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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 1

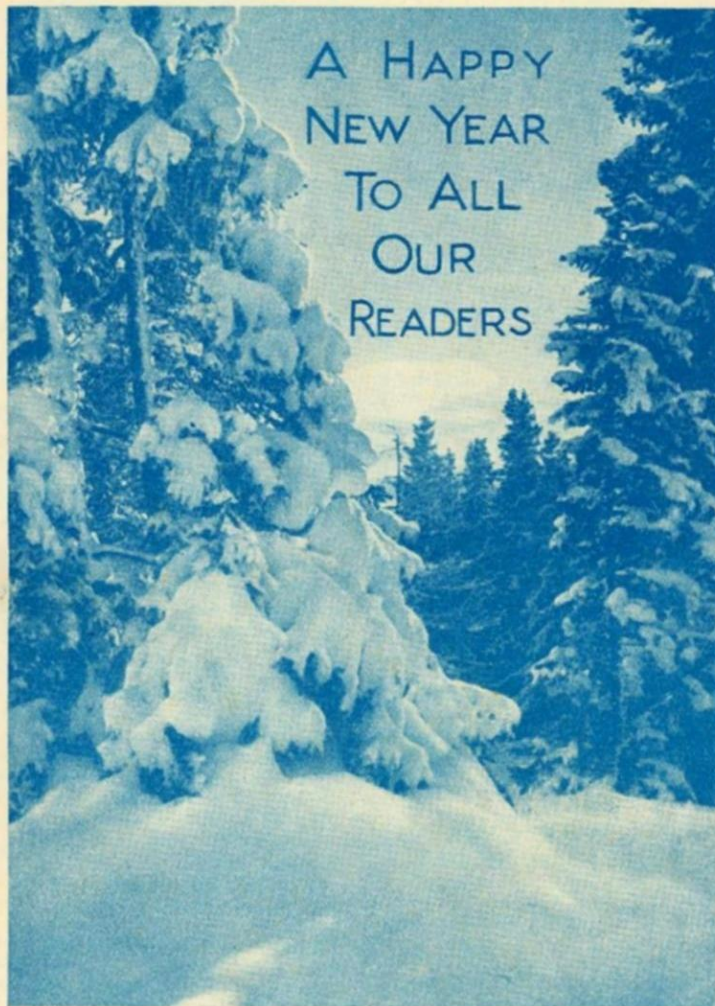
JANUARY 1, 1932

Twopence

SAVIOUR

"I am
come
that
they
might
have
life."

John X.
10.



A HAPPY
NEW YEAR
TO ALL
OUR
READERS

COMING KING

"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

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

January 1, 1932

No 1

CONTENTS.

First Things First	1
Children's Bible Educator	3
Foursquare Revival in Halifax	5
A New Year's Meditation—1932	5
Music: We thank Thee, Lord	6
Bible Study Helps	6
Concise Comments and Interesting Items	6
Family Altar	7
Editorial	8
The Purpose of the Incarnation	9
The Model Christian	11
Fruit from the Branches	13
Elim Crusader Page	15
Studies in the Acts	16
Down and Out . . . Saved and up Again	16

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Commencing January, 1932

"The Young Folks' Evangel" will be published again each month. Although issued monthly, it will be in four-page weekly parts. It will be the only Foursquare Children's magazine published in the British Isles, and will be wonderful value, the price being only 1d. per month, or subscription for the year (52 parts) 1 6 post free.

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NEW YEAR CONVENTION

GLASGOW. January 1—3. City Temple (corner of Bath and Elmbank Streets), Friday at 11, 3 and 6.30. Saturday, 3 and 6.30. Sunday, 11, 3, and 6.30. Speakers include Principal George Jeffreys and the Revival Party, and Pastor J. Smith.

ELIM CRUSADER RALLY

KENSINGTON. January 8. Kensington Temple, Kensington Park Road, Notting Hill Gate, at 7.30 p.m. Conducted by Principal George Jeffreys and Revival Party.

WATCH THESE DATES

BATTERSEA. February 7. Elim Hall, Plough Road. Visit of London Crusader Choir at 6.30 p.m.

ELIM WOODLANDS will be open to friends on January 9, instead of first Saturday in month. Speaker: Pastor E. C. W. Boulton. Tickets obtainable at all London churches.

FOREST HILL. January 3. Elim Tabernacle, Perry Vale. Visit of London Crusader Choir at 6.30 p.m.

HENDON. January 24. Elim Tabernacle, Somerset Road. Visit of London Crusader Choir at 6.30 p.m.

ISLINGTON. January 9. Elim Tabernacle, Fowler Road (off Cross Street). Special Children's Service of Song, at 6 p.m.

LEEDS. January 3—10. Foursquare Gospel Church, Bridge Street, Lady Lane. Bible School and Evangelistic Campaign by Principal P. G. Parker.

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

ROCHESTER. Commencing December 27. Elim Tabernacle, Star Hill. Ten days' Evangelistic Campaign by Mr. and Mrs. W. L. Bell.

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII., No. 1

JANUARY 1, 1932

Fridays, Twopence

First Things First

A New Year's Message by the Rev. JOHN ROACH STRATON, D.D.

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you—Matthew vi 31-33

THIS text is a text of contrasts in choosing. It recognises that there are two worlds—the material and the spiritual. The great material world of sun and stars and rushing streams, flower-decked fields and waving forests, lies all about us, but stretching far beyond the limits of these things of sense, is the wonderful world of the spiritual, where visions of beauty charm us, glowing ideals beckon us on, and faith and hope and love abide.

To some eyes and some hearts, indeed, only the mud of the real is here. But before others the entrancing

COUNTRY OF THE IDEAL

stretches in its beauty far and away, with its rivers and continents of ethereal loveliness, with its mountains of aspiration, with mystic domes and spires of its palaces of dreams, and with all the radiant beings that live beneath its skies.

The great poet was right when he said "The world is too much with us"; and these words of the Master, calling us away from the material things, come to us, in the midst of the turmoil and the selfish scramble of a materialistic age, ringing in their beauty like golden bells. They call us away from anxiety about what we shall eat and what we shall drink and wherewithal we shall be clothed, and point us to the bountiful providence of God, which provides even for the fowls of the air and decks the lilies of the field with a rarer raiment than even Solomon in all his glory ever knew.

