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Elim Evangel & Foursquare Revivalist

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

Vol. XX., No. 35.

SEPTEMBER 1st, 1939.

Twopence



Photo by]

PORTHLEVEN, CORNWALL

e [H. W. Greenway.

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AND OTHER SPECIAL FEATURES

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. September 1st, 1939 No. 35

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Principal GEORGE JEFFREYS and Revival Party

WORTHING. Now proceeding. Big Tent Campaign on site at corner of Chapel Road and Teville Road, close to Central Station. Sundays, 11 and 6.30. Each week-night (except Fri. and Sat.), 7.30. Wed. afternoon, 3.

Campaign closes Wed. 30th August, with meetings at 3 and 7.30.

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ELIM SONGSTER, No. 20.

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Containing six pieces suitable for choir and part singing. 3d. (by post 3½d.). 2/6 per doz. post free.

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Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

BRIXTON. August 24. Wynne Road, Tabernacle (formerly Wynne Road Baptist Church). Opening service, 7.30. Pastor E. C. W. Boulton, supported by Messrs. G. Holmes, R. Niles, and J. H. Gee.

COULSDON. September 4-7. Elim Tabernacle, Chipstead Valley Road. Special meetings conducted by East London Revival Team.

ISLINGTON. September 10 to 13, Elim Tabernacle, Fowler Road, off Cross Street. Special meetings conducted by South London Revival Team.

LEYTON. September 2. Elim Tabernacle, Vicarage Road. North London Monthly Convention. 7 p.m. Speakers: Pastors J. Scott and J. J. Way.

LOWESTOFT. Now proceeding in Tent on Triangle, St. Peters Street. Revival meetings conducted by Pastor G. Backhouse. Sundays, 3 and 7.45. Weeknights (except Monday and Friday), 7.30. Thursday afternoons, 3.

PETERSFIELD. Commencing August 20. Tent Campaign at junction of Alton and Winchester roads (near railway crossing), conducted by Evangelists R. B. Chapman and G. K. Matthew. Sundays, 11, 7.30. Weeknights (except Fridays and Saturdays), 7.30.

PORTSMOUTH. August 13-September 10. Tent Campaign in Commercial Road (next to Papp's music shop). Sundays, 11, 6.30. Weeknights (except Fridays and Saturdays), 7.30. Speakers expected: Pastors C. Kingston and L. Morris.

RUSHDEN (near Kettering). Commencing August 27. Big Tent, St. Mary's Avenue, Wellingboro Road. Revival and Healing Campaign conducted by Pastor Gwilym I. Francis. Sundays, 3, 7.30. Weeknights (except Fridays), 7.30. Thursday afternoons, 3.

SHEFFIELD. Commencing July 29. The Tent, Fair Ground (near Victoria Station). Revival and Healing campaign conducted by Pastor J. Woodhead. Sundays at 6.30. Weeknights (except Friday), 7.30. Thursday afternoons, 3.

SLOUGH. Commencing July 30. Revival and Healing campaign in the Tent, Windsor Road, corner of Chalvey Road, conducted by Pastor W. E. Smith. Sundays, 7.45. Weeknights, 7.30.

ST. HELENS. Regular Foursquare Gospel services are now held in the Baptist Church, Hall Street: Sundays, 8. Tuesdays and Thursdays, 7.30.

WELLS. August 30. Elim Church, Chamberlain Street. Pastor W. G. Hathaway, 7.30.

Mr. and Mrs. L. WIGGLESWORTH'S

Farewell Services:

August 27. Bradford.

August 29. Clapham.

August 30. Southampton.

Come to the Great

FOURSQUARE

GOSPEL RALLY

at the

Central Hall, Westminster

LONDON.

ON SATURDAY, 9TH SEPTEMBER

A continuous programme all day from 10 a.m.

including

11 a.m. ... Divine Healing Service

Conducted by Principal GEORGE JEFFREYS

2.45 p.m. ... Foreign Missionary Meeting

4.30 p.m. ... Elim Crusader Rally

7 p.m. ... Great United Meeting

Speaker: Principal GEORGE JEFFREYS

Special Choirs—Organ Recitals—Services of Immortal Music—Lecture on Palestine and Prophecy—Communion service, etc.

Admission to the Central Hall, Westminster, and to all the meetings is free.

Reserved Seats. Tickets are obtainable for reserved seats for the 2.45 p.m. and 7 p.m. meetings. Ground Floor, 1/- each; Balcony (limited number) 6d. each.

Programmes. Illustrated programmes, giving full particulars of the meetings, choirs taking part, and other interesting information, price 3d.

Ticket and Programmes, as above, obtainable from the Accountant, 20, Clarence Avenue, Clapham Park, London, S.W.4. Enclose stamped addressed envelope (foolscap size for programme).



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. 35

SEPTEMBER 1, 1939

Fridays, Twopence

Seeing the Glory of God

By E. ADAMS

THE Christian's threefold joyful ambition is to know God; to rule the kingdom of his own life in keeping with the will of God; and to accomplish spiritual service for others. His highest privilege is to know the Lord. Regeneration brings a revelation from the Divine Spirit to the human spirit, which is awakened out of its sleep of death and endowed with a new quality of life and a new power of perception.

"I beseech Thee, show me Thy glory," was the intense longing of Moses. And our Lord's desire, as expressed in His High-priestly prayer, was that those who belonged to Him should see His glory. The glory of God is in His character, His Word, His works; it is His "self-expression."

We discern God's power and intelligence in nature: "The heavens declare the glory of God." It is well to cultivate openness of soul towards God's great picture-book of nature; the things that are seen are representations of the things not seen, as our Lord constantly pointed out.

But the Word of God satisfies as the works of God never can do, for in the Word we have the inspired record of what God told men about Himself. "A glory gilds the sacred page," the glory of the self-revelation of its Author. Every regenerate person sees the glory of God in the Bible because

HE KNOWS ITS AUTHOR

It is chiefly in Christ, the living Word, that we see the glory of God. Through Christ we know God as Father, and of Him John wrote, "We beheld His glory . . . full of grace and truth." To the believer the name of Jesus is a song in one word, a strain of heavenly music. Consider His moral glories as revealed in the Gospels. In Him truth is mellowed by grace, and grace is strengthened by truth. In Him we see a perfect blending of majesty and meekness, dignity and humility, holiness and compassion, righteousness and love. "O the love of Christ," said one, "we cannot fully understand it now, but what a beautiful study it will be for eternity!" In the ages to come we shall enjoy the boundless wealth of the lovingkindness of God in Christ. And here and now,

as we grow in grace, we are learning more and more of its everlasting strength.

The Cross is the supreme achievement of the Captain of our salvation.

Truth, wisdom, justice, power and love
In all their glory shone,
When Jesus left the courts above,
And died to save His own.

The Cross tells us how much God cares for *righteousness*, and what He thinks of sin; and the Cross is the supreme act of God's self-giving *love*; it tells how much He loved His world, and how much He suffers for it. The Cross solves the stupendous problem, "How can a just God forgive sin?" Let us make the Cross

CENTRAL IN OUR THINKING;

it is the foundation of all our hopes.

We see the glory of God in our own redemption. When Barnabas saw "the grace of God" in the disciples at Antioch, he rejoiced. The Church is God's supreme achievement, His masterpiece. And each individual Christian is a fresh thought from God to the Church, and a living illustration of His power and love. And all progress and victory in the Christian life exhibits the glory of God; it is the result of the impact of the grace of God upon human personalities. It is a great joy for us to see and experience God at work in the life.

When Israel was being pursued by Pharaoh, and destruction seemed inevitable, God through Moses commanded His people to "stand still, and see the salvation of the Lord." And we to-day behold His glory as He changes the things that oppose, and works deliverance for all who trust and obey.

According to John xi. 40, it is those who believe that see the glory of God. For faith is the "evidence of things not seen." And the Lord reveals Himself especially to the obedient. Faith is a condition of His working in and through us. God is active where faith is strong.

May it be our ambition to grow continually in the knowledge of God and of His will, and to see His glory with ever-increasing clearness.

Principal Jeffreys at Worthing

Crowded Gatherings—Inspired Meetings

By Mr. A. S. KEEP (Secretary of Elim Church, Worthing)

THE familiar words of Hebrews viii. 5 introduced into one of the Principal's subjects, "See that thou make all things according to the pattern," have proved to be the keynote of the campaign now in progress at Worthing.

Just as Moses, that great servant of the Lord, erected the Tabernacle in the wilderness, in every detail complying with the Divine plan, so the Holy Ghost in August, 1939, is supervising the expansion of that great edifice the Church, in the wilderness through which we, as pilgrims, are passing on our way home. We have the evidence daily before us that Church extensions are working out entirely according to the pattern laid down in the Acts of the Holy Ghost through the apostles in the early days of Church history.

Our hearts well up in praise to God for His goodness in sending the Revival Party again to Worthing; so many prophesied failure, loads of doubts existed as to the results; but above and beyond all the unbelief we have seen a great stirring among dry bones, and the Lord has again proved that "His Word shall not return unto Him void."

It is indeed refreshing to note the absence of conventional campaigning. The Spirit of God is working here in very truth, and where the Spirit of the Lord is, there is liberty. The Spirit is adding lively stones from the quarries of sin to the Church, by means of the signs following those that believe, in accordance with Mark xvi. These signs are abundantly manifest, and no man-made plans could accomplish such astounding results.

We praise God for the way in which He is using the Principal in the exposition of the Scriptures, both for the strengthening of the foundations of faith in South Coast believers, and for the breaking down of the strongholds of Satan. Well over two hundred souls have accepted Christ as Saviour.

The times of worship around the Lord's Table have been outstandingly sweet; in all simplicity we have, according to the pattern, remembered our Lord. We have come with our baskets of firstfruits and emptied ourselves before Him, only to be freshly filled with His fulness.

A great feature of this campaign is the manner in which the chains of denominational bondage are being burst asunder, and we praise God that many who by reason of these chains would have feared to be seen at Pentecostal meetings formerly, are coming along and having their hearts warmed and faith strengthened, not by the stunts and extravagances they expected to see, but by the display of real Holy Ghost power. They are learning to use the Principal's own words, "It is all in the plan." The latter rain is falling in abundance, and these dear fellow-Christians are, with us, revelling in the times of refreshing. It is good to see the umbrellas and mackintoshes of conventional religion discarded, that nothing may prevent the soaking in the mighty torrent.

