very timely article which we heartily commend to our readers, under the terse but appropriate title, “Mind Your Own Business!” If the Church had continued, as she began in the dawn of this dispensation, to apply herself wholeheartedly to her unique work of witnessing for Christ, there would have been no need to warn her in the twilight of this age not to meddle with the affairs of this world. And not until she ceases so to do will she experience the revival for which so many are praying.

* * *

Simple Faith Wins.

GREAT scholarship is not so valuable as great faith. When the two go together it is a blessed combination. Unfortunately scholarship sometimes busies itself with breaking down faith instead of building it up. A Modernist minister was preaching on the fifty-third chapter of Isaiah; he declared very positively that this chapter, which tells us that “all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all,” could not possibly refer to Christ. He set forth an elaborate “proof” of his position.

After the service a humble hearer, who had no scholarship or special education, went to the preacher and asked him why he had said this about the Isaiah chapter. “Oh,” replied the minister, “I am satisfied that my position is correct, for I have a book at home that goes into the matter very fully, and it proves conclusively that Isaiah could not have been referring to Christ.” “That is strange,” answered the other, “for I have a book at home that says that very chapter does refer to Christ.” “Is that so?” asked the minister in surprise, “what book have you that says this?” “The New Testament,” answered the humble believer; and he referred the minister to Acts viii., where the Ethiopian was reading from Isaiah liii., and “Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”

Your Problem.

HERE are the first two problems submitted by readers of the *Elim Evangel*:

Problem No. 1:—Will you please explain Paul’s meaning when he wrote to the Corinthians (I. Cor. v. 11) regarding not eating with one who is called a brother if he be a fornicator, or covetous, or an idolater, or a railer, etc. Does this refer solely to the Communion service, or does it preclude the Christian from partaking of a meal with such?

Problem No. 2:—Is it any use approaching the unsaved about their souls unless one feels a God-given and specific urge to do so?

We invite ministers or other Bible students to submit replies to the above questions. Replies should be sent as early as possible to the Editor and should be brief, in no case exceeding 250 words. One or more of the replies received to each question will be published as soon as practicable.

It is hoped that other readers will send in their difficulties and that this feature may become really helpful to all our readers.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A reader of the *Evangel*, that he may be healed of rupture and find suitable work and a house.—D.H.

A mother who has been suddenly attacked with internal trouble.—E.C.

An unconverted father, that he may find Christ as his personal Saviour.

A husband and wife—the husband a helpless invalid for fourteen years and his wife broken down in health under the strain of his illness—that they may both be saved and healed.

A reader of the *Evangel* suffering from nerves, heart, and stomach trouble, that the Lord will heal and fill her with His Spirit.—F.B.

One who has suffered for many years from deafness and severe pains, that she may be completely healed.—A.M.

The deliverance of a man from the desire for strong drink.—A.C.

A sister who has had several operations, that God will deliver her from a tumour.

A brother suffering severely from rheumatism.

THOUGHTS FROM THE THRONE

Hot furnaces often make the brightest Christians.

Christ never sought to popularise His cause by compromise.

Our daily task is to translate aspiration into achievement.

Gleanings from the Garden of Communion. No. 30.

SPIRITUAL ASSIMILATION

By Pastor E. C. W. BOULTON

"For partakers of Christ have we become" (Heb. iii. 14, Rotherham)

Thy life I take, Lord Jesus,
 Each need of mine to meet;
 'Tis thus I reign in life with Thee,
 A slave at Thy dear feet.

"PARTAKERS of Christ." What a profound revelation, and what strong faith it requires to translate it into experience. Surely this indicates the life of spiritual maturity; it denotes the soul's ascent into the higher reaches of the Christian experience. The vision is of a life so completely merged in Christ that the twain are one. "*Christ in you,*" writes the inspired apostle, as he catches the deepest meaning of the Christian Gospel; and herein is discovered the splendid secret of the victorious life in Christ.

Not by imitation
 Do I grow like Thee,
 'Tis assimilation
 Of Thy life so free.

"Partakers of Christ." Potentially this is true of every believer, yet experimentally it demands the application of all the powers of the redeemed being. It is a staggering thought that all He is and has may be enjoyed by those whose surrender is deep enough, and whose faith is large enough. His life of victorious holiness is at the disposal of those who, realising their own utter bankruptcy, cast themselves upon the bosom of that all-sufficient love and grace. His joy to become the radiant sunshine which sends its transforming rays throughout the whole of the life: His tenderness and gentleness to possess and permeate the being until life becomes graciously winsome.

Said the Master, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," thus revealing that by those in union with Himself His own life may be appropriated. The mind would stumble at such a revelation, unable to understand how Christ can impart Himself to the hungry heart. Yet that which is darkness to the natural mind "God hath revealed unto us" by His Spirit: for the Spirit searcheth all things, even the deep things of God."