Jesus Christ was no apologist for laziness or indifference. He was Himself one whose hands were calloused with honest toil. This text, therefore, is not an invitation to slovenliness. The Bible says, "If a man will not work, neither shall he eat." We are to do our best in every field of useful endeavour, but we are, according to His teachings, to put first things first, not to over-emphasise the temporal and

the material, but to recognise that Divine Providence who will surely care for us if only we put our trust in Him, and to place the emphasis upon the spiritual realities, which constitute at last the true life of man.

The Master summarised all the selfish and materialistic forces which war against the soul, and clamour for our first allegiance, under the term Mammon. This is an Aramaic word, but it came most likely from the Hebrew *amman*—meaning that which props, supports, or that which is

RELIED UPON AND TRUSTED

So the Master pictured the rich fool, who filled his barns and said

Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.

But Jesus' answer to all of this was:

Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God (Luke xii 19, 21).

So to-day, as in the past, Jesus Christ stands in the midst of the ages and stretches forth His nail-pierced hands and says "Seek ye first the kingdom of God and His righteousness." He tells us that there is another kingdom more blessed and blissful far than that of the material. It possesses all that is good and worth while in the material kingdom, and yet it goes infinitely beyond these things, and bestows upon its subjects those spiritual treasures which are unto everlasting life—the riches of hope, the far vision of faith, the warm heart-beat of love, the inspirations of friendship, the joy of fellowship with the great minds and the noble hearts of the past, opportunities to serve, the chance to do good, and, above all, harmony with God, a clear conscience, clean hands, a pure heart, a sense of forgiveness, cleansing from sin, peace that the world does not

give—sweet, serene and abiding for ever—and the high hope of heaven to crown all! These are the treasures which belong to the kingdom of God

What now, let us inquire, does it mean to “seek” the kingdom of God and His righteousness?

Well, obviously, it means first of all that we are to seek entrance into that kingdom. All men, of necessity, are born into the kingdom of God upon its material side. They have to live under the laws which God has established and which He controls for the direction of the material universe; but all men are not born into

THE SPIRITUAL KINGDOM OF GOD.

On the other hand, as the Bible makes amply plain, they are born morally and spiritually into the kingdom of the Adversary, because of inherited sin and the fruits of disobedience to God. We read, therefore, in Romans xiv 17

For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost

This does not mean the righteousness which is imputed to us through the merits of Jesus Christ, but it means the righteousness which is implanted in us by faith through the regenerating power of the Holy Spirit

It is evident, therefore, that entrance into the spiritual kingdom of God can come only by regeneration. Just as a man becomes a citizen of an earthly kingdom by his natural birth, so he can become a citizen of the Divine kingdom only by a spiritual birth. Therefore, Jesus said in John iii 3, 5, 7 “Ye must be born again,” and “Except a man be born again he cannot see the kingdom of God.” If, therefore, we are really to put first things first in the new year, and secure for ourselves the blessings of the kingdom of God, then, first of all, we must obtain entrance into that kingdom. If we have not repented of our sins and given our hearts in full surrender to the Lord Jesus Christ as Saviour, and if we have not been born again through that act of faith, then it is idle for us to expect the true blessings of the kingdom of God or really to be used for the on-going of its mighty and triumphant forces. So-called “social service,” apart from individual salvation, is, therefore, a superficial and spurious thing. Jesus did not say, “Ye must be reformed again,” but He did say, “Ye must be born again,” and when we are thus born again and truly enter into the kingdom of God, social service activities and helpfulness to our fellowmen will inevitably follow after, as was illustrated so strikingly in the case of Zacchæus the publican, following his regeneration

PRIVILEGES AND PREROGATIVES

To seek first the kingdom of God must mean again that we shall seek its privileges and prerogatives. In the Beatitudes, Jesus gives us a startling and challenging new set of standards for happiness or “blessedness.” These are not the standards of this world. He tells us here that the blessed and happy are those who are humble in spirit, for “theirs is the kingdom of heaven”; those that mourn, “for

they shall be comforted”; those who are meek, “for they shall inherit the earth”; those who “do hunger and thirst after righteousness for they shall be filled.” The truly happy and blessed are these, and the “merciful” and the “pure in heart” and the “peacemakers” and those who are “persecuted for righteousness’ sake,” and who are “reviled” even, and accused falsely

And then, immediately after the Beatitudes, the Master passed to the great positive, constructive forces that are to be revealed in the service and life of the citizen of the kingdom of God. We are to be “the salt of the earth,” and thus its savour. We are to be “the light of the world,” and thus its true educators and guides

All of this teaching, therefore, puts service upon the high plane of privilege, and not of perfunctory purpose or cold and callous duty. It is the note which the Psalmist sounded when he exclaimed “I delight to do Thy will, O God.” Entrance into the kingdom of God, and that alone, therefore, will enable us to translate duty in terms of delight and to rejoice even in the persecutions that come because of

FAITHFUL SERVICE

Will the church members of to-day dare to measure up to this high standard? Will we really in this new year put first things first and seek God and His righteousness, trusting Him to add unto us in His good pleasure all temporal interests, all of the mere material trimmings and trappings of food and clothing and houses and lands that we may need?

“But,” someone asks, “do you seriously say that Jesus Christ intends that we shall put into a secondary place such things as the building up of our homes, the proper education and equipment for life of our children, and our business success?” And I answer this question, dear friends, by saying “Most emphatically—yea, overwhelmingly—yes! Yes! Yes! That is precisely what Jesus Christ is saying to us.” He is also saying that until we learn this wisdom of heaven and bow to the true rulership of God in our lives, we cannot give the best even of these temporal blessings to our children or ourselves

Oh, my friends, it is unbecoming in us as Christians to stampede after these things of the thoughtless, selfish world. We have higher goals and more splendid purposes. We are here in the world to put God’s kingdom first, that all men “will take note that we have been with Jesus,” and, seeing our good works, “glorify our Father who is in heaven.” When the time comes within the ranks of the church people of to-day when the Bible schools and the mid-week prayer service, and efforts for the salvation of the lost, and sacrificial giving for the missionary enterprise, are put first, and when even home and school and business are made to rotate around God’s kingdom as a centre, rather than the things of the church and kingdom around these temporal necessities and preoccupations as a centre, then the day of Christ’s return will be greatly hastened, and the hour when the kingdom of heaven will be established upon this earth, and the rule of God will banish the sins and the sorrows of men will indeed be at hand!

JOHN WANAMAKER'S EXAMPLE.