God has indeed graciously given our Principal a large

heart; here is one who does not seek to batter down denominational bondage of one kind to replace it by chains of another kind, but his aim is that all sects may learn what has been so sadly neglected, that full knowledge of the pattern for the building of the Church militant, that aggressive union, against which the gates of hell shall not prevail.

While we praise God for the many converts who have accepted Christ, only eternity will reveal the full results of the faithful preaching of the full gospel. Those who are listening are becoming pioneers of the present-day movement to do battle with that great enemy "Unbelief."

Many testimonies have been given as to the power of the sympathising Jesus to heal sick bodies, giving abundant proof that the plan is still working out as in former days, and that the pattern for the Church is unchanged and unchangeable.

Large crowds have attended all the meetings, but words fail to tell of the outstanding gatherings on August Bank Holiday. The tent was crowded, and in one meeting alone over thirty accepted Christ. We are glad that we were privileged to witness that which we know caused "joy in the presence of the angels," as well as overflowing rapture to the sons of God gathered here below. What a foretaste of glory it was, and who can tell of the far-reaching results that will accrue!

Children of God gathered not only to hear our beloved Principal and obtain just a few hours of happy fellowship, but to strengthen themselves in their resolve to do valiantly for the Master in the short time that remains until "He that shall come, will come."

A rich harvest is being reaped among those who had religion but lacked a personal experience of Christ.

Beloved, go on to pray that revival may indeed spread to the other evangelical churches in Worthing—of which there are many—as a result of this campaign; that they too, may see to it that "all things are made according to the pattern" regarding the extension of the Church for which they are zealously working.

Pray that barriers of unbelief may be broken down, and that they may get back to the plan, as laid down by the Holy Ghost in the Word.

* * *

At the Feet of Jesus

Baron von Webz, who renounced his title and estates and went as a missionary to Dutch Guiana, where he filled a lonely grave, said as he gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'Your Grace' when I have need of God's grace, help, and succour? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

?

YOUR PROBLEM

A Fortnightly Feature

?

We have received from our readers the following problems, and invite replies thereto. They should be as brief as possible.

Problem No. 34.—What is meant by a "sin unto death" in I. John v. 16?

Problem No. 35.—The future home of the Bride of Christ (i.e., the New Testament Church) is the New Jerusalem; the future home of the redeemed of Israel (i.e., those living through the Millennium) is the new earth. What and where is the future home of the Old Testament saints?

Problem No. 36.—What is the baptism with fire referred to in Matthew iii. 11?

Problem No. 37.—Is it possible for a Roman Catholic to be converted and still remain in the Roman Church, embracing its doctrine and teaching?

Problem No. 38.—What is the meaning of Psalm lv. 12, 13?

Problem No. 39.—What is meant by "blasphemy against the Holy Ghost" (Matt. xii. 31)?

Replies to the above problems will be printed in due course. We invite our readers to send us further problems so that the usefulness of this feature may be increased.

Following are replies received to Problems 30 and 31:—

PROBLEM NO. 30.—If those who sleep in Christ are with Him in heaven, why does Paul say that they are perished if there is no resurrection from the dead? (I. Cor. xv. 13-18).

Reply by Pastor J. Naylor.

Paul does not say that those asleep in Christ are perished if there is no resurrection from the dead, meaning that heaven cannot be attained until the resurrection. What he says is that if the dead are not to be raised, then is Christ not risen, and "if Christ be not raised, your faith is vain" and "they also which are fallen asleep in Christ are perished."

Christ, the last Adam (or "Second Man"), came to undo the work of the first Adam. The first man brought death. The Second Man *must* therefore bring resurrection from the dead, otherwise He has failed to annul the evil effects of Adam's transgression.

So Paul in rebuking those who said there is no future resurrection declares that if that be true, then "Christ is not risen,"

"ye are yet in your sins," and "they also which are fallen asleep in Christ are perished."

Reply by Pastor F. J. Stlemming:

These words used by the Apostle are taken from his argument against the impossibility of the Christian not believing in resurrection, for such disbelief, he says, would be inconsistent with the proved fact of Christ's resurrection, and his own Christian experience.

Certain facts would have to be accepted in a denial of the resurrection of Jesus Christ. He declares that if Christ be not raised—

Ye are yet in your sins.

Our preaching is vain.

Your faith is vain.

We are false witnesses.

Those that are fallen asleep in Christ are perished.

We are of all men most miserable.

But then Paul positively affirms that Christ is risen from the dead and become the firstfruits of them that slept. The proved resurrection ratifies the Gospel and pledges immortality.

I think if the question were left in its context it would not present itself as a problem.

PROBLEM NO. 31.—Is it essential for a Christian to attend the Lord's Table, and is it a sin of disobedience not to do so? Is there any special blessing to be received at the communion service?

Reply by Pastor J. Naylor.

Surely the fact that this service was instituted by the Lord Jesus, and that He expressly commanded His followers to do this in remembrance of Him, is of itself a sufficient answer to this question. It is essential that we obey this Divine command, and if we do not obey it we are certainly committing a sin of disobedience.

Though we do receive blessing at the communion service, our motive in attending it should be a desire to obey the Lord. If we obey His commands the blessing can be left to take care of itself. The obedient believer has no need to worry about that: He *will* be blessed.

Problems 32 and 33 are not printed above, as replies to these will appear the week after next.

Tent Campaign at Sheffield

Eighty-Nine Decisions at Pastor J. Woodhead's Meetings

THE Revival and Healing Campaign at Sheffield was launched amidst great difficulties; it seemed as though the Enemy was determined to stop the arrangements if he could. First the poles of the large tent were lost on the railway, and another very inferior tent was hired, which was erected by midnight on the eve of the campaign.

Sunday arrived and with it great promises of a wonderful start to the campaign, but the sky became dark with rain clouds. Despite this, the tent was full, and twenty-five souls surrendered to the Saviour. Then followed times of great anxiety to the campaigners, as day after day the rain came down in torrents, threatening even to collapse the hired tent. Brethren were busy sweeping away the floods all the while the meetings were in progress.

August week-end came, and with it better weather, much to the encouragement of all concerned. On the

Sunday night the tent was crowded to capacity, and many standing: a splendid harvest of souls was reaped.

Bank Holiday Monday was a day which will be remembered by all who attended the glorious convention. Friends gathered from the churches around, with the result the tent was again packed. Pastors Greenway, Tetchner, Bradley, and Farrow ministered throughout the three services with great liberty; and so on into the second week of the campaign we have sailed with the blessing of the Lord upon us. Numerous testimonies of healing are coming in all the time, and up to Sunday, August 13th, eighty-nine precious souls have been saved. This, in spite of the terrible setbacks experienced through rain and gales, is considered by all to be splendid. The tent has been packed, and many have had to stand throughout the whole service. Praise the Lord!

Blessed Solitude

By Evangelist G. WRIGHT (Elim Tabernacle, Saunders Street, Belfast)

THROUGHOUT the wanderings of our earthly pilgrimage Jesus will never leave us, nor forsake us. If we really grasped the reality of His presence we would converse with Him as with any earthly friend; we would treat Him as a real companion and talk to Him as we go about our daily toil. This is a grand privilege! No matter where we are, or what we are doing, we can get into touch with Jesus and talk with Him. In your place of employment you may be forbidden to speak to your fellow-workers, but no one can forbid you to commune with Jesus. He kindly conceals His form, but you may know He is present.

Although this realisation of His abiding presence is so wonderful, it is not enough for the Christian who is deeply in love with Jesus. That one yearns for something more. There is within that heart a deep longing to get alone with God, where "Jesus only" is the object of vision, where His presence charms the soul and His life permeates the whole being. This blessed solitude is the longing of every soul that loves the Lord deeply.

When the Saviour was here on earth, He expressed His desire for us to draw aside from the dust and toil of life to rest alone with Him. These were the words He used: "When thou prayest, enter into thy closet, when thou hast shut thy door, pray to thy Father which is in secret." He desires that we shall get where

WE SHALL BE UNDISTURBED,

shut in with God, with the world outside. In Luke ix. 18 we find the words, "As He was alone praying," revealing that Jesus has set us the example. If Jesus found it necessary to get alone with His Father, how much more necessary that we should do the same! It is absolutely imperative that we seek God's face, or our days will end in failure.

Determination and sacrifice are required of us if we are going to get alone with God. Whenever we set ourselves to seek God's face, the Devil objects, and reminds us of a thousand-and-one odd jobs that we have to do. His end is achieved if he can rob us of these precious moments of blessed solitude, for he loathes the thought of our getting alone with God; but we must be determined, we must make up our minds and persevere until we are successful. Why should we allow a conquered foe to regain his footing, a dethroned monarch to exercise unlawful authority over us, a wretched usurper to dictate to us? Is it not a pity that we cannot shut him out when we shut the door? Nevertheless, let us make the best of the situation, and pray to God for stronger wills that we might be so determined to get alone with Jesus that nothing will turn us aside. Our days are usually so full that it is extremely difficult to find time to get alone with God, but He must come first. We must give the Lord His portion of the day, no matter what

else we have to sacrifice. If we pay a great price for those early moments of the morning with God, we shall treasure them throughout the day; those things which cost us most we treasure most. Whatever the sacrifice let us be determined to make it, that our souls might be watered and nourished as we

SHARE SWEET COMMUNION

with Jesus.

The Saviour calls us to this blessed solitude because He has a tremendous purpose in it. He desires that we should hear His voice. The prophet Ezekiel tells us (Ezek. iii. 22) how that God called him forth into the plain in order to talk with him, and the verses which immediately follow reveal that when he obeyed and went into the plain, then God spoke to him. God still speaks to-day! But in order to hear Him speak we must go forth, alone with God, and in the secrecy of His presence He will speak to us.

He desires that we should hear His message: this is the natural outcome of hearing His voice. There are several records, in the Bible, of God's servants who heard the message of the Lord when they were alone with Him. Consider a few. Moses was alone with God on Mount Sinai for forty days and forty nights on the second occasion when God gave to him the ten commandments. During that blessed solitude he wrote on tables of stone God's message to Israel. (Exod. xxxiv. 28-30).

After the resurrection poor broken-hearted Mary was alone, seeking the Lord Jesus in the garden. She turned herself round and saw a man standing, and she knew not that it was Jesus. "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself and saith unto Him, Rabboni; which is to say, Master." Immediately her

TEARS OF SORROW WERE TRANSFORMED

into tears of joy: she was alone with the risen Christ in the garden. In that blessed solitude He gave her a glorious message to carry to His brethren, "Go to My brethren, and say unto them, I ascend unto My Father, and your Father, to My God, and your God" (John xx. 17). It was worth the walk alone with a heavy heart, to be made the messenger of such good tidings.

