

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

Elim Evangel

&

Foursquare Revivalist

CONTENTS	
Foretold Apostasy	769
Pastor and Mrs. McWhirter's Soul-Saving Missionary Tour ...	770
Bereavement and the Second Advent	771
Your Problem	773
"Alpha and Omega"	774
Family Altar	775
Inspiration and Revelation	776
Editorial	778
Words of Cheer	778
The Child—the Greatest Challenge to the Church	779
An Everlasting Refuge	780
A Wonderful Answer to Prayer ...	781
Elim Crusader Page	782
Our Special "Evangel" Crossword	783
Patching Up	783

Foretold Apostasy

By J. W. NEWTON

MUCH is being said about the apostasy and with good reason, for we are now living in the days of apostasy within the Protestant Church. All know that a great change has come about within her as to her attitude towards the doctrines of Christianity. Attacks used to come almost entirely from without on these doctrines; now they largely come from within. And because of these changes within the Church, her enemies are saying that Christianity is being destroyed, that it will soon be a thing of the past.

Two of the greatest truths of Christianity as found in Scripture are not in the least comprehended by the world. One is that this very "falling away" was foretold by its Founder during the days of His preaching, and repeated by four writers of the New Testament. The very term apostasy, falling away, is in II. Thessalonians ii. 3, and the prophecies concerning it are as clear and explicit as they can be. Christ proved His Deity by foretelling what no creature could have known.

THE BLINDNESS OF UNBELIEF

is shown by this fact, that whereas its divine and heavenly origin is proved by the present apostasy, unbelief sees only its supposed proof that the claims of Christianity are false.

The other great truth to which unbelief is blind is that Christ is coming back to earth, and that the apostasy is a sign of the nearness of that coming. Modernism, of course, cannot see this, and by its denial of this truth also proves prophecy true, for almost two thousand years ago Peter wrote: "There shall come scoffers [or mockers with mockery] walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

As Moses before his death foretold the course of Israel downward into apostasy, so the prophecies of the New Testament foretell the downward course of the Church and its end. The most comprehensive prophecy of this is in that "Revelation of Jesus Christ,

which God gave unto Him, to show to His servants things which must shortly come to pass" (Rev. i. 1). In chapters ii. and iii. the history of His Church is foretold from beginning to end, and that end is apostasy, with Christ outside. In Laodicea is a perfect picture of the result of present-day

"RETHINKING" CHRISTIANITY.

The great and final picture of the course of the Church shows just what can be seen in a section of it to-day. The last four forms of it exist side by side at the end when Christ comes again, but Laodicea is called a Church as much as Ephesus (Col. iv. 15, 16).

The great mark of apostasy is that Christ is outside. The world is there, with its wealth, its self-satisfaction, its blindness. Christ deals with it, but from without. In apostate, "rethought" missions Christ is left out. They are not of Him. They belong to the apostate Church. They are "of the world." Scripture from the time of Cain and Abel constantly distinguishes between that which is of God, and that which is not of Him and against Him. From Moses' time the distinction was of Jew and Gentile, with Moses announcing the apostasy of the Jews, and the prophets denouncing it. But the prophets announced the restoration of the Jew after the times of the Gentiles; his being brought back to his own land and their fulfilling God's purpose concerning him as dwelling in a new earth. But the New Testament prophecies concerning the apostasy of the Church predict a very different ending to this apostasy. One of the great errors of the Christian centuries has been the overlooking of the complete contrast between the future of the Jews and the Church.

The predicted

FUTURE OF THE CHURCH

is the being caught up from the earth to "ever be with the Lord" (I. Thess. iv. 15-18), that is, for those "that are Christ's at His coming" (I. Cor. xv. 23). But for those counted as in the Church who are *not* Christ's, there is only judgment predicted, destruction from the earth. See as to this II. Peter ii., Jude 4-15,

Revelation iii. 1-6, 14-22. Therefore keep these truths in mind. The Jews are to be restored to a more blessed place upon the earth than they have ever known, the apostates having been judged and banished from God; while the children of God in the Church, dead and alive, will be caught up, as is foretold in I. Corinthians xv. 51-54, to be with Christ in glory, while judgment from God is the portion of the unsaved and unbelieving in the Church.

It is a very great mistake to apply the Old Testament prophecies of Jewish restoration on the earth to the Church in any way. The condition of the Jews on the earth to-day is a proof of the fulfilment of Old Testament prophecy. The apostasy in the Protestant Church was foreseen and predicted and can be read in the New Testament. And this very fact shows that the Roman Catholic organisation is not the true

Church. Its future is declared in Revelation ii. 18-25; xvii. 1—xviii. 24. There has

NEVER BEEN A TIME

since creation when every part of the earth showed so plainly the nearness of the return of Christ to take its government into His own hands. And the present apostasy is one of these signs. The revival of the pagan mind and conceptions of life and death in the most enlightened countries is another. The unbelieving world cannot get away from God. Its enlightened pagans are "without excuse" (Rom. i. 18-22).

On the other hand are those foretold in Revelation iii. 7-13, the overcomers of to-day, whose "citizenship is in heaven" (Phil. iii. 20, 21). The joy of Christ's presence and the certainty of the "blessed hope" of His coming make them the happiest people on the earth.

Pastor and Mrs. McWhirter's Soul-Saving Missionary Tour

50,000 Miles with the Gospel

By Pastor A. W. EDSOR

OUR readers, especially those who have remembered in prayer Pastor and Mrs. James McWhirter, of Principal George Jeffreys' Revival Party, will be glad to have further news of them and their soul-saving-missionary tour in far-off Australia and other lands. Since leaving England in March, 1938, they have covered something like 50,000 miles, preaching the Gospel, witnessing and testifying for Christ en route, and seeing grand results to their ministry.

Not only was the Word preached in the cities and towns of five Australian States, New Zealand, Tasmania, Ceylon, and South Africa, on board the ship, and over the radio to hundreds of thousands of people, but a hazardous trip of 3,000 miles was made into the centre of Australia, which meant a 330 mile journey on camels as no horse or car could go through the virgin bush. Here wild tribes of Aborigines were encountered—still following out the customs which have been observed without change for centuries—and they too heard the Gospel message in all its fulness. Mrs. McWhirter can claim the unusual distinction of being the first white woman to visit this particular part of Central Australia.

During their tour, which came to an end with the safe arrival of the "Strathallan" in England in October, after a most trying journey home via the Cape, without convoy, Pastor and Mrs. McWhirter had the joy of seeing over 500 converts won for Christ, and of making contact with God's people in different parts of the globe. Many greetings have been sent from the saints across the water to the saints in the British Isles.

On Sunday, November 5th, the travellers had their first "Welcome Home" meeting at the Elim Tabernacle, Brighton, where incidentally they were farewelled eighteen months before on leaving for Australia. The glorious communion and divine healing service in the morning, conducted by our beloved Principal George Jeffreys, was followed in the evening by the great "Welcome Home" meeting, convened by the Principal. The crowded congregation listened enthralled to both Mr. and Mrs. McWhirter as they told

of their thrilling adventures, and the black-out was temporarily forgotten in the knowledge that "the light of the glorious Gospel of Christ" had shined into so many hundreds of hearts during this remarkable tour.

The following newspaper report appeared in the *Brighton and Hove Herald*, on November 4th:

CARRYING THE GOSPEL TO THE ABORIGINES

Elim Pastor Back in Brighton

A great welcome is promised Pastor James McWhirter and Mrs. McWhirter at the Elim Tabernacle in The Lanes tomorrow (Sunday) evening on their return from an adventurous missionary tour among the aborigines of Central Australia.

After a ride into the "outback" of 330 miles by camel the pastor and his wife reached Mangareka Water Hole, west of Hermannsburg, and Mrs. McWhirter claims the unique distinction of being the first white woman to set foot in this remote Australian territory.

Although curiously shy at first, Mrs. McWhirter told the *Herald*, the natives received them cordially enough, and lit great fires in their honour. After a while one black woman actually let the visitors hold her baby.

"The long camel ride was not nearly so terrifying as it might seem," said Mrs. McWhirter. "In fact, I found the motion of the camel quite soothing, and I was able to knit and read as we went along!"

"We had a unique opportunity of seeing the aborigines in their native state, and we found them human beings like ourselves—saw their tears and laughter, and entered into some realisation of the hardship of their lives."

Pastor McWhirter first came to Brighton with Principal George Jeffreys to conduct a revivalist campaign which was to lead to the establishment on a permanent basis of the present Elim Tabernacle in Union Street. Many will recall the healing services held during that campaign, and the big service at the Corporation swimming baths, North Road, where many converts were baptised.

Since those early days in Brighton Pastor McWhirter has carried the Gospel message to many lands, and in his work as preacher, lecturer and author he has had the enthusiastic support of his wife, who before her marriage was Miss Joan Holman, daughter of Lieut.-General Sir Herbert and Lady Holman, of Heathfield, Sussex.

What you keep to yourself you lose, what you give away you keep for ever. What is the good of hoarding your money? Death has another key to your safe.

