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The Glim Evangel

AND
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

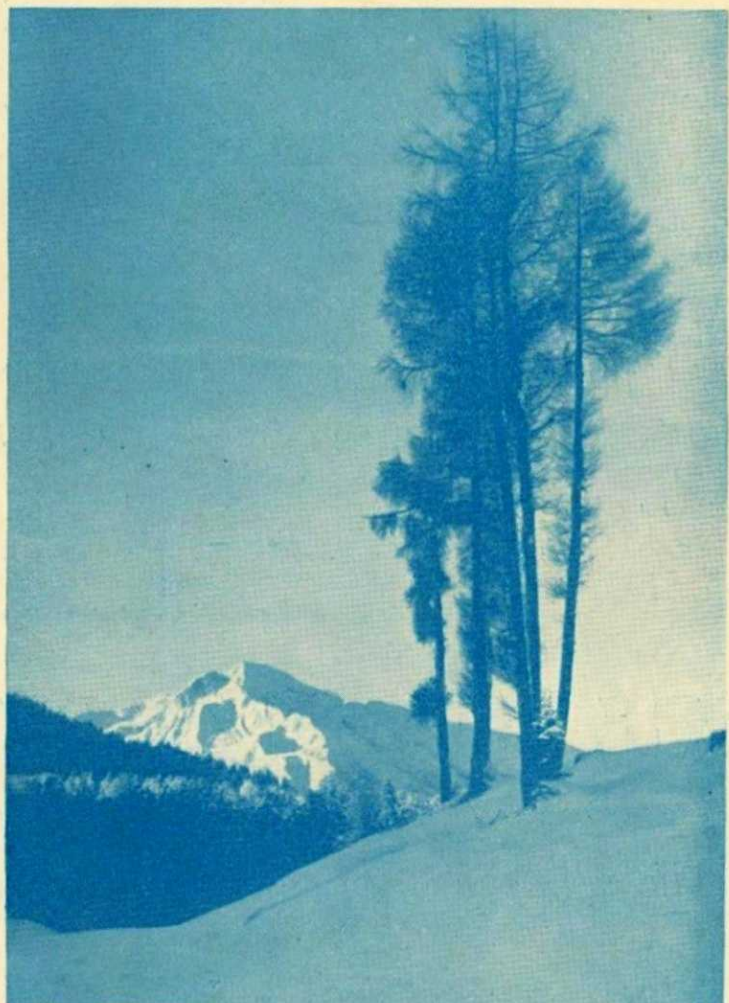
Vol. XII., No. 2

JANUARY 9, 1931

Twopence

SAVIOUR

COMING KING



WINTER

"I am
come
that
they
might
have
life."

John X.
10.

"I
will
come
again."

John XIV. 3.

HEALER

BAPTISER

"I will;
be thou
clean."

Mark I. 41.



"I will
send Him
(the Comforter)
unto you."

John XVI. 7.

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST

Editor: Pastor W. G. Hathaway.

Managing Editor: Pastor E. J. Phillips.

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

Vol. XII.

January 9, 1931

No. 2

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WATCH THESE DATES

BANBRIDGE, Co. Down. Commencing Dec. 28 in the Elim Hall, Victoria Street. Special Gospel Campaign conducted by Evangelists W. J. Hilliard and W. E. Barrie. Week-nights 8 p.m. Sundays 7.30 p.m.

CLAPHAM. Jan. 13—Feb. 17. Elim Tabernacle, Park Crescent. Six Tuesdays, at 7.30. Bible School lectures by Principal P. G. Parker.

LEICESTER. Jan. 7-11. Elim Hall, Lewin Street. Bible School and Evangelistic Campaign by Principal P. G. Parker.

HORNSEY. Jan. 14—Feb. 18. Zion Tabernacle, Duncombe Road. Six Wednesdays at 7.30 p.m. Bible School lectures by Principal P. G. Parker.

ILFORD. Jan. 25, at 6.30. Elim Hall, Serafton Road. Visit of London Crusader Choir.

KENSINGTON, London. Every Sunday during January at 3 and 6.30 in the Kensington Town Hall. Pastor P. N. Corry (Dean of Elim Bible College).

KINGSTON-ON THAMES. Jan. 15—Feb. 19 Elim Tabernacle (late St. James' Hall), St. James' Road. Six Thursdays at 7.30. Bible School lectures by Principal P. G. Parker.

LONDON. Every Friday night at 7.30. Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally.

BELFAST

Principal George Jeffreys
and Revival Party's

REVIVAL & HEALING CAMPAIGN

in the ULSTER HALL

commencing SUNDAY, DECEMBER 28

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Sundays at 5.30 and 7. Wednesday afternoons at 5.30

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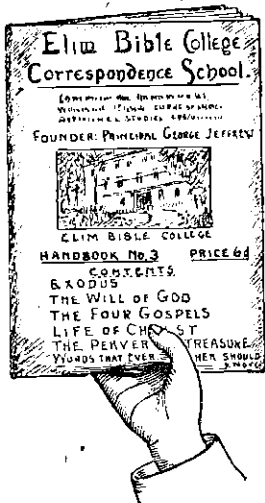
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Magnificent New Tabernacle at Stockholm

The following is a brief report of the glorious work in Stockholm by our dear brother and friend Pastor Jeren Pethrus. Our readers will rejoice because of the continued advancement of the work in Sweden. The Foursquare Gospel message of Salvation, Healing, Baptism of the Holy Ghost and Coming King has been proclaimed with grand results for twenty years. Principal George Jeffreys ministered in Stockholm in 1923.—ED

IN 1925 we started to think of a new and larger house for the work here when we had only a seven thousand people tried to get into the meeting. The dark papers have given much

prominence to the meetings, reporting extensively and reproducing photos of the tabernacle. Our new building has greater seating accommodation than any other in Scandinavia. It is also the most beautiful, according to reports. The acoustics are really marvellous. I have listened in many large halls in different countries but with one exception have found nothing to compare with this, even the smallest sound can be heard in every part of the auditorium.

At the opening several of the city authorities were present, and all of them were surprised to see this wonderful house.

We have three additional halls in the basement, one of these for 500 seats, connected with the auditoriums by a loud speaker, one for 250 seats, and one for 150. In these we have our Bible school and also accommodate our Sunday school.

AT THE OPENING

of the new building the assembly here celebrated their twenty-year



THE MAGNIFICENT TABERNALE AT STOCKHOLM.

heavy debt on our old church building. But God shewed His approval by meeting every need. Since 1925 we have received more than 800,000 crowns (Swedish crowns equivalent to £44,000 in English money) for the building.

THE OLD CASTLE,

that stands beside the new building, is three hundred years old. In the castle we have our offices, our publishing house, our own restaurant and a home for our old people.

In the large hall in our new tabernacle, there are more than three thousand seats. With the small rooms and halls we can take in more than four thousand persons at the same time. This we already have done several times. At the opening service more than half of the people who came for the meeting could not get in. Shortly afterwards, when we had our first baptismal service, there were about



INTERIOR, SHEWING IT CROWDED TO CAPACITY

feast Twenty years ago we started with twenty-nine members in a small basement very near our new place There we had seats for 450 persons, and when our brother Principal George Jeffreys was here we had a hall with 1,300 seats Now God has given us the biggest place in Scandinavia Blessed be His holy Name!

The work has been growing the whole time We have had revival from the beginning right up to this day We have baptised thou-

sands in water, and God has baptised thousands in the Spirit, and thousands have been seeking the Lord and found Him a Healer Hallelujah!

At the opening services we had our dear brother Barratt from Oslo here, and many brothers from the Scandinavian countries

When the work of the new building was going on we had a very hard trial when we had to separate one of our co-workers from the assembly Several of our co-workers

went against us A small party of about thirty persons tried to split up the assembly, and two of our co-workers went with them and started a new work beside us All the old enemies to the Pentecostal movement took their stand with these people, who tried to split up the work But God has stood with us, so that our large assembly is more united in the real love of Christ than at any time before We have now approximately 4,000 members

Concise Comments & Interesting Items

Dr R. A. Torrey's life story has been written by Robert Harkness, the pianist in many of Dr Torrey's missions Here is a characteristic paragraph

"In nearly every city great curiosity was aroused in the minds of certain inquisitive people as to the Church affiliation of the evangelist In one instance someone sent a question to the platform 'I have an enquiry,' said the preacher, as he rose to deliver his sermon There was a twinkle in his eye as he read 'Will you be good enough to tell us what church you belong to?' His reply was amusing, if not informing Without a moment's hesitation he replied, 'I am an Episcopaleopresbygauonalapist' The audience gasped, then broke into applause"

The reader will take note that it is easier to write this illustration down than to tell it To express it aptly in speech would require rather a lengthy practice

Considerable stir has been caused in the amusement world by the discovery that cinema shows and boxing displays were illegal on Sunday in our land At first the ban was only thought to be upon cinemas, then it was discovered that the same applied to boxing matches The London County Council have therefore decided to forbid these exhibitions in their area Commenting upon this, a sporting manager says,

"It is the greatest blow that could be dealt at British boxing, and could not have come at a more inopportune moment We were contemplating spending £20,000 on rebuilding, but now the scheme must be dismissed Sunday is our busiest day, a day when most boxing enthusiasts find it convenient to attend a match In my opinion the ban will mean the end of British boxing"

Our comment upon the situation is—we hope that the sporting manager's view comes to pass We should delight in seeing British boxing come to an end

We have our fears however Already others are saying that the boxing halls will now be opened immediately after midnight on Sunday

Tnesa Bible statistics will interest our readers

The British and Foreign Bible Society,

since 1854, issued, on an average, 559,000 Scriptures yearly After that date it seemed to spring forward with fresh vigour, and for the next fifty years its annual average was over 3,000,000 By the end of 1929 it had circulated in all over 320,000,000 Scriptures, and made translations into 630 foreign languages That was God's answer to Voltaire, Tom Paine, Ingersoll, Bradlaugh, etc

The Scripture Union, to promote the reading of the whole Bible once every five years, has some 750,000 members, reading daily in seventy different languages The International Bible Reading Association, with a membership nearing a million, has branches in more than a hundred different countries, and the daily reading is carried on in nearly forty foreign tongues

Mention of Voltaire reminds us of the following

Billy Bray, the Cornish mmer evangelist, visiting a Paris museum, saw Voltaire's chair He jumped the railing, seated himself in the chair, and sang 'Jesus shall reign where'er the sun doth his successive journeys run'

The Christmas plea for Russia by Pastor William Feiler is full of sadness Yet in it all there is a great hope Christ is that hope Christmas is past, but the Christmas condition of Russia is a revelation of the New Year condition Let us pray for Russia Here are Mr Feiler's words

"There will be a sad Christmas for the children in Russia this year No Christmas tree, for all Christmas festivals are forbidden, no Sunday school, no Bible, no singing of joyous Christmas Carols The spiritual night in Russia is as dark as was the night over Bethlehem nineteen centuries ago, and yet the Light came, and the Saviour was manifested So let us also pray, O Simeon and Anna of old, until dark, say Russia is visited by a mighty day of salvation!"