"Partakers of Christ." This must mean a daily appropriation of the living One—taking His life afresh moment by moment, so that we may always have within us the answer to the weakness that would overwhelm, and to the fear that would unfit and unnerve for service. In those hours of sacred communion, beholding the beauty of the Lord, that loveliness finds its way into our lives, and character assumes something of the purity and strength of Him who dwells in cloudless light. 'Tis here we come at the real glory of the divine salvation—the purpose of God is made plain in all its wonderful fulness of possi-

bility for redeemed human nature. God proposes to bring His people into such intimate fellowship with Himself that this union can be described in the significant words which the apostle uses in this instance. They tell of a relationship with God which merges the human and the divine, making, in a mystical and spiritual sense, the individual believer into a member of the Body of Christ. Thus we come to understand Paul's words, "*that the life also of Jesus might be made manifest in our mortal body.*"

Who can sound such depths or compass such lengths and breadths of wisdom and grace? This incomprehensible condescension of the Father which brings prodigal humanity within the scope of such a salvation: We stand in unutterable wonder before such an illimitable sea of infinite possibility in God. That which may not be measured by the mind can be possessed by the longing spirit of man. He may enter this realm of inexhaustible spiritual wealth, and dwell where life is ever enlarging, as it responds to the "law of the spirit of life in Christ Jesus." In its intercourse with the Eternal, life comes to absorb the very nature of God: God imparts Himself to the expectant soul as it abides in harmony with Him. Spiritual reproduction is the result of union with the creative energies of the Eternal Spirit. Life is no longer merely a *copy* of Christ, but a glorious re-birth of His character and nature.

Blessed Lord, Thou art teaching me that it is by means of *assimilation* and not by imitation that life becomes clothed with Thy loveliness. Through the Holy Spirit Thou art clothing Thyself again in human form; once more enshrining somewhat of Thy glory in the garments of mortality.

How wonderful is this plan of Thine! So utterly beyond the reach of human thought. And what a dignity and divinity it adds to life. It is only in the light of this precious fact that I come to learn the mystery and meaning of my creation. I see now why I came into being, and why life has been endowed with all these wonderful potentialities. Dear Master, let this life in all its phases show forth some facet of Thy beauty; may all its faculties be quickened to do Thy will and to hasten the accomplishment of Thy purpose on earth. Save me from dedicating my powers to an end less worthy than this. Take all that this life comprises and employ it in the cause of Thy kingdom. Let each day be glorified by some fresh unveiling of Thy glory and some new infilling of Thy love.

Blessed oneness with my Lord,
 Joined to Him, the Living Vine;
 Daily drinking of His Word,
 His own life for ever mine.

Light on the Resurrection

By HENRY PROCTOR, F.R.S.L.

HITHERTO we have thought of our bodies as built up of atoms of matter, and we have said when the body is committed to the grave: "Dust to dust and ashes to ashes," but while this is quite true, it has been discovered that "the ultimate atom is now no longer the atom of matter as had been thought, but is the atom of electricity. Electricity is atomic in the sense that it consists of extremely minute particles."

So we arrive at the conclusion that all matter consists of light, and can be dissolved into its constituent elements, which are called electrons, and which are units of electricity.

So that the human body, like all matter, is made from light, and when God says, in Genesis i. 3: "Let there be light," this was the primeval substance from which all things were brought into being. "God is Light," and "God created all things from Himself," so that the human body in its ultimate analysis *must* consist of light. Our bodies consist of atoms of matter, which though apparently solid and full of material, in their ultimate analysis are found to consist of numerous

ELECTRICAL SPECKS.

To put it very simply; the human body is made of light, and can therefore be resolved into light. And the light is indestructible. This therefore is the clear answer to the question, "With what body do they come?" (I. Cor. xv. 35).

With bodies composed of *light*. But "there is one glory of the sun, another of the moon, and another of the stars: star differs from star in glory. It is the same with the resurrection of the dead" (vv. 40, 41, Weymouth).

Moffatt renders it: "There is a splendour of the sun, and a splendour of the moon, and a splendour of the stars—for one star differs from another in splendour. So with the resurrection of the dead."

What is sown is mortal,
What rises is immortal.

But this immortality has to be conferred upon it, for it is not immortal of itself (I. Tim. vi. 16).

All of us are to be changed, changed in a moment, "in the twinkling of an eye at the last trumpet call" (I. Cor. xv. 52).

But the scripture clearly teaches us that the inner man has a body, called the *psychical* body, or body of the soul (see Rotherham: "If there is a body of the spirit [*pneumatikon*] there is also a body of the soul [*psyche*].") The word used in I. Corinthians xv. 44 is *psuchikon*—psychical not physical. This psychical body is preserved and continues intact after the dissolution of the physical body. This is termed scientifically, the etheric body. The rich man in Hades had such a body, for though his outer body had been buried, his psychical body continued to exist, with memory, mind and will; with eyes that could see Abraham, ears that could hear, a mouth that could speak and a tongue that could thirst (Luke xvi. 19 to 31).