There have been, even in our modern age, high souls who have illustrated by their lives the possibility of real citizenship in the kingdom of God. They have put first things first, and God has abundantly redeemed His promise to add unto them all the material things that were necessary to an ever-widening influence and an ever-growing life.

Take, for example, such a man as the late John Wanamaker. I will ever be grateful that I was privileged to work with him in kingdom service, and to be his guest at the last birthday party that he gave before passing on to receive his bright eternal crown. He invited about a dozen of us—some who had been intimately associated with him in different forms of Christian service—to gather about his table, and there we not only enjoyed the delightful fellowship and hospitality of that hour, but we were privileged to see into the deeper depths of the great and noble soul of our host. John Wanamaker told us that day, in the sweet and sacred intimacies of an hour of fellowship, how from the very beginning he had sought to put God's kingdom first in his life. As a young man, struggling to get ahead, he was loyal and true to the great things of the spiritual kingdom, and we all know how magnificently he exemplified this loyalty, even after the greatest success had crowned his efforts. Down almost to the very day of his death, he was active in all forms of Christian service. Though he was the

CREATOR AND LEADER

of one of the largest mercantile establishments on earth, nevertheless he did not sit at ease in Zion, but continued to the very end to give the interests of the kingdom of God the first place in his life. It is literally true that he devoted more time and thought and effort to the interests of God's kingdom than he did to his own business. He was always helping somewhere and somehow. It is a well-known fact that he not only taught that great Bible class in his own church, but that every Lord's Day he was speaking here and yonder, bearing his testimony for the Master, and often on week-nights as well. Not only did he do these things, but he even put much time on individual visiting, often among the lowly and the poor, seeking souls for Christ, or ministering to the needs of his fellow-men.

What a life! and what an answer to all sceptical arguments and to the excuses of those who are indifferent and lazy in the service of their God! What a demonstration, too, all this is of the folly and sin of the adversary, who leads those reaching temporal success to settle down to the enjoyment of self-indulgent luxuries.

What we all need to-day is to hear this mighty command of the Master, for that is what it is: "Seek ye first the kingdom of God and His righteousness." Will we then, dear friends, in this

NEW YEAR OF GRACE,

as citizens, as members of Christ's body—the true Church—put first things first, seek the fulness of the righteousness of God in our lives, and accept in joy

the privileges and prerogatives of His kingdom? Jesus had made it amply clear that the Christian is to be a man apart. We are called here in the Scripture of truth a "peculiar people." We are in the world but not of the world. We are pilgrims and strangers upon the earth. Our citizenship is in heaven, and we are seeking an eternal city whose Builder and Maker is God. Oh, that to-day we may highly resolve, not merely to turn over a new leaf of human striving and effort for reform, but to seek first the kingdom of God and His righteousness, well knowing then that all other necessary "things" will surely be added unto us!

Children's Bible Educator

We are giving a prize every month for the best answers

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

BIBLE CHARADE.

In youth's heyday I netted fish
On Galilee's fair lake
In age I tended Christ's true lambs,
And bid dead sinners wake
Thus too my brother bold essayed—
We thunder's sons were styled,
Till tyrant stern his light did quench,
And my own thunder wild
Broke in soft tears o'er sinners lost—
Learned heaven's throne of grace
To storm by prayer, that they might live,
And run the heavenly race

On lonely isle at length marooned
By other tyrant's will,
I pined—bemoaned that God's good hand
Should thus permit—until
My Lord, for my lost ministry,
Gave vision clear from heav'n
My pen to wake on Scripture page
'Gainst Mystic Babylon,
Lest unborn nations march 'gainst God,
And Antichrist enthroned
Ensnare even His very elect,
Their Lord afresh to wound

Name the hero of the Charade, the island to which he was exiled, and the mountain (Matt xxiv) on which Christ sat when speaking of the same things to all the disciples

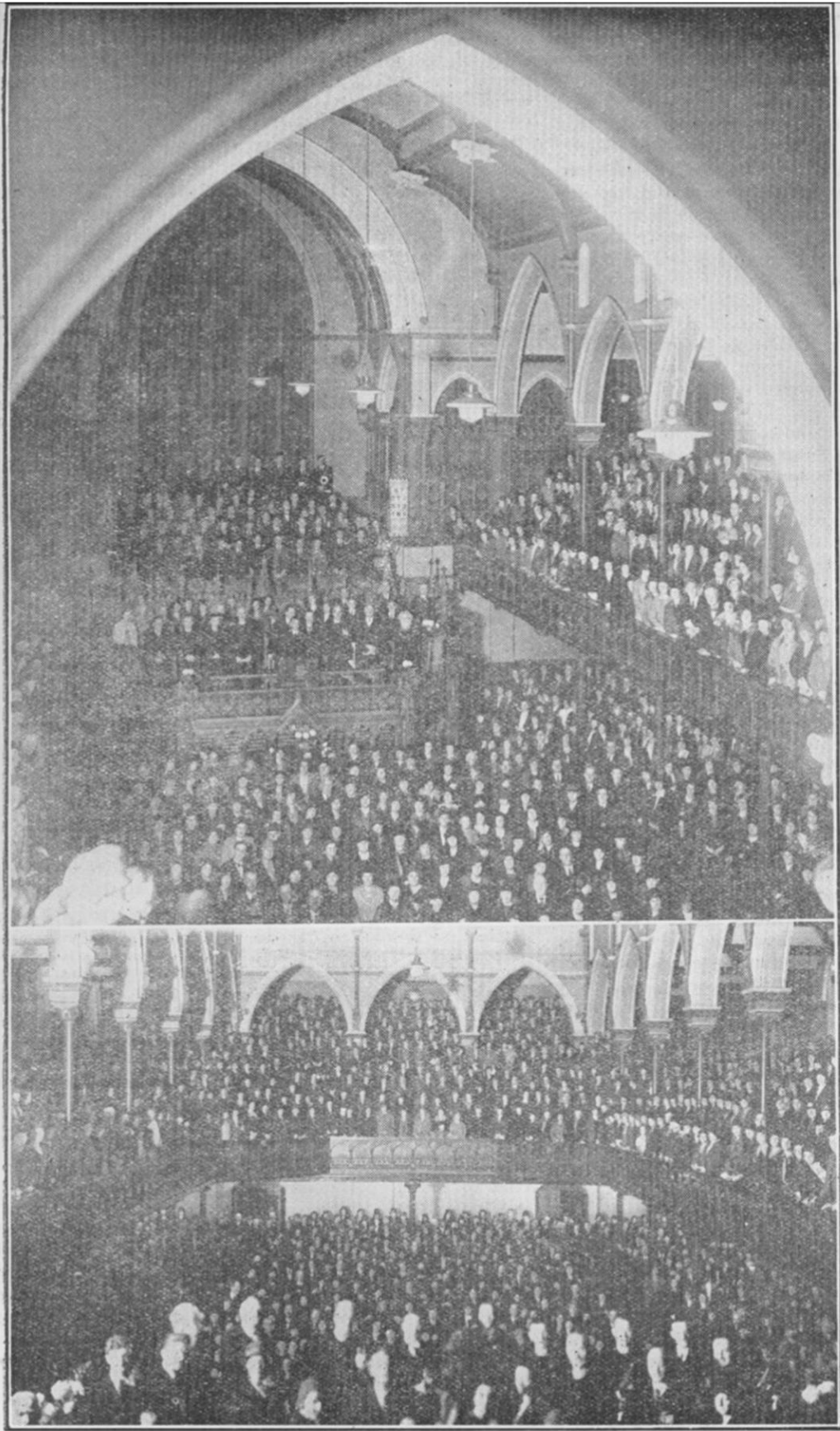
Key scriptures to read for solution Mark 1 19, 11 17, Acts xii 1, 2, I John 1 5-9, 11 1, 2, Rev 1 9, 10, xvii 5, 12-14, Matt xxiv 3, 12, 24