Dr. Andrew Murray's life furnishes us with this beautiful incident, revealing the tact of that God-honoured preacher

"Until 1892 Mr Murray had been sole minister at Wellington In that year Rev J Albertyn was called as second

minister He was an earnest, spiritually-minded, gifted preacher, between whom and Mr Murray there arose a very tender affection When he was called to become Mr Murray's assistant he hesitated, fearing he and Mr Murray might not be able to get on together, so he wrote asking 'what would happen if I cannot agree with you?' 'Come along, my brother,' replied Dr Murray, 'I will agree with you only be sure you are always in the right'

Seeing is Believing

A little girl of nine summers, came to ask her pastor about joining the church She had been a Christian for several months, had been properly taught, and answered the usual questions promptly At last the pastor said

"Nellie, does your father know you are a Christian?"

"Yes, sir"

"Have you told him?"

"No, sir"

"How then does he know?"

"He sees"

"Sees what?"

"Sees I am a Christian, sir"

"How does he see that?"

"Sees I am a better girl"

"What else does he see?"

"Sees I love to read my Bible and to pray"

"Then you think he sees you are a Christian?"

"I know he does, he can't help it," and with a modest, happy boldness she knew she was a Christian and he could not help seeing it in her life Is not such the privilege of all God's people, to be sure that others see that they are following Christ?—*Sel*

Some of the Gifts of God

I.—Introduction.

IN mentioning some of the true gifts of our God, there are gifts through the Father, Son, and Holy Spirit, for the Lord our God is one God in three Persons. It is very evident that there are many of God's gifts that cannot be dealt with. There are natural gifts and spiritual gifts. It is the gifts in the spiritual realm to which our attention will be confined, but just a word first about God's gifts in the natural realm.

God is concerned about the natural side as well as the spiritual side, and gives

OTHER GIFTS

besides those in the spiritual realm. The Lord said to Adam, "Behold, I have give you every herb bearing seed, which is upon the face of all the earth and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat" (Genesis 1:29). Here we see a gift of God in the natural realm of food to eat. We are still dependent upon the Lord for the harvest and how good it is to read, "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt 5:45). Continually we see the fulfilment of this verse that God is good to the evil as well as the good, to the unjust as well as the just, for continually God is true to His Word. God who gives the sunshine and rain, upon which we depend so much, is the One who gave His Son. We read that a prudent wife is from the Lord (Prov 1:14), and that regarding his children Jacob could say, "The children which God hath graciously given Thy servant" (Gen xxxiii 5). There are these gifts and many others from the Lord in the natural realm, which refer to our everyday life.

THE GIFT OF GOD'S SON.

When you read about gifts through the Father, Son and Holy Spirit in the first paragraph, perhaps you hesitated, thinking that too much distinction was being made. Let us not confuse ourselves in the doctrine of God, either

as to the Unity or the Trinity. We believe in Father, Son, and Holy Spirit working together as One, yet there is a sense in which we can speak of a gift through the Father, a gift through the Son, and gifts through the Holy Ghost. We know that it is difficult to differentiate too minutely, and to separate the work of the Father, Son, and Holy Spirit, in the same way as it is difficult to separate the trinity of evil dealt with in the Revelation—Devil, Beast and False Prophet (Rev xx 10). The world, the flesh, and the Devil are difficult to distinguish too narrowly, and more difficulty presents itself than appears on the surface in separating man's threefold nature, spirit, soul, and body—we can get a general idea of the differences in these different instances, but we cannot be too definite. This we say to those who may think we emphasise the Trinity while forgetting the Unity because we allocate different gifts to Father, Son, and Holy Spirit.

The first gift we will consider in the spiritual realm is the gift of God the Father. That the Father gave a gift,

THAT GIFT OF HIS SON,

is clear from John 3:16. "For God so loved the world, that He gave His only begotten Son." As it is possible for a gift from a person in the natural to be rejected or misused, so we find that the gift of God's Son was not and is not generally accepted.

That He was not received by everybody is very clear, for we read, "But as many as received Him, to them gave He the power to become the sons of God" (John 1:12). That everybody has not received Him in these days is just as clear, for we read, "He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5:12). Why mention, "But as many as received Him," if everybody did so, and why say, "He that hath the Son," if everyone possesses Him? God's Son is a gift to be received nowadays as well as in days of yore. Years after Christ went away, the

By Pastor LEN J JONES

Apostle Paul wrote of "Christ in you, the hope of glory" (Col. 1:27), and John wrote about possessing the Son (1 John 5:12). So we have in the world to-day many who have the Son, in the same way as we have many who have not the Son. The gift is for the world, the choice is now on the part of the individual—if the gift were to be forced, it would tend to rob it of its value and beauty, and it cannot be worked for, since then it would be no longer a gift.

GIFT OF THE HOLY GHOST.

If it is clear that God the Father gave the gift of His Son, it is equally clear that there is another gift, and that the gift of the Holy Ghost. This gift is the gift of God the Son.

The Holy Ghost has different names, for we read of Him being referred to as the Comforter, the Holy Spirit, and the Spirit of Truth, as well as other names. Again, as there are different names for the gift, so we read of different names for the act of receiving this gift. In one place the disciples are told that in a few days they would be "baptised" with the Holy Ghost (Acts 1:5), and when they received this experience, it is written that they were all "filled" with the Holy Ghost. There are five other places in the Scriptures where this experience is referred to as the Baptism of the Holy Ghost (Matt 3:11, Mark 1:8, Luke 3:16, John 1:33, Acts 1:16). In each of these Scriptures excepting the last one,

THE LORD JESUS CHRIST

is referred to as the one who baptises with the Holy Ghost. We also read of disciples "receiving" the Holy Ghost (Acts 4:7)—the Apostle Paul as well as Peter used this word *receive*, for he asked a number who were gathered together if they had "received" the Holy Ghost since they believed (Acts 19:2).

We have referred to the gift of the Holy Ghost as being the gift from God the Son, because of such scriptures as Mark 1:8, "He shall

baptise you with the Holy Ghost," and John xvi. 7 which reads, "Nevertheless I tell you the truth; it is expedient for you that I go away for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you" This, however, is not entirely of the Son, but with the co-operation of the Father for we also read, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John xiv 16), also "But the Comforter, which is the Holy Ghost, whom the Father

will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv 26), and "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me" (John xv 26)

The gift of God's Son is for the world, "For the Son of man is come to seek and to save that which was lost" The gift of the Holy Ghost is not for the world, in fact it is impossible for the world

to receive the Holy Ghost, for Jesus said the world cannot receive the Comforter (John xiv 17) This gift is for those who are not of the world, for those who have been 'born again, and are hungering and thirsting after righteousness, for "blessed are they which do hunger and thirst after righteousness for they shall be filled" (Matt v 6)—for those who are living in obedience to the revealed will of God, for God giveth the Holy Ghost to them that obey Him (Acts v 32)

A Recent Chapter of the Acts

A LOW-CASTE Hindu boy from a village where the Gospel had not been preached recently dropped into a town where a missionary was preaching and found Christ in a remarkable way, demanding baptism immediately

The story, fresh from India, affords interesting pictures of the boy and some attendant scenes given in a contemporary by Elizabeth A Rose It runs as follows.

This was surely no ordinary case How could the missionary send the boy back to his village, puzzled sore by rejection at the hands of the man who had, just a minute before, delivered a passionate invitation to "come"? If he baptised him, could he,

THE ONLY CHRISTIAN

in the village which had never had a Christian teacher, stand the persecution which might be his lot?

The boy was obviously in the grip of an overpowering emotion, though he was, at the same time, perfectly calm Again the preacher sought to explain the conditions of baptism, that he must first be taught something of the new religion before he committed himself to it in baptism It was no use The lad was consumed by an absorbing passion and he hardly heard the words addressed to him. Much less did he take in their meaning.

Pressed for his reason for asking baptism, the boy replied, "The preacher in the tent said that God would speak to us in our hearts, and He spoke to me That must have been what happened. Nothing like it ever happened to me before It could have been nothing else While the preacher talked, something happened to me in here," and as he spoke he

TOUCHED HIS BREAST.

"I'm sure that this thing which happened inside me was what the preacher was talking about when he said that God would speak to those who would listen God must have spoken to me It is like a great light—an inner light filling my soul—and I wish to be baptised at once There is no use to wait"

Something vital had come into his life and he had

the absent manner of one who could attend to nothing else

Irregular? Yes The lad could not satisfy the conditions which are a necessary and a salutary limitation on the work of the village preacher, but it certainly was an orthodox Methodist experience which had come to this son of India Instruction could wait.