And yet there had been no resurrection, for his five brethren were still living on earth.

We have heard it said by agnostics that "no Christian has been able to give any rational idea of the Resurrection." Here then is a scientific explanation. The mere existence of the psychical body after death is no proof of immortality; that is conferred by the resurrection. So that these bodies in Sheol or Hades were awaiting resurrection, as well as those in Paradise, or the Bosoms of Abraham (*en tois Kolpois tou Abraam*).

But when Christ ascended "far above all the heavens He led captive a multitude of captives, that is, of those who had been detained in Sheol or Hades. The number of these is indicated in Psalm lxxviii. 17 in the Greek as twenty thousand million (20,000,000,000) by the number of chariots to convey them (see Eph. iv. 8, margin). For before this "no man had ascended into heaven" (John iii. 13). So from Adam to the first coming of Christ these prisoners of Sheol had accumulated "as the stars of heaven for multitude" (Heb. xi. 12).

Throughout the Bible, saints are designated as "light"; sons of light and children of the day: they shine as lights in a world of darkness.

If their eye be single, if they are wholly possessed by God, their "whole body is full of light, having no part dark" just as truly as "God is light, and

IN HIM IS NO DARKNESS

at all." For then they are being filled unto all the fulness of God (Eph. iii. 19).

At the consummation of the age they shall "shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43). Even of the present time it is predicted of them: "Thy sun shall no more go down, neither shall thy moon withdraw itself"; "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Isaiah xxx. 26 and lx. 20).

The resurrection can thus be explained in terms of light. The electric light is to-day the best type and symbol of the resurrection body. The glorified body of Christ is so explained: "His eyes were like a flame of fire. His feet were like silver bronze, when it is white-hot in a furnace (Rev. i. 14, 15, Weymouth).

And our resurrection bodies will certainly be like His, for when He is manifested we shall be like Him (I. John iii. 2). When Christ who is our life shall be manifested then shall we also be manifested with Him in glory (Col. iii. 4).

ANONYMOUS GIFTS

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

Debt Fund: Armagh, £1; Clapham sister (R.H.), 5/-; West Bromwich (a thankful heart), £3 10/-; West Croydon, £5; Reading (M.W.), 5/-; Lance (W.P.T.), 5/-; Chelmsford sister, 18/-; Taunton (R.E.M.), £2 5/-; Plymouth (W.P. and F.F.), 7/6.

Work in General: Leeds, 4, 9/6; Essex (R.H.), £1 10/-; Leeds, 4, 11/-.

Foreign Missionary Fund: S.S.B.G., 5/-; Lance (W.P.T.), 2/6.

Prison Work: Halifax, 5/-; Birmingham, Sparkbrook Bible Class, 9/8.

"Someone Is Coming!"

SOMEONE is coming! Prophecy is history pre-written. The history of nations, even to present-day happenings, is vividly set forth in the prophetic Word. All was foretold by the Spirit through holy men. Prophecy gives the clearest, most conclusive evidence that the Bible is the inspired and infallible Word of God.

Someone is coming! But the motor car rushes on, its chauffeur all unconscious of the prophetic word which declares that "the chariots shall be with flaming torches in the day of His preparation; the chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings" (Nahum ii. 3, 4).

Someone is coming! But the millionaire continues to accumulate riches, unmindful of the miseries that await him, that his gold shall be a witness against him and shall eat his flesh as it were fire. They have "heaped treasure together for the last days" (James v. 1-8).

Someone is coming! But the pleasure-loving public rushes on in search of some new delight, regardless of the solemn warning that "In the time of the end, many shall run to and fro" (Dan. xii. 4). "They shall be lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof" (II. Tim. iii. 4, 5).

Someone is coming! But the inventor looks with pride upon his wonderful achievements, and the public gladly avail themselves of new discoveries in the realms of medicine or of science, of pleasure or of business. At the same time, they themselves are heedless of the fact that God is working, for has He not said that "In the last days knowledge shall be increased"? (Daniel xii. 4).

Someone is coming! As is evidenced by the enormous increase of missionaries hastening to every heathen land, proclaiming in highways and byways, in streets and lanes, that "all things are now ready," for "this gospel of the kingdom shall be

PREACHED IN ALL THE WORLD

for a witness to all nations: and then shall the end come" (Matt. xxiv. 14).

Someone is coming! But "this know also that in the last days [just before His appearing] perilous times shall come." Perils on land and sea; perils without and within; perils such as the Sicilian, the Chilian and the Japanese earthquakes, which wiped out cities in a few moments of time, the great World War with its death toll of millions—world catastrophes which speak loudly of God's judgments upon the earth.

"All these are the beginning of sorrows!" And there shall be famines! And pestilences! And earthquakes in divers places!" (Matt. xxiv. 7, 8). Perils, too, shall there be from false prophets, who shall deceive many, even if possible the very elect.