Solutions must arrive by first post Monday, January 4th.

Solution of December 25th Crossword will appear next week.

Isaiah xi. 1-9. The Age of Peace.

"Don't throw me in the water, father, it's so cold in there." Riddance of big families "hurts" in China. "God bless every one who will help to heal this open sore of the world," prayed Livingstone, dying on his knees in Africa. The whole world's heart breaks with the hurt and destruction of sin, but when the Prince of Peace ushers in the Age of Peace the picture of it is painted with these bold strokes of the brush of inspiration. "They shall not hurt nor destroy in all My holy mountain" (v. 9). "Even so, come, Lord Jesus." Come quickly.



Revival in Halifax

When Principal George Jeffreys left the Yorkshire revival area for his announced campaign in the North of Ireland, he made no mistake when he commissioned the Revival Party under the charge of Evangelist James McWhirter to carry on. From the Trinity Road Baptist Church the campaigners went to the Stannary Congregational Church (pictured here), which was again packed to utmost capacity. The ministry of the evangelist was mighty through the power of God, and was confirmed by signs and wonders. Thousands were saved in the Yorkshire revival area, and many astounding miracles of healing witnessed.

Foursquare Revival in Halifax

By Rev. R. TALLONTINE (*President of Halifax Free Church Council*)

HALIFAX, one of the revival centres in the great Yorkshire Foursquare revival area, has been the scene of unbounded enthusiasm during the campaign of Principal George Jeffreys and his Revival Party. The following is a brief report by the President of the local Free Church Council

When it was announced that Principal George Jeffreys and his Revival Party were coming to Halifax, I made up my mind that I would go and hear them



MR AND MRS WALSHAW
Real Foursquare Gospelers.

These revered saints prised Principal George Jeffreys and the Revival Party into Halifax, and God has abundantly blessed by granting the desire of their hearts—revival in Halifax. They have so endeared themselves to the Revival Party that it was with a lump in the throat that they said goodbye

for myself, and not rely on any rumour, tale, opinion, or judgment of others

I did so, and for several meetings I sat in the congregation, and tried to formulate a just judgment of what was undoubtedly an extraordinary campaign conducted outside of all conventional lines. I was told that these men were sensationalists. I found thank God, that they were not stagnationalists. I simply hate stagnation

To the conventionalist the unconventional comes as a shock, and it is a very necessary shock, but it was

NO SHOCK TO ME,

because I am not a conventionalist. I am prepared to wave not only my hymn sheet, but my hat and umbrella as well, for Jesus my Lord. At an open-air meeting after exalting my Lord as Saviour, and

speaking of the great things He does for men, I cried, "Hats off to Jesus!" and men raised their hats to Jesus all through the crowd. After sitting in the pew I thought I would get nearer to the campaigners, so I joined them in the vestry and on the platform, and the closer I got to these men the better I liked them. Some men's handshake alienates one. The hand-grip of these men cements you to them.

My impression, which deepened as the Campaign proceeded, was that these men are men of God, raised up for the times. Their methods are arresting and effective

THEIR MESSAGE IS ALIVE

and therefore challenging. Their sincerity is convincing. Their devotion is aflame. They exalt Christ in every meeting as Saviour, Healer, Baptiser, and Coming King. There were crowded meetings from the beginning to the end, with hundreds of conversions; many testified to physical healing.

The preaching of the Word was in power and demonstration of the Spirit of God. There was nothing sloppy, nothing sentimental, no sanctimoniousness. The Word preached challenged the will and the intelligence of the auditor. Sound words, as Saint Paul would have said, was the order of each message. Biblical preaching without fear and without favour. The trumpet gave no uncertain sound. The common people heard them gladly. God's seal was upon the Word and work—and that is sufficient!

A New Year's Meditation—1932

Another year has gone—'tis gone for aye,
No one can e'er retrieve a single day
Within its calendar all is set down
With pen indelible in God's own way
Or luminous that record be, or black—it matters not,
Since none may alter what goes up to heaven
To wait the day (for Justice is not slack),
When man must surely get as he has given

Another year has come, with wish and song
It steals upon the gay and giddy throng
And more still lingers here by heaven's decree
While lives are lost awhile in levity
Alas, that some should wake in life to be—and in their sins
To spend it with the unredeemed in hell,
Where are no sweets to gratify the soul,
No simple story of the Cross to tell

No spotless robe of Christ's own righteousness,
Or blood to shelter from the wrath of God,
No Saviour from sin's dreadful penalty,
Relieving the wred sinner of his load
Then flee, each Christless soul, to Jesu's Cross—just as you are,
His precious blood can make the vilest clean,
And give, what earthly riches cannot buy,
New life that is beyond earth's fairest dream

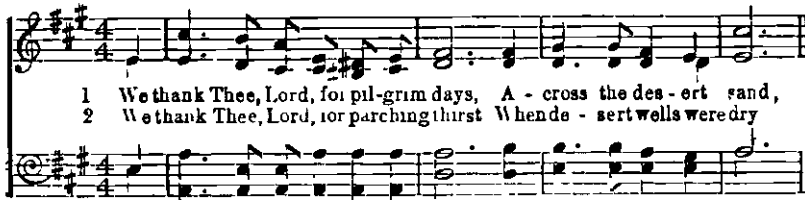
—“Fairway”

He is coming out to take us in; then to bring us out to reign with Him.