John the Apostle entered this blessed solitude during his banishment on the Isle of Patmos, and whilst he was alone with God he received that wonderful message of prophecy as contained in the last book of the Bible.

The woman of Samaria received the glorious message of life as she was alone with the Christ at the well of Sychar.

How essential it is for us to get alone with God, that He might impart to us the message that He wants conveyed to others. Before we enter that sick-chamber, let us seek His face for the needed message. If we receive it in the secrecy of His presence, what comfort, what blessing, it will bring to the sufferer. Before we enter any needy home, or climb the pulpit steps, let us first get alone with God that we might receive His message. Though our words be faltering, if the message is received from Him it will achieve far greater results than a thousand eloquent orations framed solely by the wisdom and intellect of man.

Another purpose of the Saviour in this blessed solitude is that He might

REVEAL TO US HIS PLANS.

In Exodus iii. 1-10 it is recorded that Moses saw a bush that burned and yet was not consumed; so mysterious was this sight to him that he turned aside to get a better view of the great phenomenon. As he drew near, God called to him out of the bush and revealed to him His future plans for His people Israel, who were being sorely afflicted in the land of Egypt. So whilst Moses was alone with God at the bush, to him was revealed Jehovah's plans.

According to Genesis xvii. the same was the case with Abraham. As soon as God revealed Himself to that aged patriarch he fell on his face; in that condition everything else was hidden from his view: he was alone with God, and God talked with him (v. 3). While he remained in that position, prostrated before God, to him was outlined Jehovah's plan for himself and his descendants.

In the still hours of the night, when Samuel was alone in his bed-chamber; God called him to be alone with Himself, that He might reveal to him His plans for Eli's household (I. Sam. iii. 10-14).

Let us frequently enter this blessed solitude, that this threefold purpose of the Saviour might be worked out in our lives; alone to hear His voice, alone to receive His message, and alone to learn His plans.

What glorious privileges there are in this communion! It was while Jacob was alone with God that the blessings of the Abrahamic covenant were confirmed to him by the Lord (Gen. xxviii. 10-14). As we get alone with God, so the blessing of the Lord will be granted unto us.

THE ZEPHYRS OF HEAVEN

will float over the soul; the spices of that spiritual Eden will enrich the life; and the fragrance of His presence will refresh and inspire us. No language of man can aptly describe the blessing of those hallowed moments, which we have learned to cherish. Blessed privilege!

Alone with God we can behold His glory. When John beheld it on the Isle of Patmos it was so overpowering that he fell at Christ's feet as one dead. The apostle described that glory as the sun that shineth in its full strength. Who could gaze into the full radiance of the summer's sun? It is impossible for us to see the full blaze of His glory and live; its brightness would consume us. To avoid such a catastrophe God covers us with His hand, so that we see only a measure of His glory: but the measure is wonderful! Hallelujah! (Exodus xxxiii. 18-22). Let

us often steal away into His presence, that our countenances might shine with glory, like that of Moses; then with the glory of the Lord in our hearts and shining on our faces, we shall be a blessing to all with whom we come in contact. We shall be shining lights in this world of darkness. Let us get alone with God and become radiant Christians.

This blessed solitude holds yet another privilege—that of being taught of Jesus. "And when they were alone, He expounded all things to His disciples" (Mark iv. 34). Is the Bible a mystery to you? Do you fail to grasp its meaning? Can you not feast upon the Bread of Life? Then take the sacred volume and get alone with its Author and

ASK HIM TO TEACH YOU.

He did it for the disciples: He will do it for you. Christ is our infallible Tutor! Learn of Him that your soul might be nourished with the eternal Word.

The blessings we have considered are mostly personal, but there are benefits for us to share with others. How profitable is this solitude! It turns our failures into triumphs! Our defeats into victories! There is a remedy for every failure.

Do you find difficulty in speaking to others about Jesus? When you are questioned as to the faith you believe, are you placed in an embarrassing position? Are you too nervous to thank the Lord for your meals in the presence of unbelievers? If so, it is because you are spiritually weak; you are not strong in the Lord. Elijah was able to stand alone for God against hundreds of false prophets armed with knives! Where was the secret of his fearlessness? For three and a half years he lived alone with God. Let us follow his example, for this blessed solitude will develop spiritual strength. The Sanhedrin marvelled at the boldness of Peter and John; they were afraid of no man, not even the Council of the land, for this they deliberately defied. Where was the secret of their boldness? They had been alone with Jesus (Acts iv. 13). If you are beset by failings, constantly plunged into bitter disappointment because of your own inability and feeble testimony,

RETIRE TO THE SECRET CHAMBER

and there in secret meet with God: you will come forth renewed in strength as an eagle.

We can be victorious in boldness, yet fail in sterling character. Some are spiritual giants as far as boldness is concerned. They would not be troubled in the least if an army of atheists, sceptics, agnostics, and critics came their way; they would soon conquer them with their arguments and fearlessly testify to them of salvation and the goodness of the Lord. In the open air a sea of sneering faces would not scare them, but rather be their delight. They would challenge them, and boldly declare the whole counsel of God: yet it is quite possible there would be things in their lives which would not be consistent with their testimony.

Prayerful communion can remedy this failure too. The more we get alone with God the more we grow like Him.

Quite a common failure in the Church of God is that of waning zeal. There is so much in life to take our attention off the things of God that it is so easy to

settle down and get careless in Christ's service. We must continually draw aside from the world and direct our gaze heavenward to remedy this attitude. Oh, beloved! if you are drifting from Him, for your own soul's sake, and for the sake of those you influence, shut yourself away with God until your soul is blazing with zeal, and your affections again warming toward

Jesus Christ. Your first love will thus be restored, you will be able to worship Him in spiritual power, and to serve Him with new devotion.

"When thou prayest, enter into thy closet, when thou hast shut thy door, pray to thy Father which is in secret."

Bible Study Helps

EXCELLING THINGS

1. The **love** which passeth knowledge—the love of Christ (Eph. iii. 19).
2. The **peace** which passeth all understanding—the peace of God (Phil. iv. 7).
3. The **joy** which passeth telling—the joy of believing (I. Pet. i. 8).

THE MAN WHO MISSED THE MARK (Mark x. 17-27)

- I. **His Quest** (vv. 17, 18).
 1. Prompted by a need of something better.
 2. Pushed by a conviction of a lack.
 3. Pressed by a desire to inherit life.
 4. Possessed by an attitude of real earnestness.
- II. **His Qualities** (vv. 18-20).
 1. Privileged.
 2. Perceptive.
 3. Pure.
 4. Participating in the study of the law.
- III. **His Quandary** (vv. 21-27).
 1. **The cost.**
 - (a) Jesus recognised as Lord and God.
 - (b) Jesus recognised as the Guide of life.
 - (c) The cross recognised as the Way of life.
 - (d) Wealth abandoned; life service begun.
 2. **The consequences.**
 - (a) He left worse than he came.
 - (b) He lost the chance to obtain his desire.

THE SECRET OF GOD'S GUIDANCE (Proverbs iii. 5, 6)

1. **The Voice of God speaks to the heart.**—"Trust in the Lord with all thine heart."
2. **The Word of God speaks to the mind.**—"Lean not unto thine own understanding."
3. **The Providences of God are His signposts.**—"In all thy ways acknowledge Him." Conclusion: "And He shall direct thy paths."

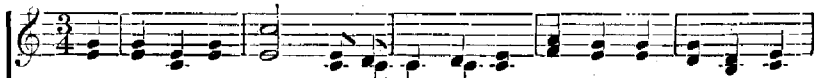
SOME THINGS TO KEEP

1. Keep thy heart with all diligence (Prov. iv. 23).
2. Keep the unity of the Spirit (Eph. iv. 3).
3. Keep that which is committed to thy trust (I. Tim. vi. 20).
4. Keep thyself unspotted from the world (James i. 27).
5. Keep yourself from idols (I. John v. 21).
6. Keep yourself in the love of God (Jude 21).
7. Keep those things which are written (Rev. i. 3).

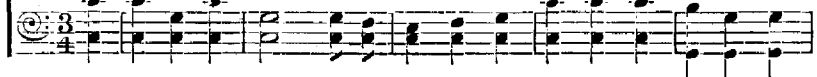
If Jesus Should Come

JOHN PAUL.

CHAS. H. GABRIEL.



1. If Je-sus should come in the rise of the morning, When all of the
2. Or if He should come at the bright hour of noonday, With light far more
3. If, just as the sun should pass in - to his hid - ing, A radiance like
4. If, deep in the night, when the third watch is start-ing, A cry should go



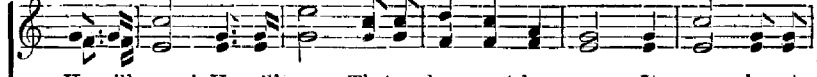
world is en-grossed in its care, How ma-ny dear hearts, could their glorious than that of the sun, How ma-ny have eyes that could lightning should shine from the east, And down with the light Je-sus forth that the Bridegroom is here; If up-ward in rap-ture the



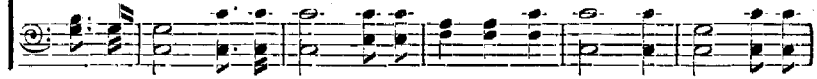
Master dis-cern-ing, Re-lease themselves quickly and wel-come Him here? gaze on His glo-ry, And hearts that could shout, 'Even so, let Him come?' Christ should come gliding, Oh, who would be read-y to welcome our Guest? Bride were de-parting, Could you with that host meet the Lord in the air?



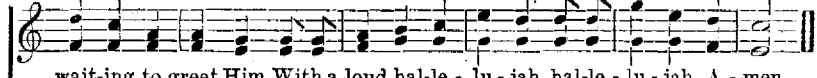
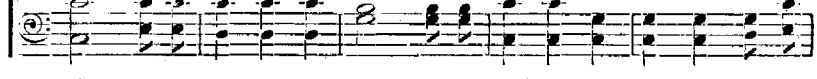
CHORUS.



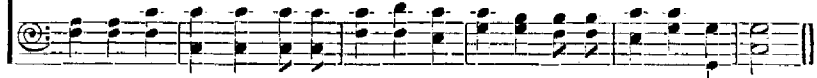
He will come! He will come, Tho' we know not how soon: It may be at



night, Or it may be at noon! Are we read-y to meet Him? Are we



wait-ing to greet Him With a loud hal-le-lu-jah, hal-le-lu-jah, A-men.





The Scripture Union Daily Portion: Meditations by Pastor H. Burton-Haynes

Sunday, September 3rd. Mark xvi. 9-20.