Someone is coming! But the prophecy must be, and is even now being fulfilled before our eyes, that in the time of the end men shall fight with many ships (Dan. xi. 40). "And ye shall hear of wars and rumours of

wars; for nation shall rise against nation, and kingdom against kingdom." Men are crying Peace! Peace! but there never can be peace until He whose right it is to reign doth reign.

Someone is coming! Who? The Lord Jesus Christ! He is the centre and goal of all prophecy. He is coming soon! "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He is coming in power and great glory. Are you ready to meet Him? The final call to repentance is now being given. "The wicked shall be turned into hell, and all the nations that forget God." But, "behold, now is the accepted time; behold, now is the day of salvation." Get right with God before it is too late. "Flee from the wrath of God." "Believe on the Lord Jesus Christ, and thou shalt be saved." Get under the Blood, for God has said, "When I see the blood, I will pass over you."

Prayer Learned by Praying

THERE is no way to learn to pray but by praying. No reasoned philosophy of prayer ever taught a soul to pray. The subject is beset with problems, but there are no problems of prayer to the man who prays. They are all met in the fact of answered prayer and the joy of fellowship with God. We know not what we should pray for as we ought, and if prayer waits for understanding it will never begin. We live by faith. We walk by faith.

Edison wrote in 1921: "We don't know the millionth part of one per cent about anything. We don't know what water is. We don't know what light is. We don't know what enables us to keep on our feet when we stand up. We don't know what electricity is. We don't know what heat is. We don't know anything about magnetism. We have a lot of hypotheses about these things, but that is all. But we do not let our ignorance about all these things deprive us of their use."

We discover by using. We learn by practice. Though a man should have all knowledge about prayer, and though he understands all mysteries about prayer, unless he prays he will never learn to pray.

There have been souls that were mighty in prayer—they learned to pray. There was a period in their lives when they were as others in the matter of prayer, but they became mighty with God, and prevailed. In every instance there was a crisis of grace, but it was in discipline of grace they discovered the secret of power. They were known men of God because they were men of prayer.

"Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleaseth thereupon—this is the last, the greatest achievement of the Christian's warfare upon earth." Teach us to pray, O Lord, we beseech Thee.



Conducted by Pastor DAVID A. VANSTONE

DEAR JUNIORS,

Perhaps it is rather late to wish you a Happy New Year; for already the first freshness has worn off, and life, I suppose, seems very much like "business as usual." All the same, may this be the happiest year yet for you.

" I WILL . . . I WON'T . . . "

By the way, did you make any New Year Resolutions? You know the idea: " From now on I'll get up as soon as I'm called, clean my teeth every night and morning, keep a diary, save some of my pocket money (instead of spending it all on liquorice allsorts), help mother at home, never cheat again nor quarrel with my sister, nor pull the cat's tail, etc."

Well, after ten of the 365 days how many of these hopeful promises have not been broken? . . . Hm, that's a pity! We do so want to do the right thing, but how dreadfully weak and " kind to ourselves " we are.

Even Paul knew something about it. " The good I want to do, I do not," says he, " but the evil I don't want to do I find myself doing. Who can rescue me?" Then with joy he shouts, " God can "; for although left to himself he failed, God gave him power for victory.

ALMOST A SHIPWRECK

Some time ago I was on board a river cruiser. Quite a nice piece of work: glistening white paint outside, comfortable seats and cushions inside, business-like engine amidships, cups and saucers—even a wireless. A splendid little craft. Her bows pointing upstream, she started off with the best of resolution, but after a time something went wrong with the works and although the rudder was still set right, we began to drift at the mercy of wind and current towards the perils of the water-

fall over the weir. Pointing the right way, meaning well, but having no power.

Now you know we are all in some way like that boat. You may have a smart exterior—a strong, well-built body; the interior may be fine—a bright, intelligent brain. But if the engine (the soul) is wrong you can make as many resolutions as you please and still continue to drift towards danger and destruction, all for lack of power to conquer the current of self and the wind of temptation.

Can God give us this power to make headway and do the right? Surely! I'll tell you how.

A NEW SPARKING PLUG

We found the root of the trouble in the boat to be the sparking plug. Dirty, worn, and a failure, the " heart of the engine " had to be replaced. This done, all was well and we chugged merrily upstream again.

O Colin, Barbara, the trouble lies not with your temptations, but with your heart. God says, " A new heart will I give you." Right at the beginning of this New Year then, ask God to give you a New Heart so that you will not only want to do right, but that you shall have strength, and courage, and grit to do it.

" But," says Bryan, " I've asked God to save me, and things went really well for a time, but somehow I've begun to drift again."

Oh, I know what's wrong with you, old chap! You've run out of petrol. Perhaps I had better explain before you start drinking some! I was out in the boat again later on when the engine stopped once more. No need to change the new sparking plug. The owner diagnosed shortage of petrol, and sure enough that was it. A fill up with motor spirit and off we roared.