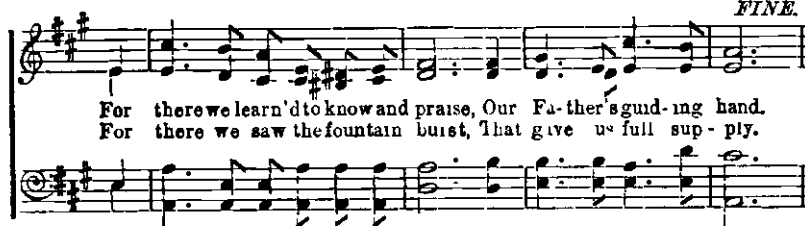
We thank Thee, Lord, for Pilgrim Days

MAJOR D W WHITTLE.

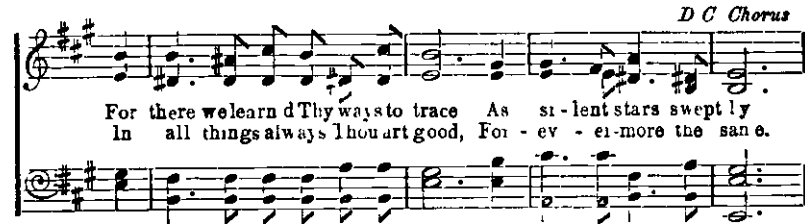
WM A. HUNTLEY. ARR



Chorus—We thank Thee, Lord, for pil-grim days, We thank Thee for Thy rod -



We thank Thee for Thy wondrous ways, Our won - der-work-ing God.



Bible Study Helps

EQUIPMENT FOR SERVICE.

- Look up to the Father—Prayerfully (Psa m v 3)
Look into the World—Reverently (James 1 25)
Look on the Fields—Compassionately (John iv 35)
Look unto Jesus—Stedfastly (Heb xii 2)
Look for Jesus—Momently (Phil iii. 20)

THE PRODIGAL'S ELDER BROTHER

(Luke xv 11-32).

I His Sin of Boasting

- 1 He had no ground for boasting His words imply boasting
- 2 All he had was given him also The father divided unto them his living
- 3 He was more blessed than his younger brother
 - (a) "Thou art ever with me" (ver 31)
 - (b) "All I have is thine" (ver 31)
- 4 His boasting was self-righteousness Man's righteousness as filthy rags

II. As Sinful as His Younger Brother.

- 1 He did not need to leave home in order to sin
- 2 He may not have been tempted to leave home No virtue when not tempted
- 3 He may have stayed home for selfish purposes
- 4 He may have had the same sinful desires "As a man thinketh in his heart, so is he" (Prov xxiii 7)

III. His Sin of Unforgiveness, Lack of Love and Mercy

- 1 He closed all doors of mercy against his brother If every Christian were like me how many would be won to Christ?
- 2 Unlike his father who manifested his mercy, love and forgiveness If our Father, who is perfect, can forgive us, then we who are sinful should freely forgive others

Concise Comments & Interesting Items

The Bible is the one book which will satisfy the deepest heart of man during 1932 The "Daily Express" published an account of the great Bible Testimony Fellowship meeting held in the Royal Albert Hall in December Extracts from that report express our feelings perfectly

"Eight thousand people from every walk of life and of every sect and denomination met in a great demonstration at the Albert Hall last night to testify to the living power of the Bible

"The Bible alone, the speakers declared, could speak with finality, for the Bible was the voice of God

"The audience applauded these statements with warmth But the loudest applause was for the indignant protests made against the mutilation of the Bible

"We are told that our young people will not swallow these old Bible stories," said one speaker "And so the Church

seeks to modify them They mutilate the Bible because the young people of our day are said to have weak stomachs, poor things'

"The Bible does not need to be modified Our young people need it in its original form It is "milk for babies," as well as "strong meat" for adults'

And the thousands present signified their assent

"There are tens of thousands of them throughout the country Their Bible is their inspiration They live by its word"

A curious paragraph occurs in the 'Gospel Message' It is entitled "Hot or Cold" It probably provided a way out for some Calvinists who were forced to sign a written document apparently giving their support to Rome

"Some people blow hot and cold at

the same time If they are with Christians they pretend to be Christian If they are with worldlings they pretend to be worldly A very curious 'confession of faith' has recently been discovered in the archives of the village of Puylaurens, Tarn, France It is written in old French of the time of the religious persecutions, and a translation is given below It may be read in two different ways If we read the columns downward it is a Romish confession If we read the lines straight across both columns, it is a Huguenot or Protestant Confession

I now abjure
All of Calvin
I utterly depise
And execrate
The lessons of Calvin
Those who follow him
Seem to me damned
Yes Calvin and Luther
Will burn in hell

Rome and its beliefs
I hold in great reverence
The mass and all the saints
The Pope and his power
We should diligently receive
Are happy for ever
The Pope and his subjects.
I will love for ever
Those who go to mass.

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, January 3rd Joshua ii 15-24
"She bound the scarlet line in the window" (verse 21)

The emphasis is upon the word "bound"—she bound the scarlet line in the window. That scarlet line or cord was her life, and the life of those who she sheltered in her house. Picture Rahab fastening that cord. How careful she was! How firmly she fixed it! That cord was fixed so safely that by day or night there was no danger of it falling. There is a scarlet cord fastened for us. We did not fasten it. God himself fastened it. Our scarlet cord can never fall. It is immovably fixed. The scarlet cord is the blood of Christ. Hiding behind that we are safe. Praise God! we are safe for eternity, for the cord is fastened to the Throne of God. The scarlet cord is in place. The question is, Are we behind it?