"After that He appeared in another form unto two of them, as they walked, and went into the country" (verse 12).

Two disciples of Christ—generally supposed to be Cleopas and his wife Mary—were slowly wending their way homeward when they were joined by a Stranger who although taking a deep interest in their welfare, concealed from them His identity. Reaching home they invited this Stranger in, and during the evening meal He disclosed Himself. He was none other than the risen Christ. As Cleopas and Mary compared notes afterwards they remembered how their hearts had burned within them as He had opened up the Scriptures. The *burning heart* is an internal evidence of His nearness!

PRAYER TOPIC:

That many souls may decide for Christ today in gospel services everywhere.

Monday, September 4th. Nehemiah i. 1-11.

"And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (verse 4).

Nehemiah was greatly distressed when he heard from his brethren the sad condition of the people of God. It is one thing to shake the head and mourn over the vicissitudes of the Church, it is quite another to intercede for the children of God. This latter Nehemiah did. He was no carping critic looking on at the failures of others, but a man of prayer who pleaded with God for the restoration of His people. In his prayer Nehemiah displays earnestness, importunity, self-abasement, faith, and great determination of purpose. May God give us a similar regard for His people.

PRAYER TOPIC:

For every Elim representative in foreign lands, that their sowing may produce an abundant harvest.

Tuesday, September 5th. Nehemiah ii. 1-10.

"Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick?" (verse 2).

In answering Nehemiah's prayer, it pleased the God of heaven to direct the attention of the Persian ruler to the sorrowful countenance of his servant. The king very kindly inquires into the matter, and so a way is opened for Nehemiah to broach the subject lying so heavily upon his heart. The man of prayer will be openly rewarded for his secret intercessions by beholding the wondrous hand of the Lord: He will engineer circumstances in fulfilment of the promises

pleaded in the prayer closet. Claim the promises of God and you will see God working in your life.

PRAYER TOPIC:

The power of the Holy Spirit to rest upon God's children as they meet together for the monthly Day of Prayer.

Wednesday, September 6th. Nehemiah ii. 11-20.

"Neither told I any man what my God had put in my heart to do" (verse 12).

Nehemiah was a man who knew his God. God had called him to build the walls of Jerusalem, and quietly and confidently he steps forward, as God opens the way for him, to accomplish the Divine will. Quietness of spirit and confidence of heart will characterise the man or woman who really knows God and is assured of His purpose in their life. There will be no turning aside to confer with flesh and blood for a confirmation of the call, but a whole-hearted reliance upon the invisible God. "My soul, wait thou only upon God."

PRAYER TOPIC:

For gatherings of Crusaders in all our assemblies, that they may be encouraged in Christ's service.

Thursday, September 7th. Nehemiah iv. 1-14.

"But it came to pass, that when Sanballat, and Tobiah, . . . heard that the walls of Jerusalem were made up . . . then they were very wroth" (verse 7).

Nehemiah's work for God was sharply contested by Satan, who used Sanballat and Tobiah, among others, as his instruments to oppose this God-sent man. At first they sought to discourage the man of God by pouring ridicule upon his consecrated efforts, and belittling the noble work he was so grandly accomplishing. Discouragement is often employed by the Devil in his attempts to wreck the purposes of the Lord. The attacks upon Nehemiah became more openly hostile as the building of the wall went on, but this servant of God triumphed because he constantly resorted to prayer, and maintained a watchful spirit. "Watch and pray."

PRAYER TOPIC:

That the Elim work in Northern Ireland may be greatly blessed and used of God.

Friday, September 8th. Nehemiah iv. 15-23.

"So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared" (verse 21).

Deliverance did not make Nehemiah and his faithful band of workers any the less careful. A plan was devised ensuring the progress of the work, and at the same time safeguarding it against

further attacks. If we relax our vigil Satan is sure to take advantage of it, and the progress of God's work will be impeded. Let us emulate the devoted service of Nehemiah and his guard. From early morning until evening they laboured. "Be ye steadfast, unmoveable, always abounding in the work of the Lord."

PRAYER TOPIC:

For the Lord's people everywhere to seek His reviving power.

Saturday, September 9th. Nehemiah v. 1-13.

"And there was a great cry of the people and of their wives against their brethren the Jews" (verse 1).

If there be love and harmony within the Church of Christ, however hostile the opposition may be outside, it cannot really injure the people of God. Satan knows this, so he seeks to sow the weeds of discord among the wheat. If we, as individuals, walk in the fear of God and prayerfully guard our spirits, we shall be preserved from becoming instruments of the enemy in damaging the work of God. Bitterness and un-Christlike differences bring reproach upon the name of Christ. Let us instantly crush the beginnings of envy, jealousy, and hate in our hearts, for His dear name's sake.

PRAYER TOPIC:

For Divine blessing to be outpoured on the gatherings in the Central Hall, Westminster, today.

Helpful Illustrations for Christian Workers

Conscience

Dr. David James Burrell once told this story to illustrate conscience: An Indian had bought a package of supplies at a trading post and on opening it found a silver coin inside. Something troubled him. He came back to the trading post and handed the coin to the trader. The trader laughed at his scruples, but the Indian insisted, saying: "I got a good man and a bad man in my heart. The good man say 'It's not yours'; the bad man say 'Nobody will know'; the good man say 'Take it back'; the bad man say 'Never mind'; so I think I go asleep, but the good man and the bad man talk all night and trouble me." The distressed Indian had developed a conscience. Perhaps some missionary had taught him an ideal of honesty, and his conscience sensitized his ideal so that he was compelled to return the coin in order to have peace of mind. That is what conscience accomplishes; it brings peace of mind.

Debtors All

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelised Ireland; and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the Gospel except at the hands of an alien.

FROM this text I purpose developing my theme. As the text in the Revised Version is unchanged in meaning, but cast in more simple words, I use that version—"Let all that ye do be done in love."

To the man with a practical turn of mind two questions arise when this text is read:

1. *What is meant by doing what we do in love?*
2. *What everyday practices illustrate our so doing what we do?*

1. Doing what we do in love means that in every thought we allow to occupy our minds, in every word we speak, in every act we do, the motive back of such thought, word, or act is in agreement with pure love for both God and all men. God looks at the heart, and so a word or deed which to men may appear to be spoken or performed in love, may be known by Him to have been done contrary to love, because God knows the motive back of the thing, and not the mere appearance of it. As love is the fulfilling of the law, it is clear that if we do all that we do in love we shall be holy and undefiled,

FIT MEMBERS OF THE CHURCH

which is cleansed by "the washing of water by the Word," and ready for Christ to present it "to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish."

2. In the thirteenth chapter of First Corinthians Paul has gathered together many illustrations of everyday practices which illustrate what he means by his closing words to the Corinthians—"Let all that ye do be done in love." It will be profitable to fix our minds on some of the everyday practices there named.

Suffereth long. That is, love is patient. We all know it to be so. God has been patient toward us in a measure that astonishes us when we ponder over it. The reason is, God is love. Have you seen a wayward boy, year after year doing bad, even criminal deeds, until Justice said, "Let the law take its course"? If you have, you have at the same time seen his godly parents, if such he had, patiently hoping and praying and loving this bad boy. Yes, love is patient. If you see a man quick-tempered, impatient, not willing to listen quietly to explanations, not willing to give due consideration to palliating or extenuating circumstances, you may be sure that man is not doing what he does in love. Some other spirit than that of the patient Saviour is back of his impatience.

Is kind. How evidently true this statement is, Love is kind. Listen to

THE SOFT CONSIDERATE WORDS

that pass between persons who are really in love with each other. Should one accidentally or even carelessly

All Things

By CHAS. F.

Let all your things be done with

do the other harm or wrong, that other is gentle. There is no harsh denunciation; no word of abuse or even of faultfinding. The injured one is kind. If you see a mother doing what she does in love you will see, and her children will testify, that she is kind. Men who act in love are kind to their neighbours when the natural man would be cross; they are kind to their servants even when there is great provocation for displeasure; they are kind to their stock.

Envieth not. If one you love has great success or praise or prosperity you rejoice. You do not envy him; you are not ill at ease because he has more than you have; you are not angry at him because so many people praise him, because love does not envy. So if hearing about or seeing someone in your same line of business having great success makes you feel other than glad for him, you may know that it is not love that moves you; you may know that it is not God but the Devil to whom your mind is yielding itself. I knew a preacher whose wife was a preacher also. So great was her ability and power in preaching that the people often asked to have her preach instead of him. Thereupon he got angry and refused to let her come on to the platform any more. Who do you think had him?

WAS IT GOD OR SATAN?

Vaunteth not itself. Literally this is, "is not bragging." Love does not risk making others feel bad by boasting; it is careful of the feelings of others and so, knowing human frailty, avoids speaking of its own successes boastfully, lest it cause others to commit the sin of envy. We have all know church members who, when they made a fine trade, won a hard-fought race, or scored an excellent success in life, loved to tell others of it boastfully. You have seen church members who would even boast of their learning or strength or good health or youthful appearance or great age. Love does not boast. He who does what he does in love lets another praise him, not his own mouth (Prov. xxvii. 2).

Is not puffed up. In this same letter Paul warns the Corinthians "not to think of men above that which is written, that no one of you be puffed up for one against another" (iv. 6). Men who do not do what they do in love often think themselves something extra

Done in Love

E. ROBINSON

charity.—I. Corinthians xvi. 14.

because of their wealth or strength or position of authority; and women get puffed up because of their beauty, the number of their admirers, their exalted rank, or their great wealth. If one does what he does in love he does not feel himself better than others, or "too good" to associate with them. He is approachable and friendly to the lowliest of people. We have all seen people who, merely because

THEY WERE BORN RICH OR BEAUTIFUL,

have acted as if they were "better" than folks actually better than they.

Doth not behave itself unseemly. A thing that is not in accordance with propriety, good taste, or good manners is at the least improper, if worse it is unseemly, if still worse it is indelicate. He who does what he does in love will behave with propriety, good taste, and good manners. Even though he has had little training in the ways of polite society, his love will make what he does so inoffensive that he will not displease anywhere. I had a godly uncle, now gone to his reward, who "didn't know a rule in the book," but he was so gentle and love so dominated every thought and word of his, that he was welcome anywhere among good people. Love will prevent a young woman's turning on the wireless in the room where mother is reading. Love will prevent a woman's being crusty or curt with the girl in the kitchen or the man of all work in the yard.