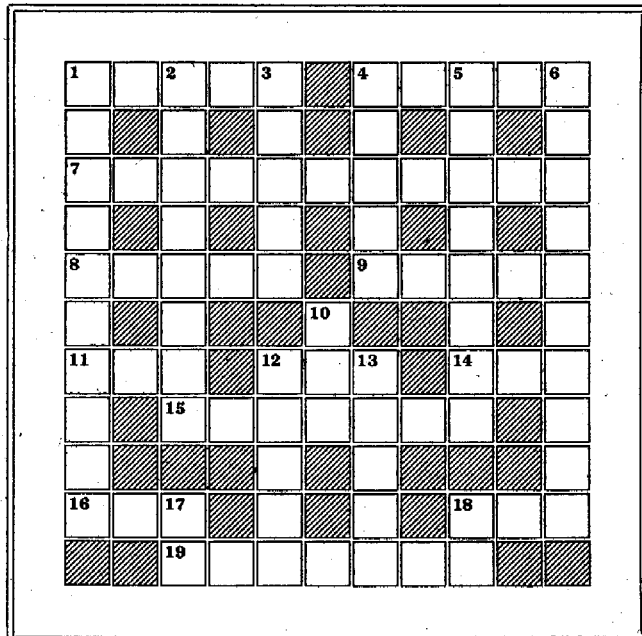
Things rather dull, feeling weak again, your soul "off colour," the tide of temptation gripping you once more? You need to ask the Holy Spirit to fill your life again. Under His guidance and with His friendship and power day by day you shall live at full power for God's glory. Keep in touch by your daily time of prayer and reading God's Word, and this will be the best year yet. No more for now,

Your sincere
BIG BROTHER DAVID.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 10.



The solution will appear next week.

CLUES ACROSS:

1. Place in Nimrod's kingdom (Gen. 10. 10).
4. David cast a stone with this.
7. Diotrephes loved to have this (3 John).
8. Hebrew measures of length (Ezek. 42).
9. Christ the Saviour of this (John 4).
11. " It is not good to — much honey " (Prov.).
12. An Old Testament name, remaining the same if it is spelt backwards (1 Kings 15).
14. Father of Joshua (Num.). The same applies as previous clue.
15. Musical instrument to which Daniel refers.
16. Formed after Adam (1 Tim.).
18. Whip for horse, bridle for this (Prov.).

19. What the Lord has unto the lowly (Psa. 138).

CLUES DOWN:

1. Patience worketh this (Rom. 5).
2. These will melt with fervent heat (2 Pet.).
3. To be sung joyfully and reverently (Col.).
4. Tendon (Gen. 32).
5. Unlearned, as Peter and John (Acts 4).
6. This means gluttony in Ephesians 4.
10. " —, and it shall be given you."
12. Measures of area (Isa. 5).
13. Residence (John 14).
17. Judah's firstborn (Gen. 38).
18. This begins Jeremiah 8.

SOLUTION TO NO. 9 CROSSWORD

- Across:** 1. Sacks (Gen. 43: 22). 4. Sidon (Matt. 15: 21). 7. Deuteronomy. 8. Pestilent (Acts 24: 5). 13. Embroiderer (Exod. 38: 28). 18. Doubt (Matt. 14: 31). 19. Anise (Matt. 23: 23). 20. Ham (Gen. 9: 18). 21. Rites (Num. 9: 3). 22. Spent (Job 7, 6).
- Down:** 1. Sad (Matt. 6: 16). 2. Cruse (1 Kings 19: 6). 3. Sweet (Jer. 6: 20). 4. Stool (2 Kings 4: 10). 5. Drown (1 Tim. 6: 9). 6. Nay (2 Cor. 1: 17). 9. Sur (2 Kings 11: 6). 10. Eve (Gen. 3: 20). 11. Tender (Luke 1: 78). 12. Priest (Isa. 8: 2). 14. Blunt (Eccles. 10: 10). 15. Oaths (Ezek. 21: 23). 16. Drums (1 Chron. 29: 7). 17. Raise (John 2: 19).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

CRUSADER SECRETARIES !

are kindly reminded that the fullest attention is expected to be given to the carrying out of the rules and working arrangements in connection with all Crusader matters, in co-operation with your minister and Crusader Headquarters. Thank you!

Delusion of the Dance

A Highly Successful Method Employed by Satan in His Efforts to Destroy Souls

Let us Tear from this Machine of the Devil the Camouflage of "Recreation" and "Accomplishment" !

Fellowship Time

No. 2.—An Austrian Link in the International Chain



This week we are introducing an Austrian friend, Miss Erma Ortwein, who has been an Unattached Crusader since January, 1935.

She was converted in 1927 and came into touch with Pentecost later through the instrumentality of a Dutch friend with whom she now lives in Den Haag, Holland. In 1934 she was present when Principal George Jeffreys conducted services in Bienne, Switzerland.