The First Epistle to the Thessalonians—No. 5**Bereavement and the Second Advent**

The Christian's Comfort (continued). Chapters iv. 13—v. 11.

By Pastor FREDERICK G. CLOKE (*Elim Church, Southport*)*In order to derive the greatest profit from this study, readers are urged to use their Bibles and the Chart which appeared in the "Elim Evangel" of October 6th, page 626.—ED.***SAINTS AND THE EVENT ACCOMPANYING THE SECOND ADVENT.**

THE apostle's purpose in this portion is to minister comfort to the believers, by showing the sharp contrast between (1) the sinner and the saint, (2) the spheres in which they live, and (3) their ultimate destinies. It will be well for us to note these several contrasts before we proceed to a more detailed examination of this portion. The first contrast is clearly shown in the following clauses: "they shall not escape," . . . "But ye, brethren, are not in darkness." It is also exhibited in verse six: "let us not sleep, as do others." Reading forward, we find it again: "they . . . that be drunken," is in sharp contrast to, "let us . . . be sober." Secondly, Paul also shows that these two groups of men live in contrasted spheres, and this fact is vividly illustrated by the use of common metaphors. Verse 5 is an example of this contrast in spheres: "Ye are all the children of light, and the children of day: we are not of the night, nor of darkness." Finally, it was to show the great contrast in the destinies of the sinner and saint, that the subject—the judgment that accompanies the return to earth of the Lord Jesus Christ—was penned. It is

THE PRIMARY REVELATION

in this portion, and is vigorously pointed in the following excerpts "sudden destruction . . . they shall not escape"—"God hath not appointed us to wrath, but to obtain salvation" (*vv. 3, 9*).

An almost casual reference to the period, or time, of the Second Advent introduces the subject. The Thessalonian believers—probably as a result of Paul's presentation of our Lord's words recorded in Matthew xxiv. 44—were perfectly aware of the fact that the time of the Second Advent would not be announced, therefore there was nothing for Paul to write about on this point.

The sinner's surprise and sudden visitation of judgment, is graphically presented in two similes. Two things the apostle desired to impress upon his readers, namely, that the time of the dawning of the Day of the Lord would not be announced, and the judgment upon the surprised sinners would be sudden. The former is illustrated by the simile of a thief. The coming of a thief is unannounced, and his movements are covered by the darkness of night. So the coming of the Day of the Lord will not be pre-announced to sinners, and its approach will not be observed by them because they will be living in the deepening darkness of the night of sin. In this connection it should be noted that the saints will have been translated before this period dawns, for the day of the Lord dawns in the closing days of the Tribulation period.

It will be observed that Paul does not refer to the actual return of Christ, but to the entire epoch of the Second Advent, that is, the Day of the Lord. The Lord's return to earth will be one of the early events of the Day of the Lord, but the dawning of that day and His actual descent to the Mount of Olives does not coincide. His coming will consummate the judgment shown here, hence our heading—Saints and the Event Accompanying the Second Advent. These points will be raised again when we consider Paul's second letter to the Thessalonians; it is sufficient at present just to note them in passing. The second fact—illustrated by a suitable simile—emphasises that the judgment will be a sudden visitation in the midst of false security. Ungodly men, seeking peace by methods which ignore the Prince of Peace; desiring the appeasement of Europe and the militant world, but ignoring the appeasement made by Christ at Calvary, blunder and bluster on in the gathering darkness of the Tribulation period until, deluded and deceived, they proclaim: "Peace and safety." Into the midst of their fooling and fumbling comes sudden judgment from God, and, unprepared, they are all entrapped in the overflowing of Divine wrath, and not one escapes.

The saints' salvation—from the darkness that obscures the approaching Day of the Lord, and the consequent judgment upon sinners—is vividly presented in this portion. The salvation of believers from

THE IMPENDING DOOM

of the ungodly is the comfort which is ministered in this portion. It was for this reason that the subject of the judgment of unbelievers was interposed in this chapter. This is God's assurance to believers concerning the awful visitation of judgment which approaches. There is perfect order in this portion; all is systematically arranged as an offset to the previous verses of the chapter.

A statement concerning the sphere of the believer's life is shown to be the reason why he will not be overtaken by surprise. The sinner lives in the darkness of the night of sin, and, left behind at the rapture of the Church in the deepening darkness, the Day of the Lord will come upon him as a thief. The believer, living in the glorious light of the "day of salvation," sees the approach of the Day of the Lord from afar. This statement is followed by a relevant exhortation to watchfulness and sobriety. Carnal security and sinful indulgence belong to those who live in the night of sin, but let us who are of the day be temperate. Paul's famous triad of graces is introduced again here. Believers are

TO ARM THEMSELVES

with these three imperishable graces—active faith,

laborious love, and patient hope. It is Paul's plea for a continuation of their "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ" (i. 3).

A further statement concerning the believer's salvation from wrath, is given as the reason for "the hope of salvation" just mentioned. The vicarious death of our Lord Jesus Christ is the procuring cause of this deliverance from wrath and judgment, so that whether we belong to that section of the Church alive at His coming, or to that great crowd described as "asleep in Jesus," we shall be united and live together with Him. This is presented as an offset to the judgment destined for believers and shown in verse three. Not only are believers saved from that particular judgment, but we are "delivered . . . from the wrath to come" (i. 10). Wrath is the fountain from which all judgment flows, so that not being "appointed unto wrath, but to obtain salvation," we are saved from the expression or manifestation of wrath, which is judgment. Hence, the security of the believer—unlike that of the unbeliever—rests upon a sure foundation—the vicarious death of our Lord Jesus Christ. This statement is also followed by a relevant exhortation. Believers are exhorted to comfort one another and edify one another, presumably with the revelation given in this portion.

FULL REDEMPTION AND THE SECOND ADVENT—THE SAINTS' ASSURANCE

(chapter v. 12-28)

The apostle has not said the last thing about the Second Advent and before doing so he takes the opportunity to exhort and admonish the believers to a life worthy of those who "wait for His Son from heaven." Superficial reading would only suggest that his exhortations were a series of short disconnected ejaculations, but closer attention reveals an orderly flow of thought easily grouped under the three headings shown in the outline, and expressing not merely pithy proverbs but principles of Christian conduct.

Concluding Admonition.

Pastoral respect is the first exhortation. The clause: "to know them" (v. 12) is not an equivalent for the original word, and translators have not been able to find a parallel in the English language, which seems to mean: an appreciation of true character and value so as to evoke respect. Pastors as overseers are to be appreciated and respected, and because of their work are to be highly esteemed and loved. This does not mean that unfaithful and indolent ministers have a right to expect affectionate esteem to be given to them in virtue of the office which they hold; it must be won by earnest labour and faithful oversight. This first exhortation is concluded with a precept which seems to be a disjointed remark, but in reality is associated with the previous portion. The co-operation of respectful, loving believers with faithful ministers, provokes

THE WELL-BEING OF AN ASSEMBLY

and promotes peace.

Public regard for believers and for all men is the second exhortation. Three classes of believers are named. The "unruly" or "disorderly" (R.V.) are those whom Paul addressed in the previous chapter

(iv. 11, 12)—the idlers whose fanaticism had corrupted faith so that they abandoned work as a pretext for preparation for the Second Advent. These were to be cautioned. The next class is wrongly named in the Authorised Version; they are better described in the Revised Version as "faint-hearted." They are to be found in every assembly of the Lord's people, those who are of "little soul" (Rotherham), who become despondent because of oppressing circumstances or foreboding outlook; and the stronger members of the communion are exhorted to comfort them. The third class are the weak-in-faith, and they are not to be goaded by the sturdy, since spiritual weakness might be occasioned by environment, adverse circumstances or temperament unknown to the giants-in-faith, but they are to be supported that they may be confirmed in the faith. Extending the sphere in which Christian conduct is to be expressed, the apostle touches upon three aspects of conduct recognised by Christians as principles in

OUR DEALINGS WITH OTHERS.

"Be patient to all men" is the first, and various translations give the sense of the precept, such as: "Keep your temper with all men" (Weymouth); "never lose your temper with anyone" (Moffatt). Avoid retaliation is the next maxim, a rule of conduct which we do well to observe in these days of temptation to that great evil so deeply rooted in the carnal nature. Aim to do good, to believers and unbelievers, is the final precept in this portion, and one worthy of emulation to-day.

Personal response to the will of God and to the work of the Spirit is the final exhortation in this portion. Continual rejoicing, ceaseless prayer, and constant praise is the will of God for believers. These are principal exercises that will guarantee the spiritual vitality of an assembly under varying conditions and experience. The response to the work of the Spirit is to be such as will expedite His gracious work in the ministry of the Church and safeguard the believer from spurious utterances fabricated or conceived in the carnal mind. "Quench not the Spirit," that is, His anointing for spiritual exercise and ministry. This is an admonition to the individual believer concerning his response to the Spirit's prompting. Three things concerning the ministry of prophecy are stated. This ministry is to be appreciated; to despise prophetic utterances is to disobey this command of God. This does not mean that every utterance purporting to be inspired prophecy is

TO BE INDISCRIMINATELY RECEIVED.