Seeketh not her own. In this same letter Paul said, "Let no man seek his own, but every man another's wealth" (x. 24). The Revised Version has it much better, "Let no man seek his own, but each his neighbour's good." So love seeketh not her own good, but the good of others. You hear children playing, one shouting, "I'm going to be it." It is selfishness and not love that motivates such a cry.

ADULTS ALSO HAVE IT.

They elbow each other out of the way, striving for office and place, even in the church. Jesus said, "Go, and sit down in the lowest room"; that is, when invited as a guest, take the lowliest place you can find. We see those who do what they do in love, doing as

Jesus said, for they seek not their own; but sinners are likely to take the best they can find.

Is not easily provoked. In the Revised Version this is, "Is not provoked." There is no sanction in any ancient manuscript for the word "easily." Paul didn't use it here. Love is not provoked. We all know without being told that when we are irritated or provoked, love is not in evidence. We have noticed too that when we are provoked, we are apt to do actual harm by hurting someone's feelings, or doing some unkind thing.

Thinketh no evil. That is, taketh no account of the evil around us. Tales of evil that reach our ears are discounted or ignored or forgotten or treated in some such way, if we are in love. Love doesn't want to hear evil; doesn't believe that is evil until it must. But they who do not do what they do in love are glad to hear accounts of evil doing, and take great delight in the sordid details of the sins and crimes of which they hear. A sheep is very careful to keep out of the mud; but

A PIG REVELS IN FILTH.

A sheep and a pig, then, well illustrate two kinds of folks.

Rejoiceth not in iniquity. We are told that "who-soever loveth and maketh a lie" is kept outside the gates of the eternal city (Rev. xxii. 15). Love does not rejoice in or take pleasure in wicked things, or in them who commit sins. The wise man said, "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth" (Prov. xxiv. 17). It is self-evident that to rejoice in unrighteousness would be something not done in love.

Thus we have gone over the first ten things that Paul speaks of as things that will not be done by one who does what he does in love.

It is evident without much thought that one who is accustomed to doing things contrary to love, for instance who is cross, peevish, dictatorial, critical, perverse, impatient, unkind, resentful, and the like, if he should gain a place in the kingdom of God would be an offence to those around him. He would be a sinner against love, which is the highest form of sin, and being so he would be a misfit and a horror in the presence of a holy God. He would have to be ejected for the lack of a "wedding garment."

That every man may be presented "perfect in Christ Jesus," we are warned, "Let this mind be in you, which was also in Christ Jesus"; and to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," so that herein our love may be "made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world."



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.

Monthly Day of Prayer.

WE wish to remind our readers of the Monthly Day of Prayer on 5th inst., the first Tuesday in September. Special prayer is desired for the meetings in the Central Hall, Westminster, on 9th inst., also for the Annual Ministerial Conference to be held this month.

✱

Stability in Prayer.

Do you know how to pray through, to pray undaunted, to pray to the end, until souls are delivered? Spurgeon said: "Knock at mercy's gate, but wait till it opens to you. Too many prayers are a sort of runaway knock, for they are not attended with expectant waiting upon God."

If there ever was a day when, in spite of all the talk about prayer, and the sermons on prayer, and the books on prayer, men needed to pray and to go on praying, this is the day.

God teach us to pray, for prayer—real holding-on prayer—is the mightiest weapon He has ever placed within human reach.

✱

Rev. L. T. Pearson.

WE have received a letter from Rev. L. T. Pearson at the Headquarters of the International Christian Police Association in Palestine, in which he sends greetings to the readers of the *Elim Evangel* and thanks those who have sent Elim gramophone records and books for the use of the police. Not only do the police hear the good news by these records played at the I.C.P.A. Headquarters, but recently Mr. Pearson gave one of our Elim records to a Christian in the force who took them to his unit: to his surprise the men not only listened to them, but are now playing them for themselves!

Mr. Pearson writes: "This summer I have covered 1,200 miles and visited 36 billets. Some of the men are difficult to reach, others greatly appreciate all that is being done. The few Christians feel very much alone, and I am trying to form a comradeship between them. We have men staying with us most nights, and a week ago one accepted the Saviour."

Our readers are asked to remember in prayer Mr. Pearson and his work in the Holy Land.

Conscientious Objectors.

It is evident from the press reports of sittings of the Tribunals appointed under the Military Training Act, that almost invariably the conscientious objector is being given a fair hearing, and *bona fide* claims for exemption are being met. This is a welcome contrast to the treatment generally accorded to such claimants by Tribunals during the Great War. There are few other countries to-day where conscientious scruples are respected or even recognised, and we may well be grateful to God for the privilege of living in such a country as this.

✱

Truthful Living.

IN the rebound of sin we can see its punishment. Gehazi lied for silver. The lie had not tarnished the silver. It had tarnished his life. They who deal untruthfully go out of the presence of God, for He is truth. They go out from the presence of friends, for no one will trust a liar. They go out from the presence of their own self-respect, for deep down in his heart no liar loves himself. Jesus glorified the truth—"The truth shall make you free!" Truthful living keeps us ever in the presence of God and in the presence of men. Did not Jesus live untarnished among men because He lived so openly toward God? When we are tempted to dishonesty, let us hurry to the side of Jesus. He who said, "I am the truth," will strengthen us to walk in honour and honesty among men.

✱

"Then Shall I Know."

(I. Corinthians xiii. 12).

SOMETIME, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have
spurned,

The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

Then be content, poor heart,
God's plans like lilies pure and white unfold:
We may not tear the close-shut leaves apart,
Time will reveal the calyxes of gold;
And when, through faith in Him, we reach the land
Where pilgrim feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I know that we will say, "God knew the best!"
—Sel.

Remember Saturday, Sept. 9th, at the Central Hall, Westminster

Substance and Evidence

A Study on Faith.

By JOHN WRIGHT FOLLETTE

THE Biblical writers do not aim to provide an exhaustive idea of the inherent nature of faith, but there is one suggestive passage, the familiar beginning of the 11th chapter of Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." In other words we might say, faith makes the unseen thing for which we hope certain to the soul. Where faith is mature, the unseen world is more real and certain than the visible world.

Concerning faith we must always remember three things, which are true in any case where faith is to be exercised. First, the object of faith must be beyond the seizure of the senses and beyond the field of natural or human achievement. Were it not so faith would be quite unnecessary, for sight or nature would accomplish the desired end. Second, the unseen object of faith must be hoped for. That is, the object of faith is a desire, ideal, or objective which calls out the heart. And third, there must be the personal conviction which leads to the venture or move on the part of the individual. He is convinced that the object is not a vagary, but as real as any object seen.

In this message I want to consider two words which have sometimes

CAUSED CONFUSION

and made faith a bugbear when it should be the natural breath of a Christian.

The word "substance" is misleading because we think it means the natural essence of an object. We say the substance of this book is paper, ink, leather, thread, etc. In other words the substance of the book is the book itself—its very material evidence. Yes, that is what we mean by the use of the word substance. But that is not the meaning of the word as used here in the text. The Greek is *hupostasis*. It is made of two words, *hupo*, under, and *histemi*, stand. It is that which stands under. It is not the object hoped for, but that which stands under and supports that object in bringing it into material manifestation. If it were the object, we should need no faith for we should have the desire. "For what a man seeth, why doth he yet hope for?" (Rom. viii. 24). Faith cannot mean the material substance for that would be a contradiction and utter foolishness.

Faith is like my arm which reaches out and supports or stands under the book or object I am bringing down from the shelf. My arm is not the substance or the object, but is the stand-under which supports the object in bringing it down. Here is a definition of faith by Vaughan which I like very much because it gives

THE TRUE CONCEPTION

or meaning of the word.

"Faith is the principle, that exercise of mind and soul, which has for its object things not seen but hoped for, and instead of sinking under them as too ponderous, whether from their difficulty or from their uncertainty, stands firm under them—supports and sustains their

pressure—in other words, is assured of, confides in and relies on them."

This should be a word of comfort and encouragement to those who are trying to fool themselves into believing they have the object of their faith when they have only the faith for it. I have seen many of God's children struggling to make themselves believe what God does not ask nor faith demand. They think that if they had faith they would have the very object and material substance of the thing. You cannot have both. Faith comes first and that brings you the material substance. They think they have no faith and so go down in a bog of unbelief and doubt and fear. God does not want you to say you have the material thing when you haven't it. He does like us to declare our faith and say we have *hupostasis* or the stand-under which brings the object to materialisation. So do not try any more to make faith mean something which it does not: but know that all God wants of us is to exercise our *hupostasis* which is bringing to pass

THE THINGS HOPED FOR.

We stand and praise God while *hupostasis* brings the things to pass. Faith is not a struggle, it is a rest and a support—it stands under.

As an illustration I like to think of Abraham, who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." (Rom. iv. 20). The word "stagger" is what unbelief and fear make us do—we stagger. But faith, *hupostasis*, supports and holds the conditions up for us. Why didn't he stagger? Because he had faith—not the material thing as yet. That is what we mean when we say, "We have it by faith." I know this term is abused and often made an excuse for unbelief, however there is a truth in it. We mean that faith is operative and though the material manifestation is not yet seen, the thing is moving on to its material accomplishment. So it is as good as done and we can "call those things which be not as though they were." Faith is like a cheque to be cashed at a bank where the actual money is. The cheque is not the actual currency or gold, but it is equal to it and stands under until you get the money in your hand. Then the cheque is not needed—the money is all we need.

Now let us consider the word *evidence*. The Revised Version puts it, the proving or testing. Many seem to think because faith has to do with the unseen and immaterial things of life that there is

NO SUCH THING AS EVIDENCE

in the matter. They seem to think faith has to do with some uncertain element in the universe. Here is where they are mistaken. The very foundation upon which the assurance and conviction rest is the Word of God. When we have faith, we take God at His word and believe what He says. Faith is not belief without evidence. It is belief on the very best and surest of evidence, the Word of God, who cannot lie. As normal and rational beings we should ask for no other evidence than this, which is sufficient.

As an illustration of having faith in His Word, let us consider Peter walking upon the water. In Matt. xiv. 22 to 33 we have the record. In passing, note by way of suggestion verse 22: "And straightway Jesus constrained His disciples to get into a ship, and to go before Him." They are in divine order and acting in obedience. However a storm comes upon them. Trouble or opposition may not truly indicate one is out of order, backslidden or in disobedience. Very often we find a severe test may prove one is in divine order for the sake of discipline, development of faith, and spiritual culture.

Verse 27—When Jesus finds them in trouble, He does not rebuke them, but gives them a word of

CHEER AND COMFORT.