There is no Pentecostal Church in the town in which she is living, but she keeps in touch with Elim by reading the *Elim Evangel* and has lately become a member of the Fellowship Links.

We would say "God bless Miss Ortwein and use her in the town of Den Haag and grant that she may at some future time enjoy the fellowship which she so much misses at present."

Next week : South Africa.

Great Yorkshire Rally

BRADFORD

JANUARY 14th at 3.30 and 7.30 p.m.

conducted by

Pastor DOUGLAS B. GRAY
(National Crusader Secretary)

Pastor SAMUEL GORMAN

Birmingham Male Quartet Party,
Massed Choirs

Youth Leaders' Conference
and tea between the services

Everyone welcome to the Rally !

From the picture palace to the dancing hall the step is a short one for the girl who thinks she is "seeing life." From her childhood she has regarded dancing as an accomplishment, and now that she is free to please herself, the advertisements of various dance halls thrown on the screen during the interval are doubly attractive when coupled with the invitation of friends and added to the fascination dancing undoubtedly possesses for its devotees.

Sometimes she is shocked by the liberties taken there; but remember, she is in an atmosphere where scruples would be ridiculed and where the most popular girls are those most daring in dress or behaviour, and if she continues in her attendance, it will not be long before nothing is thought of it at all.

Like its sister evil, the salacious cinema, the dance adopts the camouflage of harmless amusement, and even some physical good. "Look at the exercise, the graceful movement, and the improvement in deportment it affords," say its adherents; but it is not physical development which attracts and retains its power over the minds of those who crowd the halls. Picture the result if it were made compulsory for separate nights to be given to each sex! Would not dancing lose the greater number by far of its votaries? Take away sex excitement, and you take away its supreme fascination!

From many aspects the evils of dancing could be treated; e.g., the extravagance it creates, or the effects of excitement and late hours on the health; but for a few moments let us look at the highly successful way the Devil uses it in his work

of destroying the souls of girls and young women.

From the evidence and experience of rescue home matrons and police court officers there is abundant proof that the public dancing hall is an excellent recruiting ground for those fiends in human form who are searching for fresh victims for the altar of man's depraved appetite. "Who wouldn't try and get another girl when you get a silk dress for it?" brazenly said one of them to a press representative a few months ago; and in the dancing halls are to be found those whose minds are ready for the poisonous suggestions.

Very, very few are they who adopt an evil life against their will or through force of circumstances. Disillusionment soon follows; but alas, too late! But in the first place, the victims were willingly such—the prey came to the snare of its own accord. How far is the dance responsible for this?

It is altogether too sweeping a statement to say that all who engage in dancing are impure; but it is certain that the temptations in this direction are exceedingly numerous. The various attitudes adopted and embraces allowed in modern dancing or jazzing cannot fail to break down a girl's reserve. One cannot watch a dance in progress without admitting the degree of undue intimacy and suggestiveness depends largely upon the individuals themselves; but remember, we are considering it from the standpoint of a girl whose eyes are still dazzled by the surface glitter and false gaiety, and who has not discovered how cracked are the cisterns from which she is drinking. She is carried

away by an exhilaration she cannot understand or explain.

For many, thank God, there are counter attractions and preventive measures, but a large number are caught in the whirl before they are aware of the danger they are running. It naturally follows that the next morning finds the girl jaded. One cannot dance through the hours of the night, week after week, have insufficient sleep, and wake the next morning refreshed and ready for work. Physically she is unprepared for it, consequently it becomes burdensome. Meanwhile the dancing fever is raging through her veins. No sacrifice is too great as long as her night's pleasure is obtained.

Is it any wonder, then, that the agents of the Devil find her ready for their suggestions of evil? "No need to work," they say. "Nothing to do but enjoy yourself." To the eyes closed by the glamour of the moment to a sense of proportion, this prospect is alluring; and, weakened by the immodest, reckless dancing in which they have been indulging, following upon the ruinous effect of the sex-film, they are far more likely to lend an ear to the voice of the tempter than those who have not placed themselves in such dangerous positions.

The danger is there! Stories that make the blood run cold have been told by those who can trace the cause of their downfall to the craze

for dancing that took possession of them. Tear from this machine of the Devil the camouflage of "recreation" and "accomplishment!"

And what about the girls themselves? Is there no escape from the snare? Yes! The heart of Him who was moved with compassion as He beheld the demon-possessed people of His day still yearns over the erring of our race. His power is still at work, converting the soul, purifying the life. No lesser power can do what is needed. Let us Christians everywhere press His claims, take His message, and snatch from the enemy these souls before they have drunk still deeper of the cup of death.

The Way of Salvation.

Three Great Events

"THE Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut" (Matt. xxv. 10).

Here we have three great facts affecting different persons—the first, concerning Christ, the Bridegroom; the second, concerning those who were ready; and the third, concerning all others.

First: The great fact concerning Christ is, "He came."

Secondly: Concerning those that were ready, "They went in."