All must be tested, and, if there is pollution, the good must be selected and the bad rejected, thus: "prove all things; hold fast that which is good." Details respecting the means and method for this discrimination are not given here since only principles are being stated, but the Word of God is the only standard of judgment, and the Holy Ghost will collaborate with the believer in this necessary exercise of discretion. The sentence: "Abstain from all appearance of evil" is translated in the Revised Version: "abstain from every form of evil" as a clause of the previous sentence. This is correct for it is an admonition to reject everything in prophecy that is not good, the word

"evil" merely being the opposite of "good" in the previous clause.

Complementary Assurance.

The theme of the Second Advent of Christ is introduced again as a necessary complement to the foregoing admonitions. The believers had just been admonished to proper respect for their ministers; to Christian regard for their fellow Christians and for their fellow-men; to a full response to the will of God and to the work of the Spirit, all of which are so many elements of sanctification. The apostle, realising that it is only by Divine power and blessing that they can attain to the state and condition he has outlined, invokes the Divine blessing upon them

FOR ENTIRE SANCTIFICATION

and couples with it a companion petition for full redemption, praying that God will preserve and perfect them at the coming of our Lord Jesus Christ. These fervent petitions become certainties as the inspired apostle declares: "Faithful is He that calleth you, who also will do it." Though the grave may claim the

body for a season yet it shall be preserved with the spirit and soul; though Satan should successfully attack the believer and pollute him here, yet God will perfect he whom He has called. Having begun a good work in the believer He will consummate it at the coming of our Lord Jesus Christ.

Closing Appeal.

The apostle has completed his task, he has voiced his soul to his beloved people. Very simply he appeals for prayer and exhorts the believers to greet one another affectionately. Before he closes this, his first epistle, he pens a solemn charge indicating that he is conscious of divine inspiration and authority in all that he has written: "I adjure you by the Lord that this epistle be read unto all the brethren" (R.V.). The rapid development of religious apostasy, political rivalry, and military contest of these days, provokes the Church of Jesus Christ to lift her longing eyes and trustful heart to heaven in anticipation of the Second Advent of Christ; and we value this little intimation of Divine inspiration and authority in this comforting and reassuring epistle.

?

YOUR PROBLEM

?

We have received the following problems, and invite replies from any of our readers. The replies should be as brief as possible:

Problem No. 46.—What are the seven pillars in the house of Wisdom referred to in Proverbs ix. 1?

Problem No. 47.—Why should the Jews suffer so much in the past and in the present for having crucified Christ, when His death on the Cross was necessary and foreordained for our salvation?

Problem No. 48.—What is the meaning of "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20)?

Problem No. 49.—Jehoiachin's age is given as 18 in II. Kings xxiv. 8 and as 8 in II. Chron. xxxvi. 9. What is the best answer to give an unbeliever who quotes this discrepancy?

Replies to the above problems will be printed in due course. We invite our readers to send us further problems, particularly those of general interest.

Following are replies received to Problems 42 and 43:—

PROBLEM NO. 42.—How can you reconcile "We must all appear before the judgment seat of Christ" (II. Cor. v. 10) with "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (or judgment)" (John v. 24)?

Reply by Mr. S. Price:

If we take an analytical concordance such as Young's, and look up the words "condemnation" and "judgment seat" we see at once the explanation of the apparent difference of teaching in these two passages. Two different words are used.

In John v. 24 the word is *Krisis* (the process of judgment); in II. Cor. v. 10 the word is *Bema* (the judgment seat).

In this second passage Paul seems to have in mind the judge at the Grecian games. It is not a question of criminal condemnation—that has been settled at the Cross. It is the award for the way in which we have run the Christian race, and that award will vary according to the manner of our running, whether it has been good or bad.

The fact that we must all stand before this judgment-seat should surely be an incentive to Christians so to run that they may obtain the prize and receive our Lord's "Well done." (Read II. Tim. iv. 7, 8.)

PROBLEM NO. 43.—Why is it necessary to be born of water as well as of the Spirit to enter the kingdom of God?

Reply by Pastor J. Dyke:

Ritualists would have us believe that the water refers to water baptism. The objection to this interpretation is how are the powerful results of spiritual regeneration effected by the application of any element to the body?

Turning to Ezekiel xxxvi. 25, 26—that great national promise of which Nicodemus should not have been ignorant (John iii. 10), and which must be linked with John iii. 5—it will be seen that the water mentioned has nothing whatever to do with baptism.

The New Birth is mentioned variously in John iii. 3, 5, 6 in the terms, "born again," "born of water and the Spirit," and "born of the Spirit," each term being identical in meaning. Water is a figure of that energetic agent, the Word of God, used by the Spirit for the quickening of souls, and the following scriptures will demonstrate this fact: I. Pet. i. 23; James i. 18; Eph. v. 25, 26.

Problems 44 and 45 are not printed above, as replies to these will appear shortly.

ANONYMOUS GIFTS

This is our opportunity of thanking the kind friends who have given anonymously as follows:

Students' Bible College Training: Halifax, £10.

Debt Fund: Glasgow sister, £2; Aberystwyth, £2; Keady well-wisher, £2; Glasgow sister, £1.

Foreign Missionary Fund: Two Sparkbrook Crusaders (designated), 2/6; Hants (Z.A.), £1; Aberystwyth, £1; Clapham family (designated), £1; Eastbourne sister, 10/-; Wales (T.H.T.), £50.

Literature for H.M. Forces: Sheffield Tract Band, 7/-; Hants (Z.A.), £1; Wales (T.H.T.), £10.

Work in General: Albury sister, 10/-; Hove (M.B.), £4.

"Alpha and Omega"

(Rev. i. 11; xxi. 6).

By W. B. McCAFFERTY

"A LPHA " and " Omega " are the first and last letters of the Greek alphabet, and stand for the first and last of anything, and form therefore a name for the eternal nature of both the Father and the Son. This, like all other scriptures that deal with the nature of the Godhead, does not refer to personality. This is applied to both the Father and the Son. Christ the Son is a sharer with the Father in the divine nature, and from all eternity has been "with" Him (John i. 1, 2; I. John i. 2); therefore, with the Father, He is called the "Alpha," that is the "beginning." "For by Him all things were created . . . and He is before all things, and by Him all things consist" (Col. i. 16, 17). But it is evident from verse 19, that the "He" and the "Him" of the above text is not the Father, "For it pleased the Father that in Him [the Son] should all fulness dwell." Thus we see that the divine nature is *in* Christ, yet His personality is distinct from the Father. But sharing equally "with" the Father in His Godhead and divine nature, it is quite proper to apply the title, "Alpha and Omega" to Him as well as to the Father. In Revelation this title is applied to both the Father and the Son. In chapter i. 11 Jesus says, "I am Alpha and Omega, the first and the last." And, in verse 13, John says that this great Alpha and Omega is none other than the "Son of Man." Jesus asked Peter, "Whom do men say that I the Son of man am?" By a revelation from Christ's Father in heaven Peter

answered, "Thou art the Christ, the Son of the living God" (Matt. xvi. 13-17).

Again, in Revelation i. 18, the "first and last" of verse 17 is declared to be He "that liveth and was dead," and who is now alive for evermore—the Man Christ Jesus, Mary's Son. He that died on Calvary was not simply a body created to contain the Person of the Father, but He was a distinct person from the Father, yet sharing the divine title of "First and Last," "Alpha and Omega." This is the "mystery of godliness"—a human being sharing co-equally with the Father in His Godhead, or divine nature. The fulness of the divine nature is manifested in Christ Jesus, for "God [the Father] sent His own Son in the likeness of sinful flesh." And this Son has said, "I am Alpha and Omega, the beginning and the end." This is what Paul means when he says, "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9)—a full sharer with the Father in His Godhead, but at the same time "manifesting" that divine nature "bodily" or in a human form.

The title, "Alpha and Omega," is, as stated above also applied to the Father, and, as also stated above, refers to nature and not personality. The 20th chapter of Revelation shows us that Christ reigns upon the earth for one thousand years, beginning His earthly reign on "His throne" (not the Father's throne, which is a distinct throne—read Rev. iii. 21) at the close of the Tribulation. So Revelation xxi. shows us that while Christ is here on His throne in Jerusalem, the Father is still in heaven. "I, John, saw the holy city . . . coming down from God out of heaven" (verse 2). "And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men . . . and they shall be His people . . . and God Himself shall be with them." The word "shall" is future tense, something yet to be. So, notwithstanding that Christ has at this time been the King in Jerusalem for a thousand years on the earth, the coming of "God Himself" is yet in the future. And from this heavenly throne the "great Voice" said: "I am Alpha and Omega, the beginning and the end." Thus do we see two persons, 1,000 years apart, and in two realms, saying, "I am Alpha and Omega."

A Christmas Gift that Will Last

for

Twelve Months

Why not make a gift to your friend or friends that will provide twelve months' inspiration and blessing? The *Elim Evangel* offers you this appropriate means of expressing your Christmas goodwill to your friends. Send in to the Elim Publishing Company, Ltd., Clapham Crescent, London, S.W.4, the name and address of your friend together with the amount of your subscription, and thus you will ensure that week by week throughout the year a very practical reminder of your goodwill will reach your friend.