Verse 28—Note the reaction on the part of Peter. "And Peter answered Him and said, Lord, if it be

Thou, bid me come unto Thee on the water."

This is so artless, unstudied, spontaneous, and refreshing—just like Peter. This venturesome spirit seems to please the Master. He does not say, "Why Peter, what good would that do?" He sees more than Peter's desire to be near Him. He sees an occasion to prove faith and develop Peter.

In verse 29 we have evidence needed. The word, "Come" spoken by Jesus is the key to the situation.

"And when Peter was come down out of the ship, he walked on the water—Upon what did Peter walk? All will answer, "Upon the water." Yes, true as far as the physical was concerned, But also he walked upon "Come." That word from Jesus was all he needed. He in faith laid hold of that "Come," and he had all the evidence needed. He was safe and could dare to boldly venture out upon the Eternal Word—nothing could be safer.

A Prophetic Creed

By BISHOP RYLE

I BELIEVE that the world will never be completely converted to Christianity by any existing agency before the end comes. In spite of all that can be done by ministers, churches, schools, and missions, the wheat and the tares will grow together until the harvest. And when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah (Matt. xiii. 24-30; xxiv. 37-39).

I believe that the widespread unbelief, indifference, formalism, and wickedness, which are to be seen throughout Christendom, are only what we ought to expect from God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it, I should think the Bible was not true (Matt. xxiv. 12; I. Tim. iv. 1; II. Tim. iii. 1, 13, 14).

I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are a little flock in many a congregation in my own land. It is precisely the state of things which I expect to find. . . . This is a dispensation of election, and not of universal conversion (Acts xv. 14; Matt. xxiv. 13).

I believe that the second coming of the Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray: "Thy kingdom come." "Come, Lord Jesus," should be our daily prayer. We look backward, if we have faith, to Christ dying on the Cross, and we ought to look forward no less, if we have hope, to Christ's coming again (John xiv. 3; II. Tim. iv. 8; II. Peter iii. 12).

I believe that the second coming of our Lord Jesus Christ will be a real, literal, personal, bodily coming;

and that as He went away in the clouds of heaven with His body, before the eyes of men, so in like manner He will return (Acts i. 11).

I believe that after our Lord Jesus Christ comes again the earth shall be renewed and the curse removed; the Devil shall be bound; the godly shall be rewarded, the wicked shall be punished; and that before He comes there will be neither resurrection, judgment nor millennium, and that not till after He comes shall the earth be filled with the knowledge of the glory of the Lord (Acts iii. 21; Isaiah xxv. 6-9; I. Thess. iv. 14-18; Rev. xx. 1, etc.).

I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ (Jer. xxx. 10, 11; xxxi. 10; Rom. xi. 25, 26).

I believe that the literal sense of Old Testament prophecies has been far too much neglected by the churches, and is far too much neglected at the present day, and that under the mistaken system of spiritualising and accommodating Bible language, Christians have too often missed its meaning (Luke xxiv. 25, 26).

I believe that the Roman Catholic Church is the great predicted apostasy from the faith, and is Babylon and Antichrist, although I think it highly probable that a more complete development of Antichrist will yet be exhibited to the world (II. Thess. ii. 3-11; I. Tim. iv. 1-6).

Finally, I believe that it is for the safety, happiness and comfort of all true Christians to expect as little as possible from churches or governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's second advent.

I am well aware that the views I have laid down appear to many persons very gloomy and discouraging. The only answer I make to that charge is this: Are they scriptural?

Swanage Tent Campaign

ALTHOUGH weather conditions were very unfavourable for the Tent Campaign held by Pastor Gwilym I. Francis at Swanage, yet the results were encouraging. There were many decisions for Christ, as well as a number of cases of healing. The campaign is being continued by Pastor H. W. Fielding.

The following is from the *Swanage Times*:

The revival and healing campaign which is being carried on at Swanage by Pastor Gwilym I. Francis, the Welsh Revivalist, in the large marquee at Victoria Avenue, continues to attract considerable attention, and was brought into even more prominence by the visit of a wealthy Egyptian landowner who sought Pastor Francis for healing purposes.

He was Zaky Morcos, who, accompanied by an interpreter, made the journey especially from Egypt to Paris, thence London.

and finally Swanage. For years he had been suffering from severe paralysis of the throat muscles, and found it almost impossible to swallow.

He sent for Pastor Francis to go to his Swanage hotel, and there he was prayed for two or three times, and afterwards paid a visit to the tent with his medical attendant. Although not finally cured, he derived considerable relief.

Before he returned to London on Saturday, a "Swanage Times" representative interviewed him on the train, and it was ascertained through the aid of his interpreter that as a result of his visit to Pastor Francis there was a definite improvement.

A lady who had come to Swanage suffering from an acute form of stomach trouble, found relief after being prayed for, while a boy wearing leg irons was also given relief.

On Sunday, Pastor Francis conducted a baptismal service at the King's Road Baptist Church, when converts of the campaign were baptised.

Mirror of World Events

By Pastor P. N. CORRY

Prophets of Woe, Beware!

HORACE, in the 1st Century, said: "The generation of our parents, worse than our grandparents, has produced us who are more worthless, and our children will be still more corrupt."

TERTULLIAN, in the 2nd Century, said: "This is indeed the end of an age which threatens horrible misfortunes to the world."

CYPRIAN, in the 3rd Century, said: "The world has grown old. The rainfall and the sun's warmth are diminishing; the metals are nearly exhausted; the husbandman is failing in the fields, the sailor on the sea, the soldier in camp, honesty in the market, justice in the courts, skill in the arts, discipline in morals. This is the sentence passed upon the world, that things which have reached maturity should grow old, and that after weakness and shrinkage comes dissolution."

JULIAN, in the 4th Century, said: "The world is at its last gasp."

To come nearer to our own age, it is well to remember that—

WILLIAM PITT said: "There is scarcely anything around us but ruin and despair."

WILBERFORCE, in the 19th Century, said: "I dare not marry, the future is so dark and unsettled."

LORD GREY, in 1819, believed everything was tending to a revolution.

THE DUKE OF WELLINGTON, in 1851, said: "I thank God I shall be spared from seeing the consummation of ruin that is gathering about us."

DISRAELI said in 1849: "In industry, commerce, and agriculture there is no hope."

QUEEN ADELAIDE said that she had only one desire—to play the part of Queen Antoinette with bravery in the revolution that was coming on England.

LORD SHAFTESBURY (1868) declared: "Nothing can save the British Empire from shipwreck."

How grand to remember that no matter what the signs, the believer in Christ has a message of life, of confidence, of joy, and of the assurance of the Father's care. Let us, then, give it to the world! The religion that makes a man look sick certainly won't cure the world's woe.

How Far are we Prepared to Go to Win Souls?

A dear old granny was keen to get a half-caste woman to church, and eventually persuaded her that her coat and hat were as good as other folks'. The Sunday came along—a cool day—and she turned up in a warm coat and over it a fresh, clean gingham apron from neck to toe. Other relatives were so surprised that they were ready to laugh, but Granny

said, "Well, girls, would you believe it! we've forgotten to put our aprons on!" and into the house they all swept where she made them put on gingham aprons over their coats, and so they sailed to church dressed as their guest. Granny glared so hard at anybody they met that they were obliged to come and shake hands with the half-caste stranger. She came every Sunday after that.

A farmer and his wife employed a very poor boy whose only clothes were the cast-offs of other people. They never dreamed that this composed his whole wardrobe, but bought David a new suit of blue overalls. Next day was Sunday, and they asked him to come with them to church; in due time he appeared, hair brushed, face clean, dressed in his new overalls.

The farmer was going to say, "You'll be late if you don't get dressed for church," when he saw the pride in the boy's face and heard him say, "Thanks so much for getting me these new clothes in time to go to church."

The farmer coughed and said, "Wait a minute!" went upstairs, took off his best suit and came down clad in blue overalls. So both dressed alike, they walked to church, sat in the same seat, and shared the same hymn book. They never enjoyed any service better in all their lives!

When you come to think of it, that is just what the Son of God did—He became one with us. In Hebrews we read: "He himself in like manner took part of flesh and blood . . . He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren" (Heb. ii, 14-18).

Are we willing to be reckoned among those who for Christ's sake will wear gingham aprons and blue overalls? Is your Sunday appearance more valuable to you than Christian service? There are slum children in hundreds, children as well as grown-ups, who are afraid of church because of their appearance. Have you ever thought of going out of your way not only to ask them, but to make them feel welcome and at home?

God Expects an Absolute Surrender

We must co-operate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight and put it under Niagara, and not a drop of that mighty volume of water will get into the bottle. If there is any sin in my heart that I am not willing to give up, I need not expect a blessing.—D. L. Moody.



Monthly Book Window

LIFE BY THE SON. By Dr. D. G. Barnhouse. (Pickering & Inglis, Ltd. 2/6, by post 2/9).

Last year's Keswick Bible Readings. The style is different from the usual Bible expositions given at Keswick, these addresses being more on the line of evangelistic addresses for believers.

Accordingly they form excellent reading matter with vivid illustrations. Many will not agree with Dr. Barnhouse's dogmatism on Eternal Security, but nevertheless the book is an excellent presentation of the fulness of the Christian life and is one of the most helpful books on practical holiness I have read.—THOS. A. CARVER.

AS THE DAYS OF NOAH. By Rev. C. J. Nash. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/2).

Recent archaeological research has thrown new light on the veracity of the Bible. The spade has unearthed concrete evidence which confuses the critics. This book gives much helpful data concerning many of the discoveries in Palestine and Mesopotamia.

The author, an Australian clergyman, has had first hand acquaintance with these discoveries, e.g., Ur of the Chaldees, Jericho and Lachish. He shows how the past is linked up to the present and the future in the purpose of God.

The style is pleasing and simple. The information interesting and enlightening. The chapters short.

Ministers, students and Sunday school teachers would find it invaluable.—J. REGINALD KNIGHT.

THE PERILS OF THESE PERILOUS TIMES. By Capt. E. G. Carre. (Pickering & Inglis, Ltd. 1/-, by post 1/2).

From the lurid war threatening front cover to the fins, this book is rather of a depressing character. True, the writer emphasises the Gospel as man's only remedy and hope in these dark days, but its message is presented more in the nature of a threat, than the urge of Divine Love. It is hardly the kind of book the average sinner would bother to wade through, for much of what is recorded has already been given prominence in the Daily Press.—H. W. GREENWAY.

CHRIST AND THE MAN IN THE STREET. By Donald F. Ackland. (Henry Walter. 1/-, by post 1/2).