Monday, January 4th. Joshua iii 1-17
"And lodged there before they passed over" (verse 1)

The Israelites under Joshua were not the only people who lodged before they passed over. We are doing the same thing. Heaven is our home. We only lodge on earth. One day we shall pass over Jordan into our long-promised home. Many a youth and maiden who have gone away from home find their main contact with that home by letter only. Our main contact at present with our heavenly home is by letter—the Word of God. Said R. C. Chapman, "I lodge here, I live in eternity." Earth is our lodge. It is a fairly comfortable one for some of us. It is a cheerless and painful one for others. But let us all remember we are only lodging here before we pass over. Our Joshua won't leave one of us stranded. Home at last!

Tuesday, January 5th. Joshua iv 1-14
"And the people hastened and passed over" (verse 10)

That word "hastened" is interesting. Did the people make haste because they wanted to get into the land of promise? Or did they make haste because they thought the waters of Jordan might suddenly flow again and overwhelm them? Probably the latter reason was the true one. The faith of the children of Israel in the Lord their God was a very erratic one. They were afraid that God would plunge them into some calamity. We cannot criticise them much. With much greater light we should have a much greater faith. But have we? "He that believeth shall not make haste. Sometimes we get very hasty. We get a rushed and hurried spirit when we should have one of rest and patience. Do we really believe that God is never before His time and never late? Can we each say, I have too much faith to be in a hurry?"

Meditations by PERCY G PARKER.

Wednesday, Jan. 6th. Joshua iv 15-24
"The Lord your God dried up the waters of Jordan from before you" (verse 23)

There are many rivers we think we shall never cross—yet we finally cross them. Sometimes we cross by an unexpected bridge that comes into sight. Dan Crawford came to a deep gorge in Africa through which flowed a rushing river. There was apparently no way of crossing. But cross they must. That night they prayed. A storm arose. A huge tree was blown right across the gorge. The problem was solved. God has more than one method of getting us across rivers of difficulty. I am sure of this, God would rather drain the Atlantic Ocean than that His purposes should be frustrated. Rivers and seas are not obstacles to God. Your river of difficulty may be unpaid rent. Trust in the God who dries up rivers.

Thursday, January 7th Joshua v 10-15, vi 1-5

"And the manna ceased" (verse 12).
For forty years the Israelites had been fed on manna. But the manna ceased at last. Miraculous manna gave place to Canaan's corn. When a miracle is necessary God will work it. When natural means are at hand God usually leaves us to partake of the natural supply. God does not work unnecessary miracles. We should adapt ourselves to the methods of God. When God is working special miracles let us rejoice in them. But when God is working along ordinary channels let us just as surely recognise the Hand of heavenly love. It is easy to say "grace" when like Elijah we are fed by ravens. But we should just as surely say it when fed by means of a restaurant. In every life God mingles the ordinary and the extraordinary together. Be as thankful for ordinary supply as for the extraordinary.

Friday, January 8th. Joshua vi 6-19
"They came into the camp, and lodged in the camp" (verse 11)

Apparently the day had been wasted. They had circled the city of Jericho. It was a long circle—but nothing had happened. Jericho stood just as strong and formidable as before. Had the day been wasted? Oh, no. For they had obeyed God. No day is wasted in which we obey God. Nothing apparently may have happened. Nothing apparently happens when you give those tracts out, when you stand in the open-air ring, when you give your tenth or more, when you write that letter to an unsaved friend, when you spend a special hour in prayer. You return to your camp at night—your own little room. Nothing done, you think. My dear friend you have obeyed God. Again let me say, No day is wasted when we obey God.

Saturday, January 9th. Joshua vi 20-27
"They utterly destroyed all that was in the city" (verse 21)

There was utter destruction of all the people in the city of Jericho, excepting in the case of those who were hidden behind the scarlet cord. God had only provided one way of escape. Those who rejected it were destroyed. Argue as men may, there is only one way of escape provided for man from the judgment of God. It is the way of Calvary. The whole world is doomed to die, excepting those who are in Christ. We are either in Christ or outside Him. We are either doomed to die or redeemed unto life. We are either safe under blood or condemned under wrath. Some were probably only a yard outside Rahab's house when they were slaughtered. An inch outside Christ is as bad as a mile.

The Letter over the Door

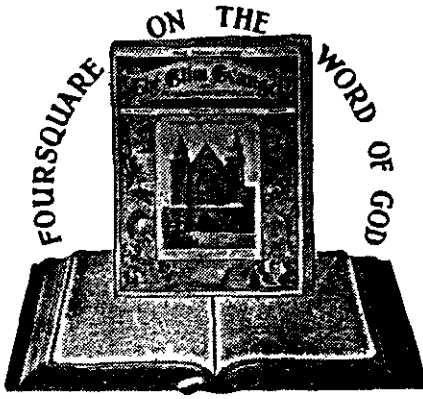
A student of Amherst College soon after entering, put over the door of his dormitory room the letter V. Because of it he endured all sorts of ridicule and withstood questioning. But he paid no attention to either, nor would he disclose the secret of the letter. When his four years were over, and graduation day came, that student was appointed to deliver the valedictory. Then the mystery of that letter V was revealed. It stood for valedictory.

That letter on the door held before him during his four years the ideal that he had set for himself. Not every boy puts a letter over the door of his college room or over the door of his house. But nevertheless, somewhere, if only in his mind, there is a letter that he pastes there and that holds before him an ideal.

Some put up the letter M that stands for money. Others put up F, for fame. Others put up S, which may stand either for self or for service. It is a good idea once in a while to step outside your door and look at the letter you have put there. It may be that when you realise what it is, you will want to change it.

PRAYER

Lord, teach us to pray
Ask, and ye shall receive
Have we caught the prayer passion?
Prayer is a help that brings all help
Men ought always to pray and not to faint
Let us talk less with men and more with God
More things are wrought by prayer than the world dreams of
He knows all, and notwithstanding,
loves us still—Hudson Taylor



EDITORIAL

Willing Sacrifice.

AN utterly surrendered will makes all giving to God a pleasure, and not an effort. Mrs. Spurgeon once learned a valuable lesson on this point. Perhaps we all need to learn the same lesson.

"Mr. Spurgeon was often absent from home preaching, and she felt these separations, though anxious never to be a hindrance to him in his work for God. One day her husband said, 'Wife, do you think that when any of the children of Israel brought a lamb to the Lord's altar as an offering to Him, they stood and wept over it?' 'Why, no, certainly not; the Lord would not be pleased with a sacrifice grudgingly given.' 'Well, you are giving me to God by letting me go to preach the Gospel to poor sinners, and do you think God will be pleased to have you cry over your gift?' She learned her lesson."