SUBSCRIPTIONS: 10/- for one year, or 5/- for six months
POST FREE TO ANY ADDRESS

Coming Events

BELFAST. December 9. Y.M.C.A. Hall, Donegall Square East. Great Youth Rally. 3 p.m.

CATERHAM. December 9, 10. Corner of Homesdale and London Roads. Opening services of new hall. Speakers: Pastors W. G. Hathaway and L. F. Smith. Saturday, 3.30, 7; Sunday, 11, 3, 6.30.

ELIM WOODLANDS will be open to guests at Christmas time. So many families will be divided this Christmas, but there will still be an Elim family gathering at the Woodlands. Will you join the happy family there? Central heating, spiritual fellowship, special attractions.

WORCESTER. December 10—17. Elim Tabernacle, Lowesmoor. Bible Study Campaign by Pastor P. N. Corry.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor J. C. GARISS

Sunday, December 10th. Rev. v. 1-14.

"Worthy is the Lamb that was slain to receive power" (verse 12).

Worship is the language of heaven, but we need not wait until we get there to employ it. God seeks worshippers today. Alas, how few He finds! So often we are too taken up with our needs to have time to worship. But in this we are the losers. There is no spiritual exercise more helpful to the soul than worship! It leaves a heavenly fragrance on those who use it. Does someone ask, "How shall we worship?" Here is the answer. By reverently acknowledging the worthiness of the Lamb to receive the adoration of every creature.

PRAYER TOPIC:

For much blessing to rest upon the preaching of the Cross everywhere to-day.

Monday, December 11th. Rev. vi. 1-17.

"One of the four beasts saying, Come and see" (verse 1).

Without suggesting an interpretation of the mystery of the first four seals, we may observe that they picture what mankind has over and over again experienced, namely the rise of a conquering power—the White Horse; the turning of that power to achieve greater conquests with the sword—the Red Horse; the aftermath of war, famine, and economic troubles—the Black Horse; and finally the far-reaching catastrophic results of such a course of events, death to multitudes—the Pale Horse. And all this because men seek to govern God's world without God's help. Well may our hearts cry, Lord, come quickly."

PRAYER TOPIC:

That continual zeal and power may characterize the witness of our Elim Crusaders and Youth Leaders.

Tuesday, December 12th. Rev. vii. 1-4, 9-17.

"Therefore are they before the throne of God, and serve Him day and night" (verse 15).

It is not golden streets or jewelled mansions that make heaven. Heaven is heaven because God is there, and because everything is in complete harmony with Him. This harmony means activity: celestial beings serve God continually. Howbeit they do so not from compulsion, but because it is their delight. This is the service God wants from us while we are here on earth. He wants us to work for Him, not simply because we feel morally obliged to do so, but because we love Him so deeply that in glad abandonment we delight to submit to His control.

PRAYER TOPIC:

That Divine strength and courage may be given to all believers facing difficulties and hardship.

Wednesday, December 13th. Rev. xix. 5-16.

"And I saw heaven opened and behold a white horse and He that sat upon him..." (verse 11).

Here we see Christ going forth to destroy His enemies, to occupy the throne of David, which is His by sovereign right, and to rule the nations "with a rod of iron." Four names are attributed to Him in this vision: (1) "Faithful and True" (v. 11), representing Him as the Messenger and Mediator of gospel grace. (2) The name known only to Himself (v. 12), indicating His Deity. (3) "The Word of God" (v. 13), indicating His manifestation of God to man in His Incarnation. (4) "King of Kings and Lord of Lords" revealing the character in which He will appear and be universally recognised when the fulfilment of this vision comes.

PRAYER TOPIC:

For all who have backslidden from their Pentecostal stand and experience.

Thursday, December 14th. Rev. xx. 1-15.

"I saw a great white throne" (v. 11). Compare this judgment with the judgment seat of Christ at which all believers must appear (Rom. xiv. 10). Here sentence of doom is passed; there rewards are dispensed. But here again, though all whose names are not found written in the Book of Life are condemned to the "second death," the degrees of their punishment will evidently differ, for they are judged "according to their works." In the same way the believer, though justified by faith in Christ, will be judged according to his works at the Judgment Seat of Christ. Only his judgment will be for reward. (I. Cor. iv. 14.) Let us strive for a great reward.

PRAYER TOPIC:

That Pastor and Mrs. H. C. Phillips may be mightily used of God as they resume work in the Transvaal.

Friday, December 15th. Rev. xxi. 1-14. "Behold I make all things new" (verse 5).

Nothing satisfies God save a new creation. Conversion is not the patching up of a broken life, but the reception of life from above which makes man a "new creature." God is not going to renovate this earth, but make "a new heaven and a new earth." Nor does God ever duplicate His handiwork. The leaves of the tree are perfect, but no two are just the same. Nor are any two persons exactly alike. Passing into the realm of experience, note how God's plan for each of us is a new one. Let you miss this plan keep close to Him.

PRAYER TOPIC:

That every member of our big Elim family may be fully consecrated to God's service.

Saturday, December 16th. Rev. xxi. 15-27.

"I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (verse 22).

We associate a temple with means of grace. While on earth we should avail ourselves of those means of grace which New Testament teaching provides. But means of grace shall cease when the end of grace is come. There will be no end of a temple where all feel the pervading and visible presence of God. On earth Christ spoke of Himself as the "Temple" (John ii. 21). In the New Jerusalem He will assume that capacity again. In His glorified body, ever reminding us of His sacrificial death, He will afford us continual access to and fellowship with God.

PRAYER TOPIC:

For Christians with loved ones in H.M. Forces, that God will fill their hearts with His peace and assurance.

Helpful Illustrations for Christian Workers

Sin

A man in the open country watched from a distance an American eagle mount into the sky upon its mighty wings. It was a magnificent sight; but soon it appeared that something was wrong. The king of birds did not continue to rise in the sky with the same power and speed. His flight at first seemed hampered, then came to a stop, until at last the great bird fell down at the wanderer's feet.

Looking closely, the man saw that the eagle was dead. Searching still more closely, he observed that a small weasel had dug its claws into the abdomen of the splendid bird, had soared upward with it into the sky, and had drained the eagle of his life-blood while the latter tried to escape. Sin is like that.

The Last Hour

A minister named Winstanley was the means of comforting and edifying the great Dr. Samuel Johnson on his death-bed. In a letter to a friend, Hannah Moore, alluding to this, says: "I cannot conclude without remarking what honour God has hereby put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him, was in his turn made to tremble when the period arrived at which all knowledge appears useless and vanishes away, except the knowledge of the true God, and of Jesus Christ whom He has sent. Effectually to attain this knowledge, this giant in literature must become a fool that he might be wise."

What a comment is this upon that word: "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day!"

IT is important that each Pentecostal Christian make a prayerful study of the fourteenth chapter of I. Corinthians, since that chapter is devoted to instruction as to how those filled with the Spirit should exercise the two most prominent of Pentecostal gifts—speaking in an unknown tongue, and prophecy.

It is, I suppose, clear to all of us that not more than two, or at the most three, should give a message in an unknown tongue in any one public meeting, and that the giving of such messages should be dependent upon the presence of one who could interpret what is spoken (I. Cor. xiv. 27, 28). In this twenty-seventh verse the authorised version says, "Let it be by two, or at the most by three, and that by course." These words "by course" mean "one at a time" as one version clearly reads. The meaning of which is that God, who is not the author of confusion, but of peace, would not have two or three persons trying at the same time to give a message in an unknown tongue.

It is not, however, our purpose at this time to deal with the matter of speaking in an unknown tongue, or the subject of speaking forth an inspirational message in one's native tongue, except as

SUCH MESSAGES INTERRUPT

one who is bringing forth a message from the Word of God. In too many instances have we all seen considerable confusion, and sometimes the complete loss of a message from the Word, by unwise interruption either by a message in tongues or an inspirational message in one's native tongue. It is our opinion that God has given us some clear light on this matter which, if accepted, will prove of great helpfulness to us in our public gatherings, and to this end we invite your careful consideration of what we here wish to lay before you.

We are all zealous for spiritual gifts, and none of us wish to quench the Spirit. We all feel that we would rather suffer some confusion than deprive the Holy Spirit of His freedom in our assemblies. This earnestness on our part we believe pleases God. But on the other hand, since we wish our services to be their very best for God, and the greatest means possible of leading others from sin into the enjoyment of the grace which we enjoy, we should be just as zealous for light that we might conduct ourselves in the Church of God with the

GREATEST WISDOM POSSIBLE.

I now wish to make a statement which, at first, may startle you. It is out of order and unscriptural for one speaker to be interrupted either by a message in tongues or an inspirational message in one's own language. Do you believe me? If not, let us proceed.