Having been baptised in the Name of the God whose voice he had recognised so readily, he set out with quick step for his own village, whence he had come that morning in

TOTAL IGNORANCE OF JESUS CHRIST

and to which he returned that night a Christian.

Back in his home, he begged his father, who was one of the village headmen, to go with him to Ghazibad, fifteen miles away, to ask for an evangelist, so that their village, too, might hear the Good News The father, who could not have been far away from the Kingdom himself, consented and together the two came afoot along the highway, threaded their way through the streets of the city, found the mission house and the missionary

The result was that the boy's village heard the Gospel for the first time in the tent of meeting, which was carried down from Ghazibad in the district Ford and set up, to his great satisfaction, in his ancestral village

It was a great day for this illiterate, untutored village boy, not yet out of his teens, when

THE MISSIONARY

arrived in the Ford and the tent of meeting was unloaded and prepared for the service He scampered about helping to clear the ground and drive stakes and tighten the ropes

His friends have come from Ghazibad and are the guests of his village. This is his day and it is a day of brightness and not of darkness His father, as he listened felt that something happened inside of him, too, and he, with his whole family, came out from among his neighbours and was baptised The glory of the Lord which shone for the boy while he listened to the Indian preacher under the tent is beginning to shine for the whole village

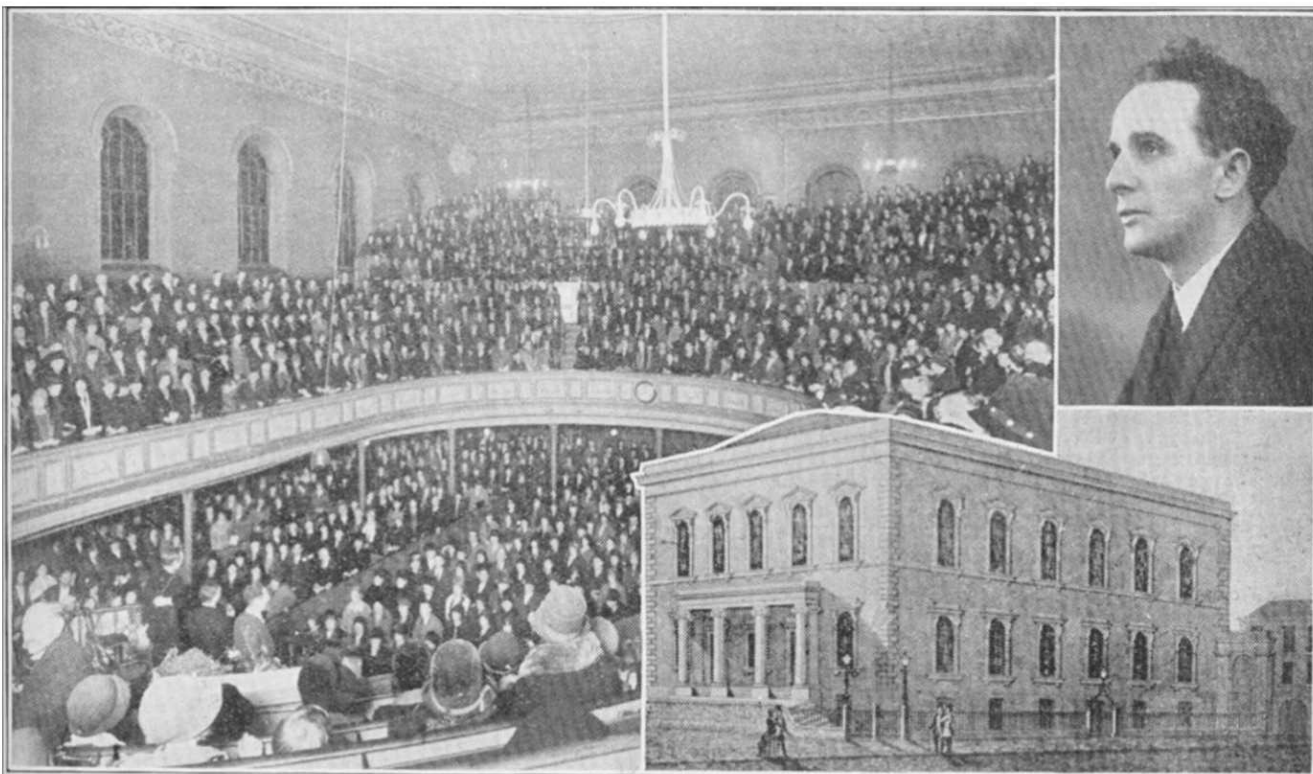
The Foursquare Revival in Nottingham

Principal George Jeffreys and Revival Party

Mr Thos Stephens, who was Treasurer of the Halifax Place Wesleyan Church before Elm took over the premises, writes his impressions as follows -

FOR business reasons I came back with my wife and family to Nottingham from Beeston in January, 1899. We left many real friends, and came from good religious work, and from the just

though in this I except the honour of being placed on the local preacher's plan over fifty years ago) and am still a Trustee and Treasurer to the Trustees. I have come much in touch with Mr Jeffreys, Mr.



THE CITY TEMPLE, NOTTINGHAM

A section of the great crowd at one of the meetings during Principal George Jeffreys' Revival Campaign. Over 1,200 were converted and hundreds testified to healing of bodily ailments. (Inserts Principal George Jeffreys, and the exterior of the building).

Sunday at Halifax Place Chapel it has been our home, and the place for our activity. Not to us only but to many more, the closing day under Wesleyanism was

A HEART-BREAKING EXPERIENCE,

and it was therefore a matter for rejoicing to a great many when we were able to realise that, although our own Methodist ways would in some respects be replaced by the new church methods, yet the Elm Foursquare Gossellers would assure scriptural teaching of the finest evangelical type. As was to be expected, some of the teachings have caused some to shrug their shoulders with a gesture that things are not as they should be. Wherever such has shewn itself in our hearing we have at once given the advice that Philip gave to Nathanael, when he asked if anything good could come out of Nazareth—"Come and see!" Crowds are being attracted and I am profoundly thankful to know how the biblical and evangelical messages have been listened to by hundreds who have signified their acceptance of Jesus Christ as their Saviour. It has been my joy to fill practically every lay office (not that they have been sought after

McWhirter and the other devoted workers, and have found their conduct from the Trustees' point of view of the very highest standard. I have had the

PLEASURE AND INSPIRATION

which come from attending quite a number of their meetings, and feel convinced their message is a Divine one. People have acknowledged conversion at every meeting it has been my privilege to attend, and instances of Divine healing which I dare not dispute have been constantly in evidence.

It is remarkable what a large number of men attend in the congregations, and it is splendid to see how the singing and preaching have got hold of young men and young women.

I am still a devoted Wesleyan, though I have not preached much for some time, having for the last thirty years been a class leader, and teacher and Superintendent in the Sunday school, and when I pray for God's richest blessing to continue to rest upon the new church I am sure John Wesley, if he were here, would not remove my name.

We will Talk it o'er Together

Mrs. C H M

MRS C H MORRIS

1 We are trav'ling home to Heaven by the straight and narrow way, Which the
2 There's an hour which no man knoweth, nor the angels round the throne, When the
3 There with Mo- ses and E- li- as, and with Pe- ter and with Paul, We'll re -

saints and martyrs have be-fore us trod, In the cross of Christ we
Lord shall come in glo-ry from the sky, All the saints shall rise to
count the triumphs of re-deem-ing grace, Best of all, we'll see our

glo-ry as we jour-ney day by day, Pressing on-ward to the ci-ty of our
meet Him, for He call-eth for His own, They shall hear the trumpet sound-ing by and
Saviour, hail and crown Him Lord of all, And u-nite in praise to sing thro' end- less

DS - come, and have each your heav'nly home We will talk it o'er to-ge-her by and

FINE CHORUS.

God } We will talk it o'er to gether by and by . When we
by days, } by and by,

by

reach that ho-ly ci-ty you and I, . How thro' faith we've o-ver-

The above hymn by that talented writer, Mrs C H Morris, is published by request of our readers. It makes an excellent solo, as well as a congregational hymn. Next week, another favourite, "Redeemed," by Fanny Crosby and W J Kirkpatrick

Bible Study Helps

BUGLE CALLS

In I Thessalonians i. 8-10.

An Authoritative Call.

"From you sounded out the Word of the Lord" (verse 8)

An Attractive Call.

"Ye turned to God from idols" (verse 9)

An Actuating Call.

"To serve the living and true God" (verse 9)

An Alarming Call.

"Wrath to come" (verse 10)

SEVEN WORDS OF COMFORT

Above.

"Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above and upon the earth beneath there is none else" (Deut iv 39)

Around.

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever" (Psalm cxxv 2)

Before.

"And the Lord went before them by day in a pillar of a cloud to lead them the way and by night in a pillar of fire, to give them light, to go by day and night" (Exodus xii 21)

Beneath

"The eternal God is thy refuge, and underneath are the everlasting arms, and He shall thrust out the enemy from before thee, and shall say, Destroy them" (Deut xxxiii 27)

Behind.

"And the angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of cloud went from before their face, and stood behind them" (Exodus xiv 19)

With

"Fear thou not, for I am with thee be not dismayed for I am thy God I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness" (Isaiah xli 10)

Within.