Thirdly: Concerning all others, "The door was shut."

First: It had long before been said that He would come. Some had doubted, some had mocked at it, others had half believed, a few had expected it, not one had fully realised the nearness of the time, or how suddenly He would come—quickly as He Himself had often declared. But "He came" just as it was written of Him, in a moment, in the twinkling of an eye, to many as a thief in the night, and what had been written, doubted, believed, forgotten, became an accomplished fact—He came.

Secondly: They that were ready went in with Him. A few were ready. Blessed ones indeed they were. The Master came and found them watching, loving His appearing, looking for Him, prepared too, suitably prepared for such an event, for such a Person. His coming, instead of startling and perplexing them, rejoiced and gladdened their loving, true, faithful hearts. His glory burst on them, but they knew and believed in Him, as the all-glorious One. They had often pictured His Coming, and even antedated some of the joys of that day, but all their imaginations were short of the glory. Eye had not seen, ear had not heard—it had not entered the heart—the things that then were seen prepared for them. They had often feared that they might not be ready for His coming; often had they slumbered, and even for a time the hope of it was almost lost; but, He came, and they were ready, so "they . . . went in with Him." The one longing, the one desire of their hearts, was now for ever satisfied.

Thirdly: the door was shut.

It had, however, stood open for many a day; messages of love and grace, invitations, thrilling and pressing, had often been sent out. Few of those who were now

shut out could say that they had never known of the open door, or heard of the invitations to all to come; indeed, it was well known that no one had ever been excluded who sought entrance while the door stood open. If it had ever appeared shut to any who approached, there could be seen over it in golden letters, "Knock, and it shall be opened unto you." The King Himself had declared—some had even heard the words from His own lips, and He had caused it to be written down for all who would care to read it—that if any came He should in no wise cast them out. Many counting on what they had heard of His grace had delayed, thinking doubtless that He would bide their time. Some were always purposing, but never acting; they were wont to say to one another, "The door is still open," but now at length, in blank dismay, they see that the door is shut.

Many even now attempted the door, but the darkness was so great that they could only grope. Their lamps had gone out. They were left in the blackness of darkness for ever. Others knocked and called on the Lord, but He declared from within that He never knew them. This was true, for although they had often heard and disregarded His pleadings, they had never sought to make His acquaintance, nor had they presented themselves before Him at any time, to seek, or gain His favour. And now between them and Him there was a shut door which no man could open. God had shut it in perfect righteousness, shutting in for ever with the Lord all who received Him, and shutting out for ever from His presence those who had rejected Him.

With which of these two companies will you, my reader, spend eternity? These are solemn realities. Delay is dangerous. Soon He may rise up and shut to the door, and the day of mercy will be gone for ever.

"Ere night that gate may close and seal thy doom.
Then the last low, long cry, 'No room, no room!'
Oh, woeful cry, 'No room!'"

"And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also" (John xiv. 3).

CLASSIFIED ADVERTISEMENTS

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 8d. per insertion extra.

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

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

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

BOARD-RESIDENCE, ETC.

Holiday Apartments, etc.

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 80, Clarence Avenue, Clapham Park, London, S.W.4.

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

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C723

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. 'Phone Euston 1183. C724

* **London.**—Christian greetings! Bed-sitting room; breakfast or meals optional; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.4. 'Phone Mountview 7069. C737

SITUATION WANTED.

Wanted, position as housekeeper or companion; 15 years' experience; good references; own furniture; London district preferred. Apply: Box 502, "Elim Evangel" Office. C739

WITH CHRIST

Doodey.—On December 11th, Mrs. E. A. Doodey, of Clapham. Funeral conducted by Pastor C. J. E. Kingston.

Garside.—On December 14th, Miss C. G. Garside, of Blackpool. Interred at Huddersfield by Pastor R. G. Tweed.

Hall.—On December 13th, Mr. Mark Palfreyman Hall, aged 74, of Sheffield. Funeral conducted by Pastor A. S. Thorne.

Robinson.—On December 15th, Mrs. Robinson, of Melbourne Street Church, Belfast. Funeral conducted by Pastor W. J. Martin (Irish Superintendent).

Stewart.—On December 13th, Miss Stewart, of Rathfriland. Funeral conducted by Pastor W. J. Martin and Mr. W. Uprichard.



**SHOP-SOILED BOOKS
at HALF-PRICE!**

Only a limited number of the following are available and orders will be dealt with in rotation. It is advisable to give a second choice.

	Reduced from	NOW (by post)
ELIM CHORUSES, No. 1	6d.	3d.
HEALING RAYS. Paper covers	1/-	6d.
SPIRITUAL GIFTS	1/-	6d.
IS WAR CHRISTIAN?	1/-	6d.
CHRIST'S GLORIOUS SUPREMACY	1/-	6d.
MIRACULOUS FOURSQUARE GOSPEL.		
Volume 1. Boards	2/6	1/3
Volume 2. Boards	2/6	1/3
HIS GLORIOUS CHURCH	1/6	9d.
MODEL MINISTER	1/-	6d.
PRAYER OF FAITH	1/-	6d.
PRAYING TO CHANGE THINGS. Paper.	1/6	9d.
GREATEST BOOK IN LITERATURE	2/-	1/-
IS CHRIST REALLY COMING?	1/-	6d.