We have innocently misinterpreted the thirtieth verse of the fourteenth chapter of I. Corinthians where it reads, "If any thing be revealed to another that

Inspiration and

By Ernest

sitteth by, let the first hold his peace." We have interpreted this verse as meaning, If any one feels an inspiration to speak, let the properly recognised speaker discontinue his discourse that such an one may have place. This mistake comes from misunderstanding revelation and putting in its place inspiration. If we can see the distinction here, it will settle our difficulty, and greatly help in advancing the cause of God and the great message which God has given to us.

One who speaks in an unknown tongue speaks under inspiration. It may be the inspiration of the Holy Spirit (Acts ii. 4) or it may be the inspiration of one's own spirit (I. Cor. xiv. 14). The same is true when one gives an inspirational message in one's native tongue. As to whether one is speaking under the inspiration of the Holy Spirit, or one's own spirit, others are to judge (I. Cor. xiv. 29). But inspiration is not revelation, consequently

INSPIRATION WITHOUT REVELATION

ought never to interrupt a speaker.

An inspiration is not a revelation until it has made its meaning clear to one's intelligence. A message in tongues, or an inspirational message in one's native tongue whereby the speaker spontaneously lets flow through his lips words which his mind has not had opportunity to consider, over which his intelligence has no control, may be an inspiration, but it is not a revelation. Let us make this plain.

The Bible clearly teaches us that, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved (or borne along) by the Holy Ghost." This is inspiration, but not revelation. Afterward those same prophets who gave the inspired utterances in which they prophesied "of the grace that should come unto you" "searched diligently what time, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." They had inspiration, but not revelation.

Now we come to revelation on the part of these same prophets, which came, not as an inspiration, but as an illumination. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy

and Revelation

S. Williams

Ghost sent down from heaven." Light has now reached their intelligence concerning their inspired utterance resulting in revelation.

What does this mean to us? It means that God hath set in the Church a God-anointed ministry and that, when such are bringing a message from God's Word, they should not be interrupted unless there has been made clear to another's intelligence that there is something of importance to be added to what is already being spoken in order to complete its work of edifying. Seeing this truth, and conforming to it, will remove our services out of the realm of uncertainty and confusion and put them where they ought to be, in the realm of Christian intelligence. It also harmonises with the verse of scripture which follows, "Ye may all prophesy one by one, that all may learn, and that all may be comforted." "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

For a little further light on revelation. Nathan the prophet had a revelation when he came to David. His parable was not an outburst of inspiration which resulted in inspired utterance. It was the product of revelation. He knew by the Spirit that David the king had sinned, and at the proper time he gave the embodiment of his revelation, "Thou art the man." Samuel had a revelation concerning Saul. The Lord had told Samuel the day before that Saul would come to him and that

HE SHOULD ANOINT HIM

king of Israel. The next day, when Saul came, Samuel did that which God had revealed to him. He intelligently anointed Saul with the anointing oil. Again, when he was sent to the house of Jesse to anoint one to the kingship, he had a revelation, in fact two revelations, and perhaps three. In the first he was shown to anoint one of the sons of Jesse, in the second he was shown that none of those brought before him was the one, and that he was not to choose from appearance because God looketh not on the appearance but on the heart. Finally, when all the other sons of Jesse had passed by and had been rejected, he inquired if there were not another. Then David was brought before him. Revelation made him calm, confident, deliberate, and self-possessed.

Coming to the New Testament, Peter had a revelation when he said to Ananias, "Why hath Satan filled

thine heart to lie to the Holy Ghost?" He thus met the offending professor intelligently and firmly. The same was true when he met Simon of Samaria.

Now for a brief look at inspiration again. We have sought to show the difference between inspiration and revelation in the prophets. We shall now look at Daniel as a further example. What wonderful inspiration was given to this servant of the Lord, the record of which we have in the book bearing his name! But in much of this at least, it is clear that

HE DID NOT HAVE REVELATION.

May we quote a verse or two? "And I heard, but I understood not: then said I, O Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Here is inspiration, but no revelation other than that the fulfilment of the prophetic truths of inspiration were to await a later time for their unveiling or revelation.

Some have said the Christian Church was not revealed in Old Testament times, from which we may have concluded that it was not mentioned in Old Testament inspired utterance. But it is mentioned there. We shall call attention only to the type in the feast of Pentecost. The two loaves in which was to be put leaven typified the Church, and, as I believe, the two aspects of it, the Jew and the Gentile. Inspiration put the Church there, but it required revelation to unveil the purpose of God, to make it clear to human intelligence. Therefore when we hear Paul saying, "How that by revelation He made known unto me the mystery; which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit" we do not understand that the Church had never before been hinted, but we understand it had not before been made

CLEAR TO HUMAN INTELLIGENCE.

The mystery was there, but it had not been revealed, unveiled, made plain.

Revelation means uncovering, unveiling, and nothing is a revelation to man until it has reached man's intelligence. If we can see this and conduct our services accordingly, our services will be conducted intelligently with an intelligence of the highest type, the intelligence of God. There is a place for speaking in tongues. There is a place for inspirational utterance. But their place is not to interrupt a man of God who is preaching under the anointing of the Spirit a message from the divinely inspired Word of God. Not only does Scripture so teach, but reason teaches the same also, for why should the Holy Spirit in one servant interrupt Himself when He is using another servant? "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."

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

Terms.—10/- for one year or 5/- for 6 months, post free to any address. Printed and Published every Friday by the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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

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

Editorial

Is it right for anyone to interrupt the preacher in a Pentecostal meeting with a message in tongues? This subject is dealt with in the article on the centre page in this week's *Evangel*. The writer makes clear in his message the essential difference between inspiration and revelation. None of us wishes to see the gifts of the Spirit quenched in our meetings—rather should we pray that they may be continually evidenced. But let us heed Paul's instructions on the matter, and seek that God shall be glorified in our faithfully observing the scriptures which are given for our guidance.



To become self-centred is one of the surest of all ways to unhappiness. It is an attitude, moreover, which may creep upon us unawares, coming by such imperceptible degrees that the happiness of life is destroyed before we realise it. Some of the signs by which such an attitude may be recognised are our growing sensitiveness to criticism; the magnifying of small slights, whether real or fancied; the neglect of our spiritual duties and privileges; lack of faith in God; and increasing suspicion of the motives and actions of our fellow men. There is no easy cure, but there is a cure. It is to centre our thoughts and desires upon Christ. "Come unto Me," He says. "Learn of Me . . . and ye shall find rest unto your souls." When we have turned deliberately to Him we shall find that our petty worries and fears and heart-burnings and suspicions have gone. The self-centred life is a restless life. The life that is centred on Him is one that finds calm and peace whatever the storms that may come.



Encouraging news is to hand from Cardiff, when on a recent Sunday evening, out of a congregation of 850 people, 32 decided for Christ under the ministry of Pastor Brewster. Among the converts were three soldiers, an airman, and a Spiritist medium.



It is with much regret we announce that our dear brother in Christ, Surgeon-Lieut. F. Weston, M.B., B.S., who was on board H.M.S. *Rawalpindi* when she was sunk, is reported missing. Dr. Weston was one of our Crusader Commissioners and a member of the London Crusader Choir. Our deep sympathy is extended to his sorrowing wife and relatives.

Words of Cheer

for Days of Strain and Strife

By Pastor E. C. W. Boulton

FOR some time now there has been a comparative lull in war operations. Whilst we welcome this respite from the terrors of modern warfare, yet we must beware lest it begets a false sense of security, and leads to a dangerous and costly carelessness on our part. There must be no relaxation. Vigilance must be maintained. All precautions should be continued. We must not forget that the lull, appreciable as it is, often portends the imminence of the storm. The calm may be the prelude to the crashing thunder and flashing lightning. We trust that this does not apply in this case. Nevertheless it behoves us to be on our guard lest the adversary come upon us unawares.

Watchfulness is one of the great requisites of Christian discipleship. Again and again it is enjoined in the Word of God. This shows its importance, and reveals that the enemy is ever on the alert to take advantage of the unwary soul. The history of many a spiritual tragedy would reveal that the unguarded moment proved the danger point in the soul's experience. Deviation from the Divine will with its consequent moral and spiritual declension, can be traced to some unsentinelled approach to the heart. Perhaps a prolonged period of immunity from temptation has led to a growing unconcern, with its resultant vulnerability to sudden assault.

Human nature has a tendency to swing to extremes. Ultra-cautiousness may be followed by an almost contemptuous disregard of precaution. Extravagant concern can give place to reckless relaxation. In spiritual things we need to guard against this. It is usual, in periods of soul crisis, to redouble our prayer efforts, seeking comfort and inspiration in the Word of God, but when the pressure of things is relieved, we are apt to slack off, and live on our spiritual capital until such time as some fresh crisis arises. But this will not do. It involves too many deadly risks—risks which we are not justified in taking. We should live on the watch tower of prayer, and so be prepared for any emergencies—ready to answer any sudden demand upon our courage and strength.

We must bear in mind that the will to destroy is ever enthroned in the heart of the adversary; that any suspension of hostilities may be but a ruse to lure us into a state of unpreparedness. For every threat of the enemy we have an all-sufficient answer in our victorious Lord. God has provided equipment which makes the Spirit-clothed Christian warrior more than conqueror. But all the panoply of divine power does not relieve the believer of the responsibility of watchfulness. Therefore let us watch and pray that we fall not into temptation!