The Young Folks' Evangel.

ON page 11 of cover of this issue there is an announcement concerning the *Young Folks' Evangel*. Primarily, of course, it is prepared for the boys and girls in our Sunday schools. But there are many parents who read our paper and attend our meetings who for various reasons are not able to send their children to our schools. We make a special appeal to them to subscribe for the young folks' paper. They can then give the monthly parts of the paper to their children either in bulk, or week by week—preferably each Sunday. In addition, most of us know children

in whom we take a special interest, and who appreciate anything we do for them. We could obtain the *Young Folks' Evangel* for them, and so, not only bring blessing to them, but indirectly carry the message to their parents.

A Jewish Folk Tale.

ONE day a certain rich old man, of a miserly disposition, visited a rabbi, who took the rich man by the hand, and led him to a window.

"Look out there," he said.

The rich man looked into the street.

"What do you see?" asked the rabbi.

"I see men, and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said, "Behold, in the window there is glass, and in the mirror there is glass! But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but you see only yourself."

The Way to Light.

WHEN that great preacher and writer, Horace Bushnell, was the most popular teacher in Yale University, a young preacher found it impossible to get any response from the students who came to hear him preach, and found that they were influenced against re-

Over the Hill (1932)

By His light I walked through darkness.—Job xxix 3

JUST over the hill lies a hidden year,
The path is so steep and so dark, we hear
The clouds are so low and the mists so dense,
The traveller shrinks from the journey thence
But climbing this hill we have had a Guide,
And He will be ours on the other side.
His marvellous lantern so shines around,
We never need stumble on treach'rous ground
The mists and the clouds cannot dim the light
Our Saviour sends out through the darkest night,
Like Job, at the end of the path, we'll say,
We walked through the dark as if it were day

ligion by the well-known unbelief of their beloved tutor. He sought out Bushnell, and said, "Professor Bushnell, if these things that I am preaching are so, wouldn't you like to know it?"

Bushnell, after a thoughtful pause, said, "Certainly I would like to know it, if the thing is reliable and praiseworthy."

Then said the minister, "You can know it, if you will just be candid."

"How?" said Professor Bushnell.

"Take Christ's own challenge," said the minister, "and here is that challenge: 'If any man will to do His will, he shall know of the doctrine, whether it be of God.'"

"But," said Bushnell, "I do not know how to start. I do not know that there is any God at all. How could I start?"

"Start like this," was the reply. "O God, if there be such a Being, give me light on this matter of religion. If Thou hast any interest in my getting light, and if Thou wilt give me light, I will follow such light wherever it leads. Take that clue, and you will find God."

Professor Bushnell said, "I will take it."

Three days afterwards Bushnell came back and stood on the rostrum of the chapel, and said to his students, "My men, I have a wonderful thing to tell you. I laughed to scorn all that this man preached, and all the rest of them. I have found out that I was in the darkness and they were in the light. I have put God to the test, and I am henceforth His disciple forever."

The Purpose of the Incarnation

By Pastor P. N. CORRY

(Concluded from last issue)

OUR next consideration exhibits our Lord's union with His Church as the object of His redeeming work, namely:

4 To be one with His brethren

For both He that sanctifieth and they who are sanctified are all out of One, for which cause He is not ashamed to call them brethren, saying, I will declare Thy Name unto My brethren, in the midst of the Church will I sing praise unto Thee. And again, Behold I and the children which God hath given me (Heb ii 11-13)

Please notice that word *ek*, "out of," in verse 11, because it makes a lot of difference. Where does the Christian obtain his life? From Luther's Church, from the Wesleyan Church, the Congregational Church, the State Church, the Foursquare Church? No Christians are born from above by an incorruptible Seed received when we accept Christ as our Saviour (I Peter i 23-25). The Lord Jesus had no earthly seed, not one, yet it says He shall see His seed (Isaiah liii 10) "Except the grain of wheat shall fall into the ground and die, it abideth alone, but if it die, it bears much fruit", and the richest grain of wheat that ever fell into the ground was the Lord Himself. He said, "I lay down My life, that I might take it again. I lay it down, no man taketh it from Me, I lay it down." It is for this reason, my friend, that you can be born out of Him, and it was necessary for the new birth that He should die, otherwise there could be no life from Him. If He did not die, He would abide alone, but now from Him we receive resurrection seed, the seed of life and glory. What about

JEWISH WALLS AND BARRIERS

now? This is what we read in Galatians iii 28, "There is in Him neither Jew nor Greek, there is in Him neither bond nor free, there is in Him neither male nor female, for ye are all one in Christ Jesus" (Newberry margin). Because we are all out of One, there are no barriers, no colour bars, no walls of partition, no sectarianism. Hallelujah! it is "all one in Christ Jesus" now for He died to make it so. Incarnation, testing, and death were necessary before that could become a reality, and it was by the blood of His Cross that He took away all things that were between us and God, made peace thereby, and gave life through His life and out of Him (I John v 11, 12). He is not ashamed to call us brethren, because He was made flesh, He suffered and died to become the firstborn of many brethren (Rom viii 29).

5 To destroy him that had the power of death and to deliver

Forasmuch then as the children are partakers of flesh and blood, He also Himself in like manner took part of the same, that through death He might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage (Heb ii 14, 15)

4 000 years before this was written, the first prophecy ever given had had respect to the Seed of the

woman that should bruise the Serpent's head. Christ became a partaker of flesh and blood, was incarnate, in order that the greatest battle ever fought might end in glorious victory for all the human race. Through death He has destroyed him that hath

THE POWER OF DEATH

Death is a deadly foe, come to reign as the result of sin, but now, because Christ was born and through death overcame the enemy, death is vanquished, the victory is ours through Jesus Christ our Lord. Please do not imagine that the word *destroy* used in verse 14 means "to do away with altogether." The enemy is still powerful. The word means "to render powerless, and we may well praise God that, for the believer in Christ, the enemy who has the power of death is powerless to touch the Christian unless the Lord permit. Death is now changed from the King of Terrors into a page of glory—he can only usher us into the immediate presence of our glorious Saviour.