"Jesus answered and said unto him, If a man love Me, he will keep My words and My Father will love him, and We will come unto him, and make Our abode with him" (John xiv 23)

The Elim Crusader Witness

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FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, January 11th Prov x 1-22

"He that sleepeth in harvest is a son that causeth shame" (verse 5)

We are to lift up our eyes upon the fields of the world. They are white already to harvest. Macedonian cries can be heard all around us. Men and women in distant parts are waiting to be reaped for God. But home fields as well as distant fields are white to harvest. It would probably amaze us if we only knew just how many are yearning to hear the Foursquare Gospel message. Spiritual harvests are around us all. Let us not be as sons that sleep in harvest. Harvest time is working time. Harvest time means sacrificial service. If we are to share in the joy of harvest home then we must be prepared for the hard work of harvest toil. How tragic it will be if when the sheaves are gathered in, we have to confess that we were asleep in the time of harvest. Let us wake up and worship—then let us go forth and work.

Monday, January 12th Prov. xi. 17-31

"He that watereth shall be watered also himself" (verse 25)

It is only as rain falls that rivers can flow. No rainfall—no flowing river. We readily allow this in material matters, but we are apt to forget it in spiritual matters. To give out we must receive. Constant blessings can only be given out by those who are constantly blessed. How important then that those of us who serve, should also seek. We should be as express railway engines. They fill up with water before they start—but the replenishment takes place as they speed along the track. There is supply as the engine stands still—there is also further supply as the engine speeds along. Stand still in the morning. Be filled at the station of prayer. Then go forth to service—but as you serve keep the life open for further supply. There should be a permanent intake and outflow in every believer's life.

Tuesday, Jan 13th. Prov xiv 1-18

"The heart knoweth his own bitterness" (verse 10)

Bitterness! Should there be any bitterness in the life of faith? Certainly not. But did not the children of Israel come to Marah, where the waters were bitter? If they knew bitterness why should we escape? There is a great difference between a bitter experience and a bitter heart. People can drink bitter waters without having a bitter heart. God has not promised us a pathway without bitterness, but He has made possible a heart without bitterness. If we are filled with the fruit of the Spirit—

love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—then there will be no bitterness. Let our prayer be this—"Lord, if I live in a land of bitterness, if I worship in a church of bitterness, if I dwell in a home of bitterness, deliver my own heart from every trace of bitterness."

Wednesday, Jan 14th Prov xiv 19-35

"Sin is a reproach to any people" (verse 34)

Oh, that we might feel the reproach of sin more. Oh, that we might feel about sin as God feels about it. Sin is not an accident, sin is not a weakness to be tolerated and excused. Sin is a reproach. It is the abominable thing that God hates. Sin soils the soul. Sin blackens the life. Sin is unclean, filthy, repulsive. National and individual sins are not to be varnished—they should be utterly destroyed. The reproach of sin broke the Saviour's heart. The trouble with us is that sin may live on our doorsteps, yea, even in our own hearts, and yet we do not get angry with it. There is only one form of anger justifiable—it is anger against sin. We sin if we are not angry with sin.

Thursday, Jan. 15th Prov xv 1-17

"A soft answer turneth away wrath" (verse 1)

We are sometimes responsible for wrath toward us because of our own carelessness. We should be careful not to be careless. At other times we are responsible for wrath toward us because of our own wrath. Anger begets anger. If we easily get angry with other people then they will easily get angry with us. We should be slow to wrath. On the other hand we may not be responsible for the wrath that is stirred up against us. Under such circumstances a soft answer frequently turns away wrath. Snow will caress a bullet into silence. So a gentle word will often reduce the anger of others to silence. Some of you reading these notes may often be the victims of the anger of others. Anger is difficult to bear. But a Christian should not only patiently bear anger, he should attempt to smother it with gentle words. Read verse 18.

Friday, January 16th. Prov xv 18-33

"Before honour is humility" (verse 33)

In the spiritual life those who would rise must first stoop. It was and is true of our Lord. He has the highest place in glory not only as God but also as man. Why has He the highest place? Because He took the lowest place. He descended to the depths—now He has risen to the heights. He took the lowest place of humility—now He has taken the

highest place of honour beside His Father. Honour and humility are inseparably connected in the Kingdom of God. The deeper the root descends, the higher the branches ascend. It is the foundation that goes lowest that can bear the tower that rises highest. Men of the world often get the world's highest places by bounce, push, and presumption. But there is no such thing as that in the Kingdom of God. We have to kneel before we can reach the throne of influence.

Saturday, January 17th Prov xvi 1-16

"How much better is it to get wisdom than gold" (verse 16)

But the world does not think so. "Give me gold," cries the banker, as he breathlessly deals with investments. "Give me gold," cries the shopkeeper, as he ruthlessly ignores the Lord's day, and keeps his shop open seven days a week. "Give me gold," says the boxing promoter as he bargains the passions of men for the riches of time. "Give me gold," cries the moneylender as he breaks hearts in order to build his fortune. "Give me gold," cries the gambler, as he throws away his soul in order to gain a slice of this world. "Give me gold—gold—gold," is the cry on every hand. Give me gold to build my house, to secure my old age, to educate my children, to buy my motor car. But amidst the gold lust a few voices are heard saying, "Lord, give me wisdom. Thy wisdom—for Thy wisdom is better than gold."

Bible Educator

In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week under this heading.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, Elm Publishing Co., Ltd., Park Crescent, Clapham, S.W. 4.

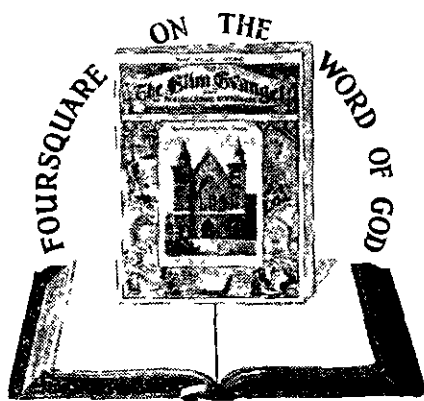
The prize for the best set of answers in December has been won by Phoebe Young, 4, Oak Terrace, Bishop Auckland, to whom a copy of "Rebekah's Well" has been sent.

Here is an interesting and catchy

BIBLE NAMES PROBLEM Below are found added together the names of seventeen people or places mentioned in the Bible. The letters forming the names will be found in their right order, the first one being Abi, the next Abia, and the next, Abiathar, and so on. Give the full list of seventeen names, and state after each one the first place in the Bible where it is mentioned (book, chapter, and verse). Use a Concordance if you like, and this will help you. Here are the letters of the names.

ABIATHAR ANAHOREBEK
A HABA K K U K I S H M A E L I M

Answers for December 25th given last week
Solutions should arrive first post Monday, January 12th.



EDITORIAL

Smoke Bubbles.

IN a great Christmas shop we saw a man dressed up as a clown—blowing bubbles. The idea was that the bubble-blowing pipe should be purchased by interested on-lookers. Occasionally this clown blew a special bubble—it was a smoke bubble. By inhaling smoke from a cigarette and then blowing the bubble, it was possible to fill the bubble with smoke. The smoke-bubble was much denser and whiter than the ordinary one. The boys and girls found pleasure in bursting the bubbles with a hit of the hand or the poke of a finger. We noticed that when the smoke-bubble was burst, the smoke remained for some time floating in the atmosphere. The bubble was burst but the smoke remained.

As new friends are brought into the Elim family they are usually supplied by outsiders with a great deal of criticism against the Gospel we proclaim. All kinds of absurd charges are made. Recently we heard the charge that we are Christian Scientists. Others state that we teach salvation by works. Still others say that we lay more stress on the healing of the body than on the salvation of the soul. These are bubbles that were burst long ago. We do not believe in faith-healing, that is, healing by faith in faith. We believe in Divine healing, that is, by faith in Christ. Neither do we teach that salvation is by works. We teach that salvation is a free gift from God for all those who accept the atoning death of Christ on Calvary. Neither do we lay more stress on

physical healing than on spiritual healing. As Principal Jeffreys says, "We would rather see one soul saved than a million healed." On the other hand if one healed leads to ten seeking salvation—then we would love to see a million healed, for that would lead to ten million seeking salvation.

These bubble charges made against us were burst long ago. But, sad to say in some areas the smoke remains. Some people love to play with smoke—and even build their theories out of smoke. But we would like to say to our readers, *Do not be influenced by the smoke-bubbles of man's accusations, test our teaching by the infallible Word of God. The Word of God is an unburstable Rock—and on that Rock we build.*

Too Busy.

How often we find that servants of God are so busy with His work that they have no time to stop and allow God, in the quietness, to speak to them. We are so busy speaking for Him, or maybe speaking to Him, that we have no time to listen to His voice. The need of our soul demands that we be silent sometimes before Him. How true then are the words of the Book, "Be still, and know that I am God." In the stillness He can speak to us and our souls are refreshed and renewed.

Promises, not Reasons.

IN a recent sermon Dr Douglas Brown drew attention to the fact that Abraham's life could be described in two words—*faith* and *obedience*. His was the faith of obedience and the obedience of faith. Commenting upon God's call to Abraham, he remarked that God did not give him reasons for leaving Ur, but promises, on condition that he obeyed. Sometimes God does not give us any reasons why we should do a certain thing. He simply calls us to act—and makes it clear that blessings will follow our obedience. If God calls us to act, let us immediately obey. We may be called to a great sacrifice, but it is not ours to reason why, nor to enquire the reason. God does not promise to give us reasons for obedience, but He does promise to give us blessings if we obey. In the walk of faith we must be sure that God has called. We must carefully guard against our own imagination and the imagination of others—but being assured that God has spoken, we can joyfully go forward—and then look out for the fulfilment of the promises.

It is the greatest of all mistakes to do nothing because you can only do a little.

MISQUOTED SCRIPTURE

No. II.—1 Timothy vi 10

ONE of the most common mistakes in quoting passages from the Word of God is in connection with this familiar passage. Over and over again one hears it said that "money is the root of all evil." This error is more pronounced because it is not a misquotation in the literal sense, but an *incomplete quotation* which alters the meaning of the whole verse, and makes it error instead of truth. Money is certainly not the root of all evil, for oftentimes in the hands of those who rightly regard themselves as but stewards of their wealth for God, it can be the means of untold blessing when used wisely to promote the interests of the kingdom of God. On the other hand, it is easily seen that the *love of money* is the root of all evil.

Here is the verse correctly quoted: "For the love of money is the root of all evil which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The Secret of Power

By E. M. BOUNDS

There is a manifest want of spiritual influence in the ministry of the present day I feel it in my own case and I see it in that of others I am afraid there is too much of a low, managing, contriving, manoeuvring temper of mind among us We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy but humble indifference to all consequences The leading defect in Christian ministry is want of a devotional habit—RICHARD CECIL

NEVER was there greater need for saintly men and women; more imperative still is the call for saintly, God-devoted preachers. The world moves with gigantic strides. Satan has his hold and rule on the world, and labours to make all its movements subserve his ends. Religion must do its best work, present its most attractive and perfect models. By every means, modern sainthood must be inspired by the loftiest of ideals and by the largest possibilities through the Spirit.

PAUL LIVED ON HIS KNEES,

that the Ephesian Church might measure the heights, breadths, and depths of an unmeasurable sainthood, and "be filled with all the fulness of God." Epaphras laid himself out with the exhaustive toil and strenuous conflict of fervent prayer that the Colossian Church might "stand perfect and complete in all the will of God." Everywhere, everything in apostolic times was on the stretch that the people of God might each and "all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." No premium was given to dwarfs, no encouragement to an old babyhood. The babies were to grow, the old, instead of feebleness and infirmities, were to bear fruit in old age, and be fat and flourishing. The divinest thing in religion is

HOLY MEN AND HOLY WOMEN.

No amount of money, genius, or culture can move things for God. Holiness energising the soul, the whole man aflame with love, with desire for more faith, more prayer, more zeal, more consecration—this is the secret of power. These we need and must have, and men must be the incarnation of this God-inflamed devotedness.

God's advance has been stayed,

His cause crippled, His Name dishonoured for their lack. Genius (though the loftiest and most learned and refined), position, dignity, place, honoured names, high ecclesiastics cannot move this chariot of our God. It is a fiery one, and fiery forces only can move it. The genius of a Milton fails. The imperial strength of a Leo fails. Brainerd's spirit can move it. Brainerd's spirit was on fire for God, on fire for souls. Nothing earthly, worldly, selfish came in to abate in the least the intensity of this all-impelling and

CONSUMING FORCE AND FLAME

Prayer is the creator as well as the channel of devotion. The spirit of devotion is the spirit of prayer. Prayer and devotion are united as soul and body are united, as life and heart are united. There is no real prayer without devotion, no devotion without prayer. The preacher must be surrendered to God in the holiest devotion. He is not a professional man, his ministry is not a profession, it is a divine institution, a divine devotion. He is devoted to God. His aim, aspirations, ambition are for God and to God, and to such prayer is as essential as food is to life.

The preacher, above everything else, must be devoted to God. The preacher's relations to God are the insignia and credentials of his ministry. These must be clear, conclusive, unmistakable. No common, surface type of piety must be his. If he does not excel in grace, he does not excel at all. If he does not

PREACH BY LIFE,

character, conduct, he does not preach at all. If his piety be light, his preaching may be as soft and as sweet as music as gifted as Apollo, yet its weight will be a feather's weight, visionary, fleeting as the morning cloud or the early dew. Devotion to God—

there is no substitute for this in the preacher's character and conduct. Devotion to a church, to opinions, to an organisation, or to orthodoxy—these are paltry, misleading and vain when they become the source of inspiration, the animus of a call. God must be the mainspring of the preacher's effort, the fountain and crown of all his toil. The name and honour of Jesus Christ, the advance of His cause, must be all in all. The preacher must have no inspiration but the Name of Jesus Christ, no ambition but to have Him glorified, no toil but for Him. Then prayer will be a source of his illuminations, the means of perpetual advance, the gauge of his success. The perpetual aim, the only ambition that the preacher can cherish is to have God with him.

Never did the cause of God need perfect illustrations of the possibilities of prayer more than in this age. No age, no person, will be ensamples of the Gospel power except the ages or persons of deep and earnest prayer. A prayerless age will have but scant models of divine power. Prayerless hearts will never rise to these Alpine heights. The age may be a better age than the past, but there is an infinite distance between the betterment of an age by the force of an advancing civilisation and its betterment by the increase of holiness and Christlikeness by

THE ENERGY OF PRAYER

The Jews were much better when Christ came than in the ages before. It was the golden age of their Pharisaic religion. Their golden religious age crucified Christ. Never more praying, never less praying, never more sacrifices, never less sacrifice, never less idolatry, never more idolatry; never more of temple worship, never less of God worship, never more of lip service, never less of

heart service (God worshipped by lips whose hearts and hands crucified God's Son!), never more of church-goers, never less of saints.

It is a prayer-force which makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying, the more of praying, the more of true saints.

God has now, and has had, many of these devoted, prayerful preachers—men in whose lives prayer has been a mighty, controlling, conspicuous force. The world has felt their power, God has felt and honoured their power, God's cause has moved mightily and swiftly by their prayers, holiness has shone out in their characters with a divine effulgence.

God found one of the men He was looking for in David Brainerd, whose work and name have gone into history. He was no ordinary man, but was capable of shining in any company, the

PEER OF THE WISE

and gifted ones eminently suited to fill the most attractive pulpits and to labour among the most refined and the cultured, who were so anxious to secure him for their pastor. President Edwards bears testimony that he was "a young man of distinguished talents, had extraordinary knowledge of men and things, had rare conversational powers, excelled in his knowledge of theology, and was truly, for one so young, an extraordinary divine, and especially in all matters relating to experimental religion. I never knew his equal of his age and standing for clear and accurate notions of the nature and essence of true religion. His manner in prayer was almost inimitable, such as I have very rarely known equalled. His learning was very considerable, and he had extraordinary gifts for the pulpit."

No sublimer story has been recorded in earthly annals than that of David Brainerd, no miracle attests with diviner force the truth of Christianity than the life and work of such a man. Alone in the savage wilds of America, struggling day and night with a mortal disease, unschooled in the care of souls, having access to the Indians for a large portion of time only through the bungling medium of a

pagan interpreter, with the Word of God in his heart and in his hand, his soul fired with the divine flame, a place and time to pour out his soul to God in prayer, he fully established the worship of God and secured all its gracious results. The Indians were changed with a great change from the lowest besotments of an ignorant and debased heathenism to pure, devout, intelligent Christians, all vice reformed, the external duties of Christianity at once embraced and acted on, family prayer set up, the Sabbath instituted and religiously observed, the internal

GRACES OF RELIGION

exhibited with growing sweetness and strength. The solution of these results is found in David Brainerd himself, not in the conditions or accidents but in the man Brainerd. He was God's man, for God first and last and all the time. God could flow unhindered through him. The omnipotence of grace was neither arrested nor straitened by the conditions of his heart, the whole channel was broadened and cleaned out for God's fullest and most powerful passage, so that God with all His mighty forces could come down on the hopeless, savage wilderness, and transform it into His blooming and fruitful garden, for nothing is too hard for God to do if He can get the right kind of a man to do it with.

Brainerd lived the life of holiness and prayer. His diary is full and monotonous with the record of his seasons of fasting, meditation, and retirement. The time he spent in private prayer amounted to many hours daily. "When I return home," he said, "and give myself to meditation, prayer, and fasting, my soul longs for mortification, self-denial, humility and divorcement from all things of the world." "I have nothing to do," he said, "with earth, but only to labour in it honestly for God. I do not desire to live one minute for anything which earth can afford." After this high order did he pray. "Feeling somewhat of the sweetness of communion with God and the constraining force of His love and how admirably it captivates the soul and makes all the desires and affections to become truly and deeply centred in God,

I set apart this day for secret fasting and prayer to God, to direct and bless me with regard to the great work which I have in view of preaching the Gospel and that the Lord would return to me and shew me the light of His countenance. I had little life and power in the forenoon. Near the middle of the afternoon God enabled me to wrestle ardently in intercession for my absent friends, but just at night the Lord visited me marvellously in prayer. I think my soul was never in such agony before. I felt no restraint, for the treasures of Divine grace were opened to me. I wrestled for absent friends, for the ingathering of souls, for multitudes of poor souls, and for many that I thought were the children of God, personally in many distant places. I was in such agony from sun half an hour high till near dark that I was all over wet with sweat, but yet it seemed to me I had done nothing. Oh, my dear Saviour did sweat blood for poor souls! I longed for more compassion toward them. I felt still in a sweet frame, under a sense of Divine love and grace, and went to bed in such a frame, with my heart set on God." It was prayer which gave to his life and ministry their marvellous power.

MEN OF MIGHTY PRAYER

are men of spiritual might. Prayers never die. Brainerd's whole life was a life of prayer. By day and by night he prayed. Before preaching and after preaching he prayed. Riding through the interminable solitudes of the forest he prayed. On his bed of straw he prayed. Retiring to the dense and lonely forests he prayed. Hour by hour, day after day, early morn and late a night, he was praying and fasting, pouring out his soul, interceding, communing with God. He was with God mightily in prayer, and God was with him mightily, and by it he being dead yet speaketh and worketh, and will speak and work till the end comes, and among the glorious ones of that glorious day he will be with the first.

Jonathan Edwards says of him: "His life shews the right way to success in the works of the minis-

try He sought it as the soldier seeks victory in a siege or battle, or as a man that runs a race for a great prize. Animated with love to Christ and souls, how did he labour? Always fervently Not only in word and doctrine, in public and in private, but in prayers by

day and night, wrestling with God in secret and travelling in birth with unutterable groans and agonies, until Christ was formed in the hearts of the people to whom he was sent Like a true son of Jacob, he persevered in wrestling through all the darkness of the

night, until the breaking of the day! "

* * An extract from "Power through Prayer," by permission of the publishers, Messrs Marshall, Morgan & Scott, Ltd An abridged edition of the book, price 2d., may be obtained from the Elim Book Saloon, 7, Paternoster Row, London, E C 4

Wesleyan Methodism in Nottingham

(concluded)

By JAMES McWHIRTER

THE cause of Methodism had run its course for nearly a century before its Theological Institution was founded. When the founders were being criticised elsewhere, the Nottingham Wesleyan Methodists sent a donation and an expression of confidence in the leaders

The progress of Methodism locally was slow at first. The society of nine increased to fifty in three years, and it was twenty years later before the first "Tabernacle" was built when the membership only numbered one hundred. During the following twelve years the church grew to a total number of seven hundred and seventy three.

At the first centenary celebrations Methodists were members of the Corporation, and their chapels had dotted the town, while their influence was still on the increase, and continued to increase until Nottingham became the strongest city of Free Churchmanship, of its size, in the Kingdom.

Thanks to the success of the Wesleyan revival in Nottingham, some of the greatest movements of the Free Churches were born in the city. Methodism was the greatest impetus to Evangelical Christians since the Reformation. Like all genuine revivals its life entered every channel, and even those who were most opposed were being deeply influenced.

Towards the end of the eighteenth century the Baptist Missionary Society came into being, as the result of a sermon preached in a Baptist chapel at Nottingham, and the famous William Carey left Nottinghamshire with a band of missionaries for India.

In the 29th year of the nineteenth century, "Nottingham's

gift to the world" was born, in the person of William Booth "Wilkie" was a member of the Anglican Church when he was converted at a Wesleyan chapel in his early teens, he became a local preacher at seventeen, and two years later became a Methodist minister. General Booth's attachment to the connection is epigrammatically put in his own words, "To me there was one God, and John Wesley was His prophet."

Before the nineteenth century closed, the National Council of the Evangelical Free Churches was formed at Nottingham. These movements of world dimensions are the outstanding features of the city's religious history—a history resonant with a romance which it is impossible to represent in our limited space.

Harwood's history abounds with the praises of the Nottingham people, expressed by the travelling preachers. There is no industrial city, to our knowledge, having so many of nature's gentle folk among its working classes. The following is one of Mr John Wesley's many recorded appreciations "I preached at Nottingham to a serious, loving congregation. There is something in the people of this town which I cannot but much approve of, although most of our society are of the lower class, chiefly employed in the stocking manufacture, yet there is generally an uncommon gentleness and sweetness in their temper, and something of elegance in their behaviour, which when added to solid, vital religion, make them an ornament to their profession." Nothing proves Wesley's love for the Nottingham folk more than the frequency of his visits right up to the last year of his busy life.

It is with pain that we now turn

from a general view to a more particular one. Among those magnanimous spirits that made Methodism were some self-seekers, unworthy of the majority of their fellow-ministers, who had no ambition to become conspicuous. Any catchword difference was sufficient warrant to them for drawing away disciples after themselves. These would-be leaders, while they made a show of doing some good, did irreparable damage to the work of Christ. The expedients which they adopted often reacted badly on a conscientious and scrupulous ministry. Discontents, "throw-outs," and those who would not submit to the discipline of their own church, quickly swore allegiance to the hireling who exploited them in making his own transient fame. Of the three major divisions in Methodism the Primitives seem to have the best case, they are to be less blamed than the others for availing themselves of that heritage of Protestantism, "the sacred right of insurrection." Primitive Methodism begat C. H. Spurgeon, the prince of Baptist preachers. The differences that divide Methodism to-day, apparently are only nominal. Modern Methodism is at its best in the "Central Halls" Nottingham is well represented in this form of mission at the Albert Hall, where two thousand people is the average congregation on Sunday evenings.

In the remainder of the space at our disposal we incline to return to Halifax Place Chapel, now "The City Temple, Church of the Four-square Gospel." While this "Mother Church of Nottingham Methodism" was being built, and Wesleyan loyalists worshipped in a barn, "Dinah Morris" was converted. Dinah's proper name was

Elizabeth Tomlinson, and she was aunt of George Eliot

Mathew Bagshaw, who was sent to gaol for housing the Methodists fifty-seven years before, was one of the speakers at the opening of the first chapel. Everyone will agree that Mr Bagshaw was worthy of this honour

When the chapel was rebuilt as it is to-day, among the special speakers at its opening services was Dr Joseph Parker, of the City Temple, London. The following episode may be of interest to admirers of this great and manly man, when he addressed the National Council of the Evangelical Free Churches at Nottingham. On being called upon by the President

t, reply to his critics, he rose and prefaced his defence by saying,

"There is no man in the world to be so envied as the man who rises to reply to a number of criticisms which have been passed upon him and his subject, especially when he is perfectly conscious that, so far as his critics are concerned, he can give their carcases to the birds of the air!"

To come back to the old chapel of a thousand stirring memories, we will give a few of the best-known names associated with the place

Dr Adam Clark, the Bible commentator, preached in the chapel in 1814 and 1821. The great evangelist, Dr Rowland Hill, preached

his virile message at Halifax Place. Morley Punshon, "the silver-tongued orator," spoke at the opening services of the present building. Illustrious presidents of the Wesleyan Methodist Conference and the popular names of the Revs. Hugh Price Hughes and Mark Guy Pearse also appeared as occupying this pulpit

In concluding, we commend the history of Methodism to students of evangelism, and venture to predict a national revival if a sufficient number emulate the example of the early Wesleyan preachers

Outside all denominations is "a vast unreached majority of the people." How are they to be reached for Christ?

BIBLE FACTS

A. P. CONNOLLY, B.A.

Thy words were found and I did eat them —Jeremiah xv 16

THE learned Prince of Grenada, heir to the Spanish throne, imprisoned by order of the Crown for fear that he might seize the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the captive mind sought employment through the weary years

"In the Bible the word *Lord* is found 1853 times

"The word *Jehovah* 6855 times

"The word *Reverend* but once, and that in the ninth verse of the 111th Psalm

"There are found in the two divisions of the Bible, 66 Books, 1,189 chapters, 31,373 verses, 773,693 words, and 3,538,483 letters

"No names or words of more than six syllables are found in the Bible

"Each verse of the 136th Psalm ends alike

"The eighth verse of the 97th Psalm is the middle verse of the Bible

"The 37th chapter of Isaiah, and the 19th chapter of II Kings are alike

"The most beautiful chapter is the 23rd Psalm

"The first verse of Isaiah lv is the one for the new convert

"All who flatter themselves with vain boasting should read the sixth chapter of Matthew. All humanity should learn the sixth chapter of Luke from the 20th verse to its ending"

The writer has spent a considerable part of his spare time during the last fifteen years checking the above figures and finds them to be approximately correct. If any reader should feel at all doubtful, let such an one *count for himself*

The following additional facts and suggestions may be found interesting

The word *its* occurs but once in the whole of the Bible, and that in the fifth verse of the 25th chapter of Leviticus

The ninth verse of the eighth chapter of Esther is the longest in the Bible, and the 35th verse of the 11th chapter of John is the shortest

The 117th Psalm is the shortest chapter in the Bible, and the 119th Psalm is the longest

There are 3,127 promises in the Bible. Some of the most inspiring promises are John xiv 2, 3, Matthew xxviii 20, I Thessalonians iv 15-18, Psalm xxxvii 5, Isaiah xl 31, Isaiah xli 10, Hosea xiii 14

All business men should study the Book of Proverbs with the greatest care

The 26th chapter of Acts is perhaps the *finest* chapter to read

Bible students will obtain a more comprehensive grasp of the definiteness of the Word if when reading, they will note particularly God's "wills" and "shalls." For instance, the 23rd chapter of Matthew's Gospel contains sixteen "shalls." The 24th chapter contains about 60, the most of which are woven into promises

As just one example of the definiteness of God's "wills," see John xiv 23. It will be noticed that this short verse contains three "wills," two of which are embodied in promises made by our Lord. Hundreds of others might be noticed, did space permit

The study of the Bible is most interesting as well as profitable. From a historic standpoint wide knowledge may be gained. As a book of literature the Bible is unique. As a classic it is without peer. As a guide through life it is faultless

The Bible is the best book in the world.

A Place Called Armageddon

By Rev RONALD R. KRATZ.

ALTHOUGH the custom of visiting the battle scenes of the Bible is usually limited to the conflicts of the past, one may include the future struggle of Armageddon and point out its geography since the predictions concerning it are so complete. Therefore let us mentally visit that battle ground, and trace from Holy Writ the mighty movements of armies, the rumbling of whose chariots may even now be heard.

We disembark at Haifa, where the Mount Carmel Range, a giant reminder of God's answer to Elijah's prayers, extends to the south-east. Across the bay we see Acre (ancient Accho and Ptolemais), the landing place of the Crusaders. South-east, and in the Mount Carmel range, is a hill known in the Bible as Megiddo, which means *place of God*. Ar means *hill*, and from these we have "Armageddon."

THE VIEW FROM ARMAGEDDON

The view from "the Hill of the Place of God" includes several important sites.

To the north-west, north, east, north-east, and south-east stretches the plain of Esdraelon, now dotted with Zionist colonies. At the east of the plain are three hills or mountains, from south to north, Gilboa, Little Hermon and Tabor. Along the northern horizon and lying in a north-westerly direction is another range of hills just below whose crest nestles the boyhood home of our Lord. North-west is the Mediterranean.

Few places in the world have had as colourful and thrilling a history as Armageddon and Esdraelon. The ancient fortress of Megiddo, the ruins of which are now called Tel el Mutasellim, guarded the pass from Esdraelon to Sharon. Solomon built a city there.

On the plain below the warriors of history met in deadly combat.

Pharaohs Thothlenes II and Rameses II fought their enemies here.

Canaanitish kings warred on its broad expanse.

DEBORAH AND BARAK

discomfited Sisera and his host on the eastern part of the plain, where Gideon also defeated the Midianites.

Saul and his sons were slain in battle at Gilboa.

Ahaziah, mortally wounded by Jehu, fled to Megiddo and died there.

Pharaoh-necho slew Josiah at Megiddo.

In more recent times Greeks, Romans, Crusaders, Saracens, Napoleon and Allenby have spilled blood here.

This is the camp ground of the armies of the Antichrist for the Battle of Armageddon, as it is written:

"And he gathered them [the armies of the kings of the earth] together into a place called in the Hebrew tongue Armageddon" (Rev. xvi. 16).

We can easily imagine great liners and battleships discharging troops at Haifa, the best harbour of Palestine, and the raising of tents on the plain below Armageddon, the logical encampment for such an army.

THE ARMY MOVEMENTS.

From Armageddon the army will move south, possibly driving Israel's army before it, to Jerusalem, the objective of the battle. The line of march will pass Dothan, where Joseph was sold to the Ishmaelites, and Samaria, through Shechem; and Jacob's Well, where our Lord conversed with the woman of Sychar.

Joel ii. 1-9 tells of this army's fury in its march. In Isaiah x. 26-32 the approach to Jerusalem is described. The army will come to Jerusalem from the north.

The beauty of the view of Jerusalem from "the sides of the north" will not be seen, because of the hate with which the army will shake its fist against Jerusalem. Jerusalem is another of the world's famous battle grounds.

David captured the city from the Jebusites.

The Syrians fought against it.

Pharaoh Shishak robbed the Temple.

Jehosh, King of Israel, captured the city and broke down its walls.

Nebuchadnezzar twice conquered the city.

It opened its gates to Alexander.

The Ptolemies ruled it.

Antiochus Epiphanes plundered the Temple.

Judas Maccabeus won the city for the Jews.

It fell in the siege of Pompey, Herod captured it.

After the time of Christ the Zealots obtained control of it.

Titus besieged and destroyed it.

THE CRUSADERS

held it for a time by the power of the sword until Saladin won it.

The "City of Peace" had long been in Moslem hands when Allenby entered it as conqueror in the Great War.

With all of this bloody background the greatest battle is still future—Armageddon.

Zechariah describes the battle and the Lord's deliverance:

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Just here we pause to recall that the Israelitish remnant will have been fighting, with all the fervour of the Hebrew armies of old, and in defeat they will cry for the Messiah, the Deliverer:

Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. (Zech. xiv. 3, 4, 12)

Combined with this there will be a vain flight from the judgment of the Lord.

THE GREAT WINEPRESS OF WRATH.

In Revelation xiv 7-20, this battle is called the "great winepress of the wrath of God"

The size of the army of the Antichrist and the extent of the flight are indicated when it is written that "the winepress was trodden without the city [Jerusalem], and blood came out of the winepress even to the horses' bridles, by the space of a thousand and six hundred furlongs," or farther than from Dan to Beersheba. The army and the slaughter will encompass the land—Armageddon, Jerusalem and the rest. No conflict in history compares with this one, nor has such deliverance ever been promised.

Then will the Antichrist and the False Prophet be taken and the nations will be judged. Israel will repent when they see Him whom they have pierced, and a nation will be born in a day. Then will the millennial kingdom be set up. May the Lord speed the day!

Shifting our attention from the future to the present, we see a great movement which is attempting the restoration of the Jew to Palestine under the terms of

THE BALFOUR DECLARATION.

One of the desires of the Jew is that Palestine may once more be placed under his control. It is predicted that the Antichrist will make a seven years' covenant with the Jew for this purpose, and that in the midst of the covenant he will break it. Some of the Jews will flee, others will suffer martyrdom. Apparently toward the close of the seven years the Jew will again gain control of the country, else the nations would not rise against it.

A survey of the world shews that if the Jew gained control of Jerusalem there are many present causes which would influence the nations to fight for its recovery. For example, Jerusalem contains Mount Moriah, which besides being sacred to Jew and Christian, is the second most sacred spot in the world to the Mohammedan. The very name of Jerusalem in the Arabic is *El Kuds*, or "The Sanctuary." The Moslem world would rise *en masse* saying, "We must recapture Mount Moriah," for from it they believe that Mohammed ascended to heaven.

THE MOSLEM

has long feared Jewish or Christian control of Mount Moriah. This fear might be given as an underlying reason for the outbreak of 1929 which began at the edge of Mount Moriah at the Wailing Wall, and which spread south to Hebron and north to Armageddon. Mohammedan nations in whole or in part would rise in a holy war numbering among their ranks Arabia, Turkey, Syria, parts of Africa, China, Japan and India.

Roman Catholic, Greek Catholic, Coptic, Armentian, and Syrian would rise and say, "We must recapture the Church of the Holy Sepulchre in Jerusalem. The nations which would be influenced by these churches to engage in a new crusade are Italy, Greece, Spain, France, Egypt, and parts of other

nations. Germany, which has shewn an interest in Palestine, may be allied with Russia at that time, and England might be interested in a mandate then lost.

Almost all sects of Christianity have some sanctuary in or near Jerusalem, so that it is said that approximately

FIFTY LANGUAGES

are daily spoken in the "City of Peace"

Solidifying these two widely divergent groups will be the work of the Antichrist. Present conditions in Palestine shew that Satan is already preparing for that solidification. Dr S B Rohold, of Haifa, Palestine, wrote on November 7th, 1929

"The recent catastrophe that has befallen the land of our Redeemer is far greater than people can imagine. The past few weeks have wrought much havoc. Not only valuable and innocent lives have been lost and much property destroyed, but worse than all is the awful hatred in the hearts of men.

"Last Saturday (November 2nd), was the anniversary of the Balfour Declaration. There was procession after procession in different parts of Palestine, a notable one at Haifa carried the black flag and on it was inscribed, 'The Moslem-Christian Unity' (Such a union is absolutely impossible.) The procession first of all visited the Christian churches (by Christian I mean the so-called Christian Catholic, Maronite and Greek churches; the Protestant churches are not counted, there are so few of them) In these churches

THE MOSLEMS TOOK A VOW

that they would be true to the Christians, and the Christians took a vow (*vows which none of them intended to keep*) that they would be true to the Moslems. Then the procession went to the different consular representatives of the various governments, and protested against the Balfour Declaration. After which they proceeded to the Governorate and there the procession became unruly and looked very ugly, and the police had to take a hand and break it up.

It is significant that this protest was against the Declaration that guaranteed the Jew a national home in Palestine.

Some day there will arise the Man of Sin, the Antichrist, who will make possible and actual the now impossible Christian-Moslem alliance against the Jew and Jerusalem. He will bring about a great combined "holy war" and crusade for the capture of Jerusalem, which enterprise is doomed to destruction in the Battle of Armageddon.

In reading these prophetic pages and the daily press, can we not hear the rumbling of the chariot wheels of that great army? Well did our Lord say,

Watch, for ye know not what hour your Lord doth come." Let us look up and lift up our heads for our redemption draweth nigh, and our all-sufficient Jehovah-Jesus, "the Prince of Peace," will one day come with healing in His wings.



FLASHES from the FOURSQUARE FRONT

Converts at Plymouth—Baptisms at Salisbury—Healing in Guernsey

CONVERTS AND BAPTISMS.

Plymouth (Pastor F E H Trevor) the congregation of the Elim Tabernacle, Rendell Street, Plymouth, witnessed with joy a baptismal service on Tuesday,



Pastor F. E. H. Trevor.

November 18th, when ten candidates were immersed in water by the Pastor. Several of the candidates were recent converts from Devonport assembly and Pastor Thorne of Devonport assisted Pastor Trevor in conducting the service. As the candidates testified of their faith in the Lord Jesus one was convinced of their earnestness

and wholehearted allegiance to Christ Jesus their Lord and Redeemer. At the close of the meeting fifteen signified their desire likewise to follow in the steps of the Master at the next opportunity.

Much blessing is resting on the work here and recently nine accepted Christ as Saviour in two Sunday evening services.

ANNIVERSARY OF OPENING.

Yeovil (Pastor W N Brambleby) This assembly continues its witness in the town and district. It has a healthy "baby" at Kington Magna, fifteen miles away. On Sunday December 14th, the first anniversary of the opening, which was performed by Principal George Jeffreys last year, was held. God has been pleased to build up the membership, to bless among the children, to save souls, to baptise with the Holy Ghost, and all look forward to the second year with great joy in His presence.

CRUSADERS TAKE SERVICE

Worthing (Pastor R Smith) The church meeting at Oddifellows' Hall, Clifton Road, has been privileged by a visit from Miss Hoskins, Elim's first missionary to Japan, who gave an account of her call to that land. Pastor W Henderson, the Divisional Superintendent, also paid a visit on another occasion. His straight heart-to-heart talk was much appreciated by the saints.

On a recent Sunday the Crusaders took the evening service, providing short addresses, testimonies and musical items. I was, according to report, one of the largest meetings held here for some time, and everyone went away praising God for the earnestness and enthusiasm of the young people for Christ.

HOPELESS CASE HEALED

Guernsey (Pastor A S Gaunt) The following is the testimony of one who

was recently healed in this centre. I was very ill for three months, suffering from gastric ulcer, and appendicitis. I consulted a doctor, but could get no relief, in fact he gave me up as a hopeless case. At first I was broken-hearted and in despair, asking myself why I should suffer so, and why my prayers and the prayers of my loved ones and friends were not answered. For weeks the treatment was starvation, followed by a diet.

Then I reached the worst stage of all, when the doctor said the only possible cure would be an operation by a specialist. Then Pastor and Mrs. Storcham came to hold their campaign at Vazon Hall. The first Sunday of the campaign I got out of bed to attend the meeting, and was anointed and prayed for. Praise God, new life started flowing through my body. During that week my doctor called, and was amazed to see the great change in me. I told him how I had attended Pastor Storcham's campaign, that I had been anointed and prayed for, and that the Lord had done the work. He then



Pastor A. S. Gaunt.

wished to examine me thoroughly, but, praise God, he found no trace of the trouble left, therefore there would be no need of the operation he had suggested, also no more diet to study. The doctor's words were, "Tell the people that I find you quite well." To God be all the glory!

BAPTISMS AT SALISBURY

Salisbury (Pastor H O Bile) The Lord continues to bless the work in this centre and also in the surrounding villages. The following extract of a press report is interesting.

"About 170 people attended service at the Elim Tabernacle, in Scots Lane, on Sunday evening, when nine adults were baptised. The platform had been charmingly decorated. Pastor H O Bile conducted the service and preached the sermon, also, explaining the meaning of baptism. The pastor wore a black robe, while the candidates for baptism (two men and seven women) were dressed in white. They were immersed separately, except a husband and wife who were baptised together. While the immersions were taking place the congregation sang choruses.

The singing was accompanied by Mr A Rideout (piano), Miss Bray and Mr A Parsons (violins). When the pastor made an appeal for others to signify their desire to be baptised at the next baptismal service two people responded."



By Pastor P N CORRY

SUNDAY, January 18th, 1931.

READING Matthew ii. 1-12

GIFTS FOR THE LORD

MEMORY TEXT "My son, give Me thine heart, and let thine eyes observe My ways."—Prov xxiii. 26

TEACHER'S NOTES.

This is not the "Police Budget" nor is it pleasant to recall all the villainess of Herod, but if we are to understand to the full the hypocrisy and cunning of that vilest of kings when he said, "Bring me word that I may come and worship Him," we must know the plain facts regarding his life.

The Tyrant

Herod as the young Governor of Galilee had done many deeds of blood that

caused the rulers at Jerusalem to hate him so deeply that he had to flee to Rome to save himself. There, when in his early thirties, he induced the Roman Senate to make him King of Judaea, then he returned, and with the help of the Romans in three years conquered his kingdom with great slaughter. Just previous to capturing Jerusalem he had married a Maccabean princess named Mariamne, but that did not prevent him having her uncle Antigonus put to death, as well as forty-five of his richest opponents. The next to fall under his jealous suspicions was his wife's young brother Aristobulus, who by Herod's order was murdered while in the Baths at Jericho. Not long after this the husband of his sister Salome was betrayed and put to death, and yet again, Hyrcanus, the last of the Maccabees, at the age of eighty, was beheaded by his son-in-law.

Herod was full of terrors regarding his throne, and at the instigation of his mother and sister murdered his own wife Mariamne, and a few weeks later her mother Alexandra, as well as his sister's second husband, and the sons of Babas, distant members of the Maccabean family. With their death the race of the Maccabees perished.

Having rid himself of every possible rival from the old reigning house of Jerusalem it was not long before fear for his throne made him suspect his own offspring, and Alexander and Aristobulus, the two sons of Herod by Mariamne, were strangled in prison at Samaria, where Herod had married their mother thirty years before. Antipater was now heir, but becoming impatient for the throne, he plotted with Herod's brother against his father, was betrayed, and five days before his father's death, Herod, whilst on his deathbed, ordered him to be slain. No wonder that Augustus the Emperor of Rome said that it was better to be Herod's pig than his son. He died at the age of 73, of a vile disease, and with his death ended a reign of unparalleled bloodshed and murder. He stopped at no cruelty, and respected no ties of blood, but by murder, carnage, and massacre made his reign one of horror. "So long as we live," says one Jewish writer, "no woman's honour was safe and no man's life secure." He had an army of spies in Jerusalem ready to hasten to him with the slightest news of a rival or a rising, and the coming of these wise men looking for the child born King of the Jews must at once have foredoomed that child to death if Herod could bring it about. The method taken to make sure that the child would not escape the slaughter—the murder of all the male children two years old and under in Bethlehem and district—is fully in keeping with what we know of this bloodthirsty tyrant, but it is so small a thing compared with the other acts of blood committed during his reign that it is no wonder that the Jewish historian failed to mention it.

The Magi or Wise Men from the East.

These were learned men probably from Persia or India, who through the study of ancient stellar lore had come to know that even's of great importance were about to take place in Judæa. That a notable conjunction of planets did take place two years before the birth of Christ is admitted by all astronomers. What they did not know was the place of birth, or the danger occasioned by their errand to the child. After their secret meeting with Herod (Matt ii 7) they departed to Bethlehem, taking their gifts with them. Now they were led to the house (verse 11) where the Lord and Mary lived, and falling down worshipped Him.

The gifts—gold, frankincense and myrrh. If we view these gifts from the point of view of usefulness, then frankincense and myrrh would not rank very high. There was little use for such commodities in a rich home let alone a poor one, so that we must look for some other reason. Gold was and is the most precious metal, impervious to decay and symbolical of wealth—a fitting tribute to the royalty of the Lord Jesus. Frankincense is the gum of a tree from India. Its fragrant sap is collected in globules, but its sweetness of smell is only fully known when brought into contact with fire. In the Old Testament whenever frankincense was offered it had to be all burnt upon the altar (Lev. ii 2, 16, vi 15, xxiv 7) unto the Lord, and in this incense offering we see worship to the Babe as Divine. Myrrh is a bitter healing gum from a small flowering shrub that generally grows in Arabia in the desert, is much famed in the East for its healing properties, and is valued as a medicine. It was much in evidence not only here at the Lord's birth, but at His burying (John xix 39), and by many has been used as a fitting emblem of the Lord's humanity and health.

Therefore the Magi's offering may very well symbolise the placing of their wealth, their worship, and their well-being at the feet of Jesus. Most of us may not

have much of the first to bring to Him, but of the latter we can all join with these wise men in offering to the Lord Jesus upon the throne our worship and our bodies fit and sound for His service. When we do so, we may be sure that even the little that we can give of wealth will not only be accepted (II Cor viii 2, 3) but blessed.

In closing ask the children what is the most precious gift that we may all give to the Lord, and by pressing home the truth of Matt i see to it that they not only learn the Memory Text, but that hearts are yielded to the Lord of glory.

DAVID BRAINERD

AND HIS LOVE FOR LOST SOULS

"I exceedingly longed that God would get to Himself a name among the heathen and I appealed to Him with the greatest freedom that He knew I preferred Him above my chief joy." Indeed, I had no notion of joy from this world, I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ."

"IF IT BE THY WILL"

Several correspondents have written to us with regard to the article which appeared in our issue of 31st October last under the above title, asking how we could reconcile the views of the writer with the words of Christ in Luke xxi 42.

We regret that owing to the length of the article in question, we were compelled to omit the part of the chapter dealing with this particular scripture, and we recommend that the whole chapter should be read. The book is "Praying to Change Things," and it is obtainable from the Elim Book Saloon, 7, Paternoster Row, London, E C 4 (price 1/6, by post 1/9).

A SOUL ON FIRE

GOD often chooses the most unlikely times and places, conditions and instruments for the revival of His work and the awakening and conversion of sinners. Rev. J. M. Caldwell relates an incident which not only illustrates this truth in a striking way, but also this other truth—that there is tremendous power in the message of a soul on fire with an all-controlling conviction of the peril of the unsaved and concern for their salvation.

"In my native State," says Mr. Caldwell, "there was a certain town remarkable for its wickedness. The few Christians there seemed powerless to stay the torrent of iniquity that

swept the place. One summer a camp meeting was held in the neighbourhood. Among the converts there was a poor illiterate fellow called 'Tim Hutchins, the fool,' who went to the meeting out of curiosity, but was most wonderfully saved by the Lord. When he got back to that wicked town—for he was a citizen of it—his soul was stirred within him. He ran from house to house, opening doors without knocking, and thundered out the awful question, 'What will you do when eternity comes?'

"On he went, up one street and down another, with all his might. No other words did he speak, but 'What will you do when eternity comes?'

Conviction's arrows flew thick and fast. The people 'remembered God and were troubled.' The few Christians, stirred into activity by their strange ally, sent for a minister. A mighty revival followed, and a great harvest of souls was gathered, and within the memory of the speaker that profane and wicked community was reformed, a church built, a large congregation and Sabbath school gathered—all the result of that heaven-sent messenger, who startled them from their slumbers by the question 'What will you do when eternity comes?'"—Sel.

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MARRIAGE.

HOLLAND; BENNETT.—On December 17th, at Elim Tabernacle, Stanley Road, Croydon, by Pastor J. Lees, Heland Lindyay Holland to Ivy Irene Bennett.

WITH CHRIST.

PRICE.—Mr. Thomas Price, deacon of Trinity Congregational Church, Brixton. Funeral conducted by Rev. W. Graham Bell on December 10th.

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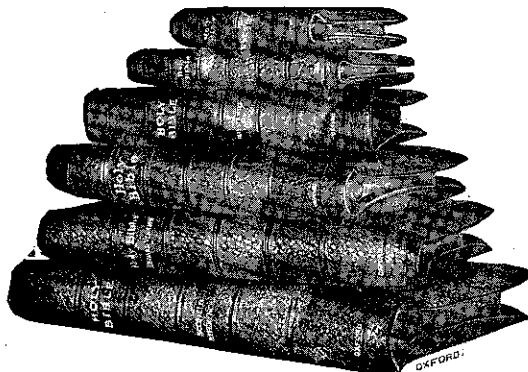
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