THE CHILD . . .

the Greatest Challenge to the Church

By Dr. A. J. HARMS

OVER nineteen hundred years ago, in the little city of Nazareth, one day a young Man laid down His carpenter's tools upon the work bench, and leaving the carpenter shop He said, "I am the way, the truth, and the life. No man cometh unto the Father but by Me." Some who heard Him said He was beside Himself and others remarked that He had a devil, but some there were who believed on Him and followed Him.

For three years He gave Himself to the great ministry of teaching. He healed the sick and raised the dead; He presented the Gospel. And then one day pernicious, jealous men captured Him, indicted Him and then condemned Him. They nailed Him to the tree, and after He was dead and buried His enemies gathered together to celebrate His death. Their Trouble-maker was gone, they said. The Cross had silenced Him at last—but the story does not end here. He rose from the dead. His disciples said so; His disciples saw Him and when they had seen Him, then were "their hearts filled with laughter and their mouths with singing," and they said, "The Lord hath done great things for us, whereof we are glad." Not so very long after that, the risen and glorified Christ met with His disciples upon the Mount of Olives and there, presently, the power of gravitation relinquished its hold upon Him and

A CLOUD RECEIVED HIM

out of their sight. He was translated from the realm of the visible to the realm of the invisible. But before He left them He gave to them His last command. They remembered it. How could they ever forget it! Just this—"Go ye therefore and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the age."

Christian religious education *begins* with Christ, it *leads* to Christ and it *centres* in Christ. It was commanded by Christ, exemplified by Christ; it will be rewarded by Christ, for the teacher shall shine as the brightness of the firmament and they that bring many to righteousness as the stars for ever and ever.

Notice then, that the curriculum of Christian education comes from Christ who said, "Teaching them to observe all things, whatsoever I have commanded you." Its methods are derived from the example of Christ, concerning whom we read, "He taught them as one having authority and not as the scribes." Its motives come from the heart of Christ of whom we read, "He had compassion upon the multitude for they were as sheep without a shepherd." Its programme is derived from

THE VISION OF CHRIST

who said, "Go ye into all the world and preach the gospel to every creature," and its objectives are derived from the mission of Christ who said, "The Son of man is come to seek and to save that which is lost." Now when the curriculum and the methods, the motives and the programme and the objectives centre in and lead to the Lord Jesus Christ, then religious education is Christian.

Let me remark, that we stand in need of a programme of Christian religious education to-day that will make the transformation of life central. Jesus Christ conceived that human nature would not be what it should be or might be; Jesus Christ conceived that human nature

can and must be changed and when it was changed the child of sin would become worthy of being called a child of God. He said, "I am come that they might have life and have it more abundantly." So at the heart of Christian religious education stands Jesus Christ who is interested in the transformation of human nature, interested in men and women, boys and girls. There is not a heartache over failure, not a desire for a better life, but what Jesus knows and understands. In the programme of Christian religious education I find

ROOM FOR NONE OTHER

than Jesus Christ Himself.

During the past few years I have had opportunity to deal with hundreds of Sunday school teachers, and I have found them a loyal band indeed. They have laboured for years without any reward; some have worked for many years without any token of gratitude, and I find some have become discouraged; there have been some misgivings as to whether it is worth all the work. What is my answer to the Sunday school teacher who is discouraged thus, and comes to his pastor with the request that his resignation be accepted? Just this. Oh you pastors, take those Sunday school teachers and imbue them afresh with the spirit of evangelism! Show them the glory and the thrill there are in the transformation of a life given to God! Tell them those soul-stirring stories. Tell them about that young man who was selling boots and shoes in a Chicago shoe store and when he had found the Christ, went and presented himself as a teacher for a class in the Sunday school. But they saw so little in him that they pointed to the street and said, "If you wish to teach you will have to go out and find one in the street," and he went and found his class. His name is D. L. Moody. And Moody put one hand upon America and another hand upon Great Britain and moved them towards the Cross of Christ.

Tell those tired and discouraged Sunday school teachers of the little girl who one day brought her father into the Sunday school; a man

UNCOUTH AND UNKEMPT,

and without Christ, but with a great heart longing for reality. And there in that Sunday school, brought in by his own little daughter, Christ, the mighty Transformer, transformed

that rough and ready horse trader to become one of the greatest Sunday school missionaries in America. He travelled over 100,000 miles through swollen rivers and over trackless prairie, from the lakes to the gulf, into the torrid heat of the summer and the frozen cold of the winter, and even there he was gathering in the boys from the prairies into Sunday school classes. And when he fell asleep the record showed that he had existed on a salary of 30/- a week for many, many years, that he won 83,405 scholars to Christ and that he founded 1,314 Sunday schools.

What a great task is this work of Christian religious education when it is inspired by the transformation of life! The brightest pages of Sunday school literature are adorned with the names of men who were interested in this transformation of life. In this our day the multitudes are crumbling under a pile of modern scepticism, and men and women have lost their faith in God. What greater or better work can the Sunday school do than to help a soul find Christ? Let us put the transformation of life central in our task and we shall never regret the work; nor need we ever to worry about the consequences.

I fear that religion to-day does not challenge the life of our young people. We will never win them by nagging or by criticising them, but I believe we need to remind ourselves of the words of Jesus when He said, "The children of this world are wiser than the children of light." Youth will always be appealed to by

A WINNING CAUSE,

and what we need to do to-day is to call the attention of our youth to the fact that Jesus Christ is on the winning side, going forth conquering and to conquer; that the day will come when every knee shall bow and confess that Jesus Christ is Lord. We need to call their attention to the fact that Jesus Christ will be triumphant, and the time is coming when every crown shall be cast at His feet. He who was humiliated with the crown of thorns is coming again, this time

to be crowned with many crowns. If you and I can somehow impart the conviction to our young people that Jesus Christ is not representing a losing cause, but that He is marching on to victory, and that sooner or later the enemies of the Cross will be trampled beneath His feet and that Jesus will win, then we have touched the heart-strings that will challenge them and capture their attention.

You will remember an experience that Napoleon had when fighting the enemy years and years ago. How presently, when a rising stream was cutting off a part of the army, he called upon his drummer boy to beat a retreat. And the drummer boy, looking up into the face of the great general, said, "I do not know how to sound a retreat. My master has never taught me how to beat a retreat!" And Napoleon, not knowing what to do, looked in consternation upon the young lad, and the boy said, "I can

SOUND AN ADVANCE

that the soldiers will hear. It will bring courage to their hearts." "Then sound the advance and beat your drum so that all the soldiers will hear." And that drummer boy beat his drum as never before, sounding the signal of advance. And that night when the sun set, the victory belonged to the general because his drummer boy did not know how to beat a retreat.

Our Captain has never taught us how to beat a retreat. "He has sounded forth a trumpet that shall never know retreat." He is going forth conquering and to conquer, and if our young people get the conviction that this matter that we call Christianity, that this Person whom we call Jesus Christ is sure to win, it will interest them and challenge them. We must capture them for Jesus Christ and if the Church of Jesus Christ fails in this then shall deliverance come from some other source, but we and our generation will pay the price.

"He took a child and set him in the midst." May God help us to set the child in the midst.

An Everlasting Refuge

By Miss J. K. B. SUNTER

The eternal God is thy refuge and underneath are the everlasting arms, and He shall thrust out the enemy from before thee.—Deuteronomy xxxiii. 27.

OH, the unspeakable assurance in these blessed words—"The eternal God is thy refuge."

What a sense of rest and peace they bring to the storm-tossed soul! To one who has been pursued by the enemy, or whose steps have been dogged by misfortune, buffeted and beaten by circumstances that have proved too strong for him, how the thought of refuge comes with sweet relief, as the thought of home to a weary traveller at nightfall.

The eternal God—what a refuge! Blessed be His name! An everlasting refuge, a continual hiding-place, a safe and happy shelter as lasting as God Himself. By day and by night, in joy and in sorrow, in sickness and in health, in prosperity and in adversity, the unchanging God is our refuge.

Fear cannot dwell here, doubt and uncertainty do not enter; those who flee for refuge here must lay

down all burdens if they would enjoy the unspeakable blessedness of

THIS PEACEFUL HAVEN.

It would be foolish to expect safety if we fled to a shelter only to find our pursuer had followed and entered in company with us. So in spiritual things, we must part with the thoughts and fears, cares and burdens that have so long held us captive, and by simple faith enjoy the blessedness of casting all our care upon Him who careth for us.

Not only do we find shelter in God, but He guarantees security—"underneath are the everlasting arms." Should our feet stumble on the pathway He will bear us up; if we fall He lifts us. Should we faint by the wayside His arm will be our support, and His strength is made perfect in weakness.