**For
"EVANGEL" READERS
ONLY**

In preparing for stocktaking we have come across some really good books and booklets. We have marked these down during **JANUARY ONLY**, in order to clear and make room for new publications. We feel sure of a ready response and of satisfaction when parcel arrives.

BOOKS OF INTEREST TO ALL.

	Reduced from	NOW (by post)
THE MINISTRY OF THE MIRACULOUS. E. C. W. Boulton	5/6	2/9
HOW I WAS HEALED	1/2	8d.
A COLLECTION OF SACRED POEMS. E. Liefchild Hurrell	1/8	1/-
CAPTIVE THOUGHTS, or God's Messages Passed Along. L. M. Warner	3/10	1/4
STRUCTURAL PRINCIPLES OF THE Bible, or How to Study the Word of God. F. E. Marsh	8/-	4/-
THE JOLLIEST SCHOOL OF ALL. Grace Pettman.	1/6	9d.
A MODERN PENTECOST. Chas. E. Robinson.	2/10	1/10
A MODEL CHRISTIAN. P. G. Parker	2/10	1/10
CHRISTIANITY THAT ALWAYS TRIUMPHS, and the Glory that Excelleth. Thomas Payne	2/9	1/3
THE MARCH OF CHRISTIANITY, or the Progress of the Gospel. Courthope Todd	2/3	1/-
BOUND VOLUMES of "Elim Evangel," 1928 IN THE DAYS OF THE LATTER RAIN. T. B. Barratt. Cloth boards	8/-	3/6
	1/8	1/2
Paper covers	1/2	10d.

VERSE CARDS

Size 12 x 10 inches, tastefully printed in blue and gold.

THE TANGLED SKEIN.	
EVERLASTING LOVE.	
MY TIMES ARE IN THY HAND.	
PEACE.	
Set of Four Cards	1/6 9d.

BARGAIN PARCEL OF 12 USEFUL BOOKLETS

THE WAY OF SALVATION	1d.	} for
BE OF GOOD CHEER	3d.	
THE DELUSION OF EVOLUTION	6d.	
NANCY'S BOOK OF VERSE	2d.	
THE LADDER OF LIFE	4d.	
BOOK OF BOOKS	4d.	
WHAT GRANNIE HAD TO SAY ABOUT SPIRITUALISM	4d.	
THE WAY TO HEAVEN	1d.	
IS EVOLUTION TRUE?	1d.	
THE STEPS OF FAITH	1d.	
WAITING	2d.	
MONKEY NUTS FOR EVOLUTIONISTS TO CRACK	1d.	

TWENTIETH CENTURY MIRACLES.
Set of Four ... 10d. 5d.

STENCILLED TEXT SCROLLS. ... 1/- 6d.
Jesus Only; Look Unto Me; Till He Come;
God First; Redeemed.

START THE YEAR WELL

WITH



SPECIAL & NEW FEATURES

- The Scripture Union Portion is the daily Bible Reading.
- Fine new range of 13 large Bible pictures in full colours—better than ever and well worth framing.
- Bolder figures.
- New and stronger form of binding. This is a great improvement.
- A Motto Text for every day that will bring cheer and help to your family circle.
- A selection of helpful thoughts on great subjects by Principal G. Jeffreys.
- A passage of Scripture explaining each monthly picture.

1/3 per copy,
post free 1/4.

Four copies **5/-**
post free.

Order NOW to avoid disappointment

ELIM PUBLISHING COMPANY, LTD.,
Clapham Crescent, London, S.W.4.

NOW

IS THE TIME
to get your
SELF-BINDER

for
Vol.
20,
1939

and start
with the
VERY
FIRST
ISSUE,
January 6



You Will Never Regret It!
SIMPLICITY ITSELF!

ANY BOY OR GIRL CAN DO IT

This is the very latest, simplest and smartest self-binder on the market. Each issue of the "Evangel" is inserted in a moment as you get it. It will be kept clean and tidy, and at the end of the year you will have a perfect book. Every page will open quite flat, the parts are not damaged in any way, and although of greater strength than an ordinary bound book, there is a substantial saving in cost. Satisfaction guaranteed or money refunded in full.

Price, in full green cloth, with
title and volume number in gold,

3s. 6d.

(by post 4/-, United Kingdom only)
What better or more useful present
could you give than this, for it will be
used every week, and treasured for
a lifetime?

ORDER NOW TO GET IT IN TIME

ELIM PUBLISHING COMPANY, Ltd.
CLAPHAM CRESCENT, - LONDON, S.W.4