The Rev. John Manley becomes a member of the "Get-together-club" (a company of men who gather Saturday by Saturday for a social evening), in order to deal with their spiritual problems. Chapter by chapter these difficulties of the man-in-the-street concerning spiritual truth are answered by the minister. The arguments of the parson convince his hearers, and the Club is finally transferred to become a department of the church.

The book will be very helpful to those who have to face adverse criticism from worldly acquaintances.

H. W. GREENWAY.

THE AIRMAN'S GUIDE. By Capt. E. G. Carre. (Pickering & Inglis, Ltd. 6d., by post 7d.).

A little book with a mine of information. Invaluable for use with the unsaved, or for encouraging young Christians. It will also prove useful to preachers in furnishing them with a fund of illustrations. It is another companion to the famous "Traveller's Guide."—THOS. A. CARVER.

LIFE WITH A PURPOSE. The Christian Challenge to the Modern World. Edited by T. Wilkinson Riddle. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/2).

Present world conditions present a definite challenge to Christians. What can be done? This book will help to answer the question.

It is a verbatim report of fifteen addresses delivered at the 1939 Mildmay Conference. "Life with a Purpose" embodies the aim of the "Centre," viz., world-wide evangelism.

Conditions in other countries, notably Peru and China are graphically portrayed. The need for a more vigorous witness for Christ is emphasised.

The addresses are illuminating, convincing and challenging. No one can read them without realising that Christ demands the best.—J. REGINALD KNIGHT.

WONDERS OF PROPHECY. By John Urquhart. (Pickering & Inglis, Ltd. 2/6, by post 2/9).

This book is a reproduction of an old standard work dealing with the marvels of fulfilled prophecy in the stories of the great nations of the past—Babylon, Egypt, Tyre, etc. Though lacking in one or two points (e.g., the story of Babylon's capture is omitted), yet it is commendable because of its statement of the many details of prophecy fulfilled in these nations. A useful work for any young student desiring a knowledge of this aspect of the Divine Word.

—THOS. A. CARVER.

WHO MADE MAN? By D. Stewart MacColl. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

A splendid survey of the conflict between various evolutionary theories, and the scriptural revelation of man's origin. Dr. MacColl shows that scientists are not agreed among themselves, there being four major schools of thought, while pure Darwinism is largely discarded to-day. Evolutionists produce no proofs, no real evidence of the transmutation of species can be adduced, the theory cannot be upheld with facts. "After his kind" is the great fundamental principle of creation, and Dr. MacColl states "The biology of to-day endorses what the author of Genesis wrote 3,000 years ago." A book to defend the believer from unverified theories.—J. J. MORGAN.

WHEN WE TWO WALKED—A PILGRIMAGE IN SPRING.

By Rita F. Snowden. (The Epworth Press. 3/6, by post 3/10).

This is a charming book, and full of interest for the Christian Nature lover. There is something so refreshing and invigorating in its pages. You can almost catch the tang of the sea air, and feel the fascination of the forest and moor, as, chapter by chapter, you journey with the authoress through eight of England's most beautiful counties. The book is written in a most attractive style, and is full of absorbing and illuminating detail. It is well adapted for the quiet hour of relaxation and mental recuperation. Miss Snowden has undoubtedly acquired the art of holding the attention of her reader throughout the whole of her book.—E. C. W. BOULTON.

This Month's New Books

- "The Airman's Guide." By Capt. E. G. Carre. 6d. (by post 7d.).
- "The Arrows of the Lord." By Leland Wang. 1/- (by post 1/3).
- "The Divine Programme of European History." By Albert Close. 2/6 (by post 2/9).
- "Christ and the Man in the Street." By D. F. Ackland. 1/- (by post 1/2).
- "What Shall I Teach my Class." By M. Goodman. 2/- (by post 2/2).
- "70 Lessons in Teaching and Preaching Christ." George Goodman. 5/- (by post 5/5).
- "On the Trail of the Three Freds." Horace Banner. 1/- (by post 1/2).

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

He is Sufficient

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.—

II. Corinthians iii. 5.

Do you ask what sentry is strong enough to arrest the intrusion of burden-bearing thoughts? I reply, let the peace of God keep your mind and heart. Meet every anxiety with the one short, strong, sweet answer—*God; God will see to it; God will provide. . . . Do not look down, but up; not backward or forward, but Godward. It is right to think calmly and deliberately about the issue of things, but the allowance of foreboding anxiety is a positive sin against the love of God.*



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Crusader Rally at Glossop

The weather greatly interfered with the proposed ramble which was to be held at Glossop in connection with the Crusader Rally. Rain did not, however, interfere with the happy spirits of the people who gathered for the evening meeting afterwards. It was very free and easy, and did not follow any set form, Crusaders from various branches contributing their part by testimony, song, or word, to the spiritual benefit of all. Pastor Thorne was the announced speaker for the evening, while a brother from Bradford also passed on a bright and breezy word. He charged us to get rid of the dull and drab things which organised religion has draped round the Glad Tidings, urging the Christian to be bright and joyous, and even our church buildings to be of a similar character.

Pastor Thorne in his message encouraged us to be more daring in the cause of Christ, showing us the example and attitude of the three Hebrew children in face of the fiery furnace, "Our God is able to deliver us from the fiery furnace, but if not we will not fall down and worship the golden image." So our rally came to an end. We hope yet to go that ramble round Derbyshire's highest point, Kinder Scout.

The London Crusader Choir Plans and Preparations for Another Season's Campaign

After a short interval, the choir is prayerfully planning its autumn and winter campaign. Applications and invitations are many, and will be dealt with as speedily as possible. We publish the choir's latest photograph, taken during the holiday season; the following were unavoidably absent:

Sisters: M. Dalton, I. Henson, L. Phillips, E. Smythe, B. White.

Brothers: W. Thompson, F. Weston, E. Dodman, R. A. Scott, L. Prentice.

Following are some of the appointments for the next few months:

September: 9th, Central Hall, Westminster. 10th, Holloway Prison. 16th, Clayton (Sussex).

October: 8th, Maidstone Prison. 15th, Brixton Prison. 22nd, Wormwood Scrubs Prison and Woolwich.

November: 5th, Holloway Prison. 19th, Wandsworth Prison, 27th, Shoreditch Baptist Tabernacle.

December: 10th, Maidstone Prison. 24th, Wandsworth Prison.



Photo by]

THE LONDON CRUSADER CHOIR
(Photographed in the Grounds of Elim Woodlands)

[E. J. Phillips.

Crusader Corner

By Pastor O. MURPHY

Hello, Crusader Chums,

Many thanks for the letters you have sent enclosing your solutions to problems, suggestions, etc. I really do appreciate them. I am also very pleased to hear you are so interested in our "Crusader Corner," and so desirous to know more of the "grand old Book."

If you have any more suggestions, etc., don't forget to drop me a line.

And now, here are this week's problems:

SUGGESTIVES.

For the past few weeks I have been jotting down a number of scenes that I have witnessed, each of which suggested a verse of Scripture to me. I am describing those scenes and would like you to provide the verse suggested.

1. The other day I was in a barber's shop. I noticed a gentleman sitting in the chair and having his hair cut. Judge my surprise when I say that he was SLEEPING! Which Bible character did I think of?

2. A week or so ago, I was standing near two young ladies who were very earnestly talking to each other. One of them somehow seemed to attract more attention than the other. I wondered why, and then saw the reason. Her lips were a vivid red—through the lavish use of lipstick—and her cheeks were deeply rouged! Which Bible picture flashed into my mind?

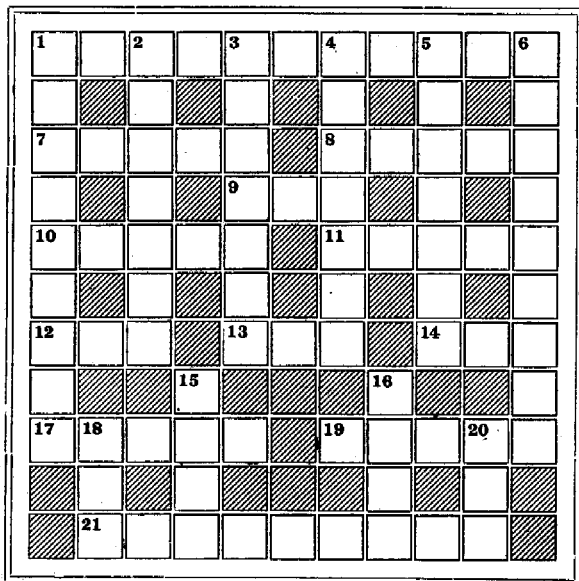
3. Just recently a young man spent the week-end with me. One morning he said to me: "I've forgotten to bring my razor, could you lend me yours?" "Certainly," I replied. I did so, and he went and shaved. Which verse of scripture did this incident bring to my mind?

LAST WEEK'S ANSWERS:

1. *Scriptural Cruise:* 1. Heb. xi. 7; 2. Jonah i. 3; 3. Psalm civ. 26; 4. Mark iv. 37; 5. Jonah i. 4; 6. Acts xxvii. 29; 7. Acts xxvii. 41; 8. Acts xxviii. 11.

2. *Word Puzzles:* 1. Elim—Mile. 2. Samson—Masons. 3. Leah—Elah.

OUR SPECIAL "EVANGEL" CROSSWORD
For Increasing Bible Knowledge
No. 43.



The solution will appear next week.

CLUES ACROSS:

1. How Hezekiah spoke unto all the spiritually minded Levites (2 Chron. 30).
7. These animals, belonging to Kish, were lost (1 Sam. 9).
8. Often seen in cages (Jer. 5).
9. The light of the body.
10. He shall save His people from — sins" (Matt. 1).
11. To bring to life.
12. "If I — but touch His garment" (Matt. 9).
13. "—Baal," a child of Saul (1 Chron. 8).
14. A young man with great possessions was this.
17. Cold winds come from here.
19. This kind of head is a crown of glory (Prov. 16).

21. The Lord will be a refuge for these (Psa. 9).

CLUES DOWN:

1. Makers of molten images (Hos. 13).
2. Made known to Paul by revelation (Eph. 3).
3. To keep diligently.
4. Where the fire of the Lord burnt (Num. 11: 3).
5. Fruits of trees (Isa. 17).
6. "Jesus Christ, the same —, and to-day, and for ever" (Heb. 13).
15. To cause to cease.
16. Utensils mentioned in Mark.
18. Name of a plain (Neh. 6).
20. With this, Aaron smote the waters (Ex. 7).

SOLUTION TO CROSSWORD, NO. 42

Across: 1. Meshezabeel (Neh. 3: 4). 7. Spent (Job 7: 6). 8. Cosam (Luke 3: 28). 9. Eye (Job 17: 7). 10. Eater (Judg. 14: 14). 11. Sidon (Acts 12: 20). 12. Gap (Ezek. 22: 30). 14. Asa (2 Chron. 16: 10). 15. Shimron (Gen. 46: 13). 16. Salt (Luke 14: 34). 19. Mete (Luke 6: 38). 20. Mourner (2 Sam. 14: 2).

Down: 1. Messengers (Luke 7: 24). 2. Slept (Gen. 41: 5). 3. Entertain (Heb. 13: 2). 4. Ancestors (Lev. 26: 45). 5. Eased (2 Cor. 8: 13). 6. Lamentable (Dan. 6: 20). 13. Psalm (1 Chron. 16: 7). 14. Anger (Prov. 19: 11). 17. To (Gen. 8: 7). 18. Ar (Num. 21: 28). 19. Me (Matt. 11: 28).

Only 24 hours
TO LIVE!



WHAT would you do if you were doomed to die within twenty-four hours? You would certainly take time for serious thought. You would look back upon your past life, you would look down into your own soul, and in the face of death's icy stare you would ask yourself, "Am I ready to die?"

"But," you say, "I am not in prison with a death-sentence over my head." Therefore you strive to put the unpleasant thought from your mind, saying within yourself, "There's lots of time for me to think about dying." But you have no assurance of living twenty-four hours!

The Word of God says, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. xxvii. 1).

We might modernise those words and read, "Thou knowest not what to-morrow's newspaper may bring forth." In to-day's newspaper you read of sudden deaths—an automobile accident that snuffed out five lives, a faulty bridge through which forty passengers plunged to sudden death, an explosion that sent a hundred souls into eternity. Your name may be listed among to-morrow's victims.

Knowing that death is a constant threat, remember that death is not the end. "It is appointed unto men once to die, but *after this the judgment.*" Bad enough

to face death—but *after this the judgment.* And when you stand before the divine Judge, what will be the verdict?

You Have Already Been Sentenced!

"He that believeth not is *condemned already*, because he hath not believed in the name of the only begotten Son of God" (John iii. 18). You are *condemned already*. The difference is that the man in prison realises his doom, and you, unsaved friend, act as though you had nothing to fear. Better, a million times better, to be a lonely prisoner in a death-cell, than to be sentenced to eternal death and not realise it.

A Pardon is Offered You

Jesus said, "The truth shall make you free"; and we read, "If the Son therefore shall make you free, ye shall be free indeed." You may be free, if you choose. What is this liberating Truth? That "Christ Jesus came into the world to save sinners."

Listen to these inspired words of Nehemiah ix. 17: "But Thou art a God *ready to pardon*, gracious and merciful, slow to anger and of great kindness."

What will it be—penalty or pardon? Friend, you may *die* within twenty-four hours. Or, if you choose, you may be *pardoned* within twenty-four seconds. Act without delay. Take the following three steps to freedom:

1. Admit you are a sinner and need God's mercy. (Rom. iii. 23).
2. Repent in true sorrow for your sinfulness, and give up your wicked ways. (Isa. lv. 7).
3. Believe God's Word and accept His pardon. (Rom. x. 9, 10).

Then

"Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

CLASSIFIED ADVERTISEMENTS

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

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

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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.**

* **Blackpool.**—Superior accommodation, a few doors promenade; newly-decorated throughout; "Somnus Vi-Springs" and feather pillows all beds; wash basins in bedrooms; separate tables; 10 minutes' assembly; 4/- per bed, 7/6 full board. Mrs. Haley, 26, Osbourne Road, South Shore. C887

* **Bournemouth.**—Superior board-residence, home from home; every comfort and convenience; 1 minute sea, 2 minutes shops, buses; central. Mrs. Stroud, "The Homestead," 14, Southern Road, Fisherman's Walk. Phone, Southbourne 2039. C891

* **Brighton 1.**—Bed and breakfast from 21/- per week; very central, sea view, near assembly, select locality, every comfort; recommended by Elim members. Mrs. Robinson, Upper Maisonette, 78a, Dyke Road. C883

* **Cornwall.**—Picturesque Christian Guest House, own grounds, tennis, putting; 10 minutes sea; few vacancies. Mr. and Mrs. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 2526. C902

* **Eastbourne.**—Board-residence, or apartments; terms moderate; 3 minutes station, easy distance sea, adjoining Elim Tabernacle; Christian fellowship. Mrs. Weeks, Elim Cottage, Hartfield Road (late Desmond Road and Queens Mansions). C912

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

* **Elterwater, Ambleside.**—In the heart of the Lake District. Comfortable, homely, board-residence or bed and breakfast, good table, delightful surroundings. Recommended by Elim Pastor. Apply, Mrs. Webster, Meadow Bank, Elterwater, Ambleside. C908

* **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. C806

* **London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C836

* **Old Colwyn, North Wales.**—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergelle Road. C853

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BIRTH

* **Knight.**—On August 19th, at 17, Coltbridge Avenue, Edinburgh, to Pastor J. R. and Mrs. Knight, a son, Daryl Coles.

MARRIAGES

* **Costain : Freestone.**—On August 12th, at the Attercliffe Central Hall, Sheffield, by Rev. George Allen, B.A., Rev. Henry Costain to Hilda Freestone (Elim Crusader).

* **Evans : Ellis.**—On August 5th, at the Elim Tabernacle, Grimsby, by Pastors S. Penney and J. Smith; Victor Stanley Evans to Irene Agnes Ellis.

WITH CHRIST

* **Willmott.**—On August 15th, Mrs. G. H. Willmott, aged 52 years, member of Sheffield Elim Church. Funeral conducted by Pastor John Woodhead.

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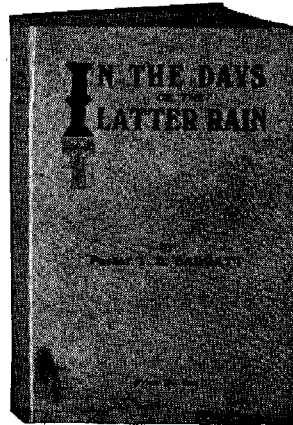
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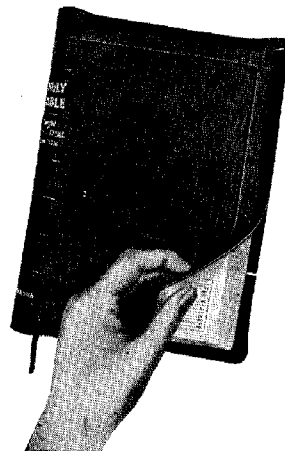
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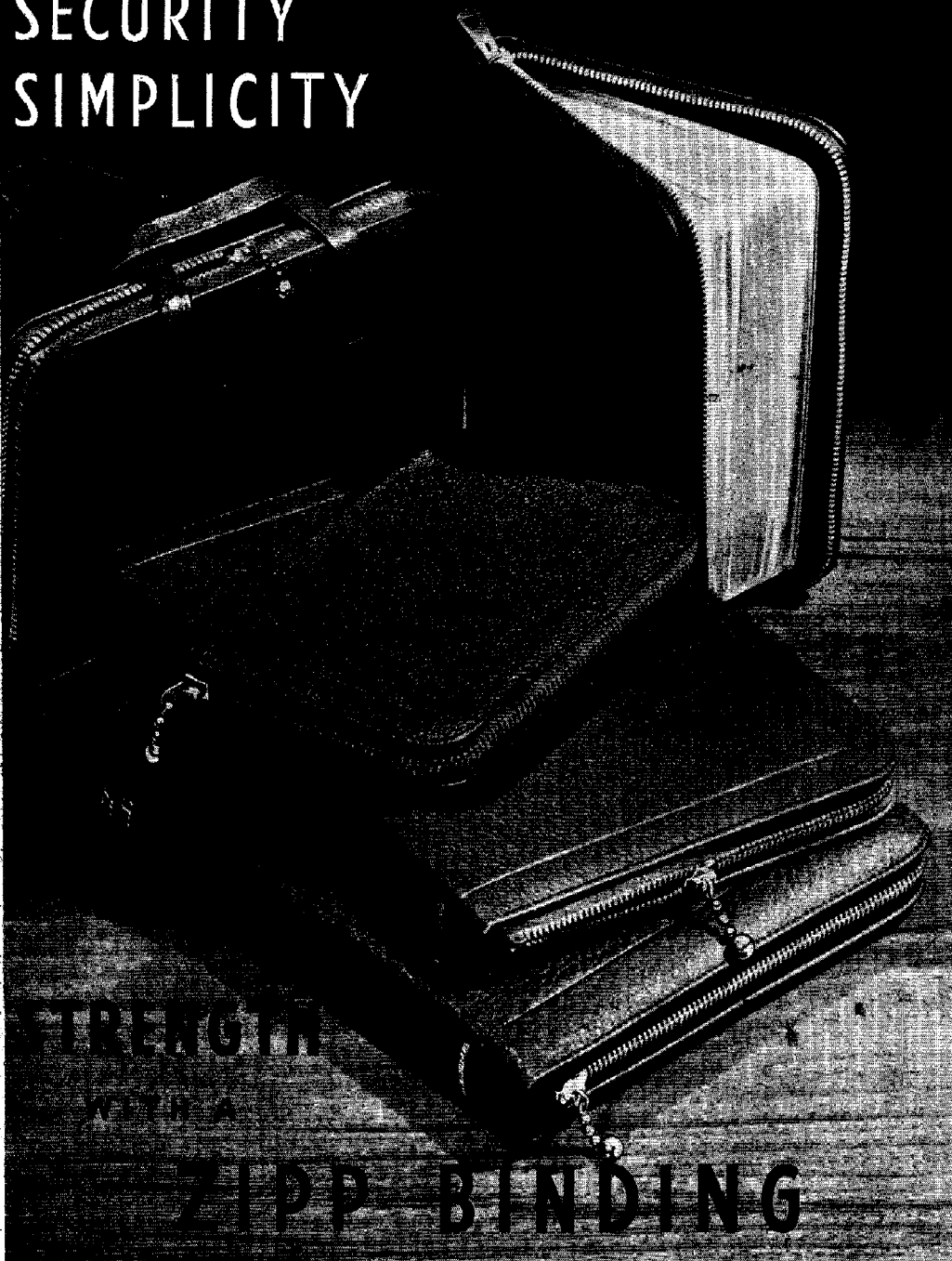


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