Blessed security—in the arms of Him who unholdeth all things by the Word of His power. Fear not, O my soul, "He that sitteth on the circle of the earth" "knoweth also thy frame and remembereth thou art but dust." Rejoice, for the mighty God is your Saviour. You will never have a need He is not able to supply. Never a sorrow He cannot comfort. Yours shall be the

BLESSEDNESS OF LEANING CONTINUALLY

on His strong arms.

"And He shall thrust out the enemy from before thee." The Lord our God shall fight for us. Hallelujah! From our refuge we shall be spectators, not participators, in the spiritual warfare. The Cap-

tain of our salvation, He it is that goeth before us. "In the world ye shall have tribulation, but in Me ye shall have peace." The battle may rage around us, on every hand be strife and confusion, but with our Captain naught but peace is found in our hearts. "Peace, perfect peace, in this dark world of sin: the blood of Jesus whispers peace within."

Now we can sing in the fulness of assurance: "Things that once were wild alarms cannot now disturb my rest, Closed in everlasting arms, pillowed on the loving breast. Oh to lie for ever here, doubt and care and self resign. While He whispers in my ear, I am His and He is mine."

The eternal God is thy refuge, thy security, thy peace!

A Wonderful Answer to Prayer

By Pastor W. GEORGE (Elim Church, Romsey)

I WAS feeling very much in need of a holiday, but owing to the war, had decided to postpone it, as I did not like the idea of leaving the Church without someone in charge in case of need.

Now it happens that we receive the Merthyr Tydfil local paper every week, and are thus kept in touch with our native town affairs. I read in this paper of a man who had worked with me in South Wales, how that he had killed a lodger who had been carrying on with his wife. He was a good living man, and an excellent workman, and I was greatly moved on his behalf. Prayer was accordingly made that God would open up the way for me to visit him in Swansea Prison where he was awaiting trial.

The following week it was clear to me that God was answering prayer, for it was arranged for Pastor Fielding to hold a campaign at Romsey, and so I was free to go. When I arrived at Merthyr I went to see the solicitor in charge of the case and he instructed me to write to the Governor of Swansea Prison. I therefore wrote on Monday and received a reply on Thursday, granting permission. I went to Swansea on Friday, and on the way down had the joy of pointing the way of salvation to a school-teacher. I entered the prison gates at 1.30 p.m. and

had to sit in the waiting-room for about half-an-hour, where I had a good talk with a warder about his soul.

I was then taken by another warder to see Mr. H—, and when he saw me he exclaimed, with tears in his eyes, "You never expected to see me in this position, did you, Bill?" I replied, "No, Charlie, and that is why I have come." He then said, "It is very good, and kind of you to come to see me, Bill." I answered, "Charlie, I have come all the way from the south of England to have prayer with you. Will you ask God to forgive you, and save your soul?" He said, "Yes, I will." He called; God heard, and saved him. Hallelujah! I then turned to the warder, and asked him how much time I was allowed. He said, "Carry on, I'm interested!" He then said that he had been in a mission in Swansea, and when the speaker made an appeal for any who wished to be saved to come out to the front, he went forward and surrendered to Christ. Glory to God, we had an unconventional revival meeting in the prison!

When I came outside the gates (the first occasion that ever I had been in a prison), how I praised God on Swansea streets for answered prayer. One precious soul, on trial for a terrible crime, had sought the Saviour's pardon.

GOOD ADVICE

Paul is writing to his dear son, Timothy, the last letter to be written, so he pours out his heart. Chapter four contains his last appeal, a solemn warning, and his own example.

He bases his appeal on the coming judgment and on his own approaching death. He is deeply concerned that Timothy may remain true to his calling, so Paul uses a strong word, "I charge." Verses 2 to 5 contain this "charge."

"Preach the word," not science, philosophy, civic reform, better government, or any other one of many good subjects, but the precious Word of God which alone gives life.

Be persistent—"in season, out of season."

Be fair—"reprove, rebuke."

Be in earnest—"exhort with all long-suffering."

Be watchful—"watch in all things."

Be patient—"endure afflictions."

Be zealous—"do the work of an evangelist."

Be faithful—"make full proof of thy ministry."

This "charge" should be memorised in heart, as well as in head, by every minister and church leader, and then diligently followed.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

The Choir Soloist

By GEORGE S. SCHULER

Next to the ministry of the pulpit in the house of God, what position can be more desirable than that of soloist? While many look upon such an honour as remunerative Sunday employment, an easy job, a medium for recruiting vocal students, or a means to climb the social ladder, the fact remains, this is the ministry of song in the service of worship. When speaking of the church soloist keep in mind also the church quartet.

Has it ever occurred to you that the ministry in song is identical with that of the ministry of the Word? The preacher reads God's Word for the listener's spiritual edification. Does not the soloist sing the same scriptures and for the same purpose? Is not the promise, "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 11), just as applicable to the singing of the Word as to the preaching of it? The needs of the congregation are taken to God in prayer by the pastor, and are not these prayers sung by the soloist? The functions of the preacher and soloist obviously are similar.

Have you, who are responsible for the music in your church, sanctioned the filling of the position of soloist with a person possessed of a beautiful voice and with remarkable ability for vocal gymnastics, without carefully inquiring into the aptitude and spiritual fitness of such a person? I was about to say, "No wonder we have the existing conditions in the choir." The most beautiful French doll ever manufactured can never take the place of a living child, even though

the child be somewhat deformed. And why? The answer comes without a moment's hesitation: "The child has life." A soloist or a quartet of soloists with voices like unto the angel Gabriel or King David, but without the unction of "the Way, the Truth, and the Life," is as the Sahara Desert so far as bringing to a thirsty congregation as much as a cup of the cool water of life.

There is a gospel poem written by an unknown author entitled, "Thou Shalt Call His Name Jesus," which is set to Arthur S. Sullivan's hymn tune designated as "Hanford." The combination of poem and tune gives to the soloist an overlooked musical gem, rich in melodic charm, harmonic beauty, and poetical freshness, which far surpasses that of the great majority of sheet music songs. To be sure the organist will have to supply the prelude, interlude, and postlude, if these are desired. With the organist's artistic and timely treatment, and a soulful rendition by the soloist, the audience will never suspect that they are giving ear to a glorified hymn.

THOU SHALT CALL HIS NAME JESUS

Sweet name come down from heaven above
To win our heart's deep, tender love,
As Bethlehem and Calvary prove,
My Jesus!

Mysterious name! Lies hid in Thee
A balm for every malady,
For deepest wound a remedy,
My Jesus!

Thy name to me is true delight,
My rest and healing, food and light
To guide my faltering steps aright,
My Jesus!

For mankind all, Thy love is shown,
Yet seemest to be for me alone;
I claim Thee for my very own,
My Jesus!

Oh! grant my dying prayer may be
What oft thro' life I whispered Thee
And hope to sing eternally,
My Jesus!

There is something about the singing of hymns as solos that grips the heart of the people in all walks of life, especially so when artistically, prayerfully, and soulfully rendered. Some when rendering a hymn tune regard it lightly, which in itself is condemning. The spirit is wrong if the soloist is using the choir loft as a show window. The concert platform is for that purpose. This article is not intended to discourage the singing of sheet music songs in church services, although the temptation to display is ever present.

An editor of a choir journal gave expression to the following: "If singers would feel more and pretend less they would give more pleasure to their hearers. . . . I prefer a tenor with a soul to one with a high C. Of course, one with both is still better." While this editor did not necessarily have in mind the religious aspect, he nevertheless felt that which has been presented in this article. An artistic, prayerful, and soulful rendition of a choice hymn tune will reward the singer with a benediction of blessing perhaps hitherto unknown, to say nothing of the spiritual uplift received by the congregation.

CRUSADER BIBLE SCHOOL

By Frank W. Birkenshaw

PAPER No. 6

1. Name the man into whose care the Lord Jesus committed His mother?
2. Which man did Christ describe as one in whom there was no guile?
3. Who lost his life for asking to marry his stepmother?
4. What young man suffered for falling asleep during a long sermon?
5. Locate these passages—give chapter and verse:
 - "I will give you rest."
 - "Be ye also ready."
 - "Lo, I am with you."

6. Who was condemned to death because he prayed to God instead of an earthly monarch? (Old Testament).

7. "My heart is too hard." What Scripture would you use to help a person who makes this excuse for refusing Christ and His salvation?

8. Who went to seek for his father's asses and found a kingdom?

9. The other sixteen books of

the Old Testament are called prophetic books because they contain the prophecies. Write them out in order, 1-16. (Before answering refer to Question 9 of previous paper.)