If you as a Christian are afraid of dying, believe me, the old Devil is trying to rob you of the joy of your inheritance. I well remember a Wesleyan class meeting that I attended when a young Christian. There was a brother there who said, "I cannot bear to think of dying. When I die they'll put me in a box, screw down the lid and it will be dark. Then they'll put me into the ground, and then they'll throw soil on me, and it will thud upon the coffin. Then they will fill the grave up, and it will be so cold. By-and-by the wood will rot, and the worms and the insects will crawl over me—" The leader of the class could stand it no longer, he jumped clean up from his seat and shouted, "You won't feel it, brother, you won't feel it." No, because

YOU WON'T BE THERE.

It is only the old crumbling body that is placed in the grave, you will be at home with the Lord (II Cor v 1-9). The Lord Jesus died to remove that very fear from the hearts of His children, so please do not let the enemy delude you into thinking that loved ones are in the grave. Praise God, they are with Jesus, and the old body does not count for much. It is only mouldering clay—the seed sown. And when God has done with the body, then I have done with it, and do not care what becomes of it.

Why did He stoop to a manger? That He might live, and in dying crush the foe, vanquish the enemy, overcome the power of darkness, and deliver His children from the fear of death and from bondage. He stooped low, even to the death of the Cross, that He might ascend and lift us with Him into glorious triumph.

6 To be a merciful and faithful High Priest

For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren.

ren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people (Heb. ii. 16, 17)

Before the Lord could become the One to make reconciliation for sins, He must be made like unto His brethren in all things. Notice that word, "It behoved Him." In verse 10 we are told that death became Him, but here is something not only becoming, but absolutely vital. It was necessary for Him to be made like unto His brethren in all things, that He might make reconciliation for the people, and that He might become the merciful and faithful High Priest. The high priest of old was taken from among men and ordained to offer gifts and sacrifices. He could have compassion, he could feel for his people, and in the same manner, although the Lord Jesus was without sin and knew no sin, yet because of His earthly seed,

THE SEED OF ABRAHAM,

He was made like unto His brethren in all things. As Man He has offered one sacrifice for sins, and for ever sat down on the right hand of God as the sinner's merciful and faithful High Priest. We have a High Priest in the Glory who knows more about us than anybody living. Some priests only know about you what you tell them, and you can keep them in the dark about a lot of things, but this Priest is the One who searches the heart and from whom there is nothing hid. He knows all, because it behoves Him in all things to be made like unto His brethren. No man has a right to be a priest until he knows what it is to suffer, for the one who makes the best comforter is the one who has been through the deepest sorrow. Try as we may to enter into the feelings of others, it is still impossible to do so unless we have suffered a like grief. The God of all comfort comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God (II Cor. i. 4), says the Apostle, and our Priest has not lived in seclusion, nor been nurtured in a false form of life. He has been tempted in all points like as we are, yet without sin.

I want to know, was there ever a man who endured such contradiction of sinners as He did? Was there ever one who suffered so much? He was a carpenter, and knew what it was to mingle with the common manhood of His time. He was always in touch, He was always in contact with man and with sinners, and, thank God, it was for this very reason—that He might be a faithful and

MERCIFUL HIGH PRIEST.

I do not care what factory you work in. I do not care what street you walk in. You will never walk through such hostile crowds as the Lord walked through. They plucked His beard. They have not done that to you yet. Do you not see that every trial, every test, every bit of cursing heaped on Him tells me it was for this very purpose that He might be a faithful and merciful High Priest? He started here in the manger as an outcast and lowly, and there

was no rest until He hung between two thieves, and He did it all, suffered, and died, that the office He now holds might be no sinecure, but His by right, and by virtue of

HIS WONDERFUL WORK.

7 To succour the tempted

For in that He Himself hath suffered being tempted, He is able to succour them that are tempted (Heb. ii. 18)

The Lord has not sent an angel to take my weary head upon his breast and say, "Cheer up, Corry," nor an archangel to say, "Get your muscles going and step it out." He has not sent ministers of the covenant or other people to keep you company on the road, or hosts of angels. He sent His Son, and the One who takes you in His arms and succours you is the Lord Himself; it is not someone who says, "I do not know," but it is the One who can always say, "I know exactly what you feel, I have been there."

Through the shame of men He suffered, through the false judgments of His countrymen He suffered; through the falseness of friends He suffered, through the failure of His own He suffered, through false charges, twisted speeches, false insinuations, bitter reproaches, angry blows, lying lips, and treacherous foes He suffered, and now has become by inalienable right the One who most meets and succours the world's woe. Bethlehem, Nazareth, Gethsemane, Golgotha, and the garden tomb speak of a life lived in touch with woe, sorrow, sickness, suffering, shame, and death, all endured for others.

There is no lad that has ever been brought into the world without a father that cannot come to the Lord Jesus Christ and find someone there who knows what it feels like to be treated that way. There is no man who has ever been judged as a man who kept company with harlots but can come to the Lord Jesus and say, "They said You were like that." There is no woman of ill fame that cannot approach and find that

HE CARES, FORGIVES AND CLEANSSES

There is no broken-hearted mother that cannot find solace and satisfaction at His feet. There is no hardened sinner, suffering for the just reward of his wrong, that cannot find in this innocent Victim of law the One who can make punishment Paradise.

I do not care how big a sinner you are, the Lord went lower than all, yet without sin, to lift you unto Himself. I do not care how feeble a sinner you may have proved yourself to be, He has been tempted in order that you should be made to stand. High or low, rich or poor, lost or found, strong or weak, miserable or happy, He did all this for you. He is the majestic Son of God who tramped the streets of life, sampled its bitterness, drank the cup of woe to the dregs, tasted death for all, conquered the greatest foe, made reconciliation for sins, and now lives to succour and help all who are tempted. Let these truths sink deep into your heart. Come and tell Him how you love Him, love Him because He first loved you, He stooped so low that He might

bring you high Cannot you trust a Saviour like that? Won't you? Can you sin one more day, when you see what the Lord Jesus did to lift you out of it? Let the love of God melt you, break your hard heart Such love as this that would go through that anguish

in the garden, that suffered the Cross, despised the shame, such love as this wants your heart You cannot rebel when you see what He has done Then let Him have you for His reward, and receive of His love, His life, this very hour

The Model Christian

Talk No. VIII.

By Principal PERCY G. PARKER (of the Christian Workers' Bible Correspondence School)

"THE fruit of the Spirit is goodness" (Gal. v. 22) But what is goodness? How shall we describe it? How shall we distinguish goodness from gentleness? Goodness!—we seem to know what it means Yet how shall we define it