10. *New Testament Arithmetic Problem No. 6.*

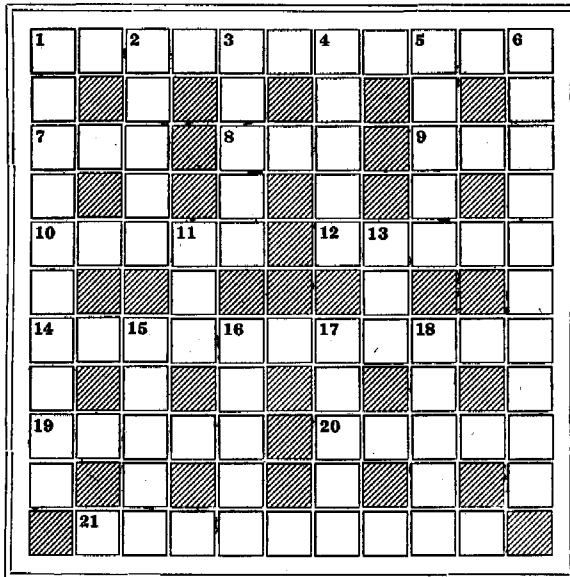
Add the number of silver pieces for which Jesus was sold (Matt. 26) to the number of days Jesus was

seen after His passion (Acts 1). Add the age of Jesus when He began His ministry (Luke 3). Divide by the number of silver pieces a woman had (Luke 15). Subtract the number of commandments on which hang all the law and the prophets (Matt. 22), and you will have the number of the chapter in the Book of Romans which is called the "Victory Chapter." Which chapter is it?

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 56.



CLUES ACROSS:

- 1. People without religion (1 Cor. 14).
- 7. Many be called, but — chosen (Matt. 20).
- 8. To move to and fro (Jer. 18).
- 9. The full corn is in this (Mark 4).
- 10. A centurion was a man — authority (Matt. 8).
- 12. Falsely transformed into an angel of light (2 Cor. 11).
- 14. Glass is this (Rev. 21).
- 19. A companion of Ezra (8).
- 20. Not carried by seventy disciples (Luke 10).
- 21. Rising (John 1).

CLUES DOWN:

- 1. Barren (Mark 4).
- 2. Bent (as the knee in obeisance) (Matt. 27).
- 3. Inferior (Psa. 8).
- 4. A sharp sword may have two (Rev. 2).
- 5. Chosen (Luke 18).
- 6. To make strong (Luke 22).
- 11. Vast period of time.
- 13. The way of an eagle in this, is wonderful (Prov. 30).
- 15. A sick Job (2) sat among these.
- 16. Used in making incense (Exod. 37).
- 17. This was confounded, according to Jeremiah (49).
- 18. Baal-zebub was the god of this (2 Kings 1).

The solution will appear next week.

SOLUTION TO CROSSWORD NO. 55

- Across:** 1. Temptations. 7. Mouse. 8. Loins. 9. Ice. 10. Ephraim. 12. Sieve. 14. Acres. 17. Jarha. 19. Two. 20. Cozbi. 21. Isaac. 22. Rightly.
- Down:** 1. Temperance. 2. Mouth. 3. Their. 4. Tales. 5. Olive. 6. Sustenance. 11. Ewe. 13. Ira. 15. Razor. 16. Sting. 17. Joint. 18. Ready.

Patching Up

By A. H. STEWART

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Matt. ix. 16).

PATCHING old clothes has been witnessed by most of us as we sat around the home fire and watched mother ply her needle! What caused the Saviour to use the above parable about patching old garments? We have no need to guess. The disciples of John had come to Him, saying "Why do we and the Pharisees fast oft, but Thy disciples fast not?" That question showed that they had utterly misunderstood the meaning of the coming of Christ into the world. The Christ of God never came to patch up fallen humanity. Fasting is a religious observance which represents many more which come to us laden with antiquity. Why did not the Lord's disciples follow their example? For this reason, if a new patch is put on an old garment the rent is just made worse. It does not improve it in the least! What a lesson! Shall we learn it? Christ is not a Reformer—He is a Saviour!

All through the ages men have been patching themselves up in one way and another, by laws, vows,

promises, fastings, etc. (This is proof that there is a knowledge of the need! Men of all ages and climes prove by what they do that they feel they are not fit for God's holy presence—hence the patching. Oh, the multitudinous efforts of man to make himself "meet for the inheritance with the saints in light.")

God's way is very different. With Him there is no patching, but an invitation to come with our rags, to be clothed with a "garment of salvation." When, like the prodigal, we come in those rags, in sin, and shame, we find no patched-up garment, but the best robe, the ring, and royal sandals, all ready long before, ready when we came as we were, naked, vile, helpless and undone.

Come now, and as you are! Patches are innumerable, such as baptism, confirmation, church-joining, choir-singing, fasting, but they are all so many patches to cover our sin and nakedness! Let them be torn off now! They must be one day any way. It is the blood of Christ that atones for the soul, and nothing more!

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 Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **MONDAY mornings for issue on sale next day week.**

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister for reference. The insertion of an advertisement in this column does not imply any guarantee from us. * Indicates an Elim Church in the district and advertiser is an Elim member.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.
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. C925

SITUATION VACANT

Wanted at once, experienced young woman for housework, to live in as one of family (1 child). Must be Christian. Apply, Mrs. H. Stell, Herbal Stores, 11, Coach Street, Skipton, Yorkshire. C939

BIRTH

Griffin.—On October 27th, to Mr. and Mrs. Griffin, of Smethwick, the gift of a daughter, Sylvia Frances. C941

MARRIAGES

Backhouse : Goldsmith.—On September 25th, at Central Methodist Church, Lowestoft, by Pastor George Stormont; Pastor George Ninian Backhouse to Elna Gwendoline Vivyan Goldsmith.

Henry : Tombs.—On November 11th, at Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston. Arthur Henry to Mavis Jean Tombs.

Webbon : Jordan.—On November 23rd, at Elim Tabernacle, Brighton, by Pastor Douglas Craig; Harold Frank Webbon to Lily Winifred Jordan.

WITH CHRIST

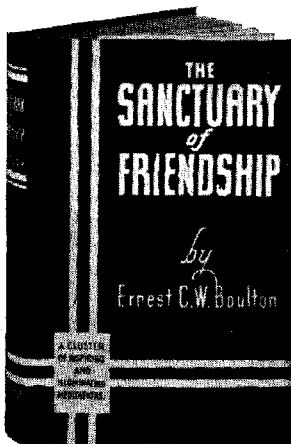
Vane.—On November 14th, Mrs. Vane, member of Romsey Elim Church. Absent from the body, present with the Lord.

WHAT DOES THE FUTURE HOLD?

Watch this page next week.

The Sanctuary of Friendship

By Pastor
E. C. W. BOULTON

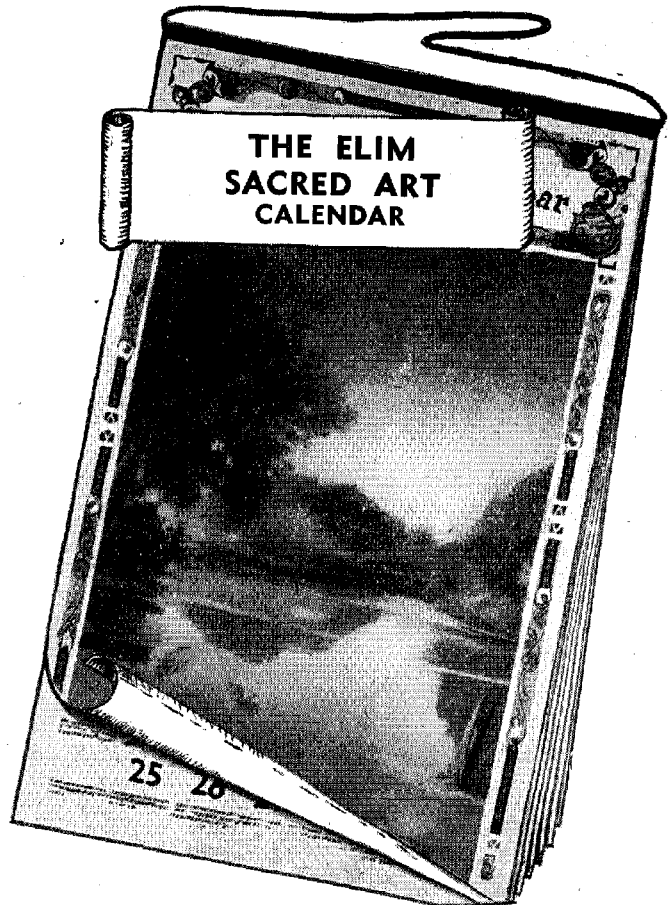


This volume will greatly appeal to the earnest and devout Christian. The following important subjects are included: Friendship, Worship, Enthusiasm, Experience, Growth in God, and the Danger of the Cul-de-sac.

IN CLOTH
BOARDS 2/6 (by post
2/9)

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

Appreciated all the Year Round



SPECIAL FEATURES

- The Scripture Union Portion is the daily Bible Reading.
- Fine new range of 13 large Bible pictures in full colours—beautifully reproduced and well worth framing. Frontispiece—"The River Jordan."
- Bold figures.
- New and stronger form of binding. This is a great improvement.
- A Motto Text for every day that will bring cheer and help to your family circle.
- A new and helpful selection of writings on the great truths upheld by every member of the Elim family.
- A passage of Scripture explaining each monthly picture.

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

Four copies 5/-
post free.

DEFENCE REGULATIONS.—Readers who wish to send Calendars to friends or missionaries in countries overseas other than British Possessions and the U.S.A. should instruct us to do this for them as a permit is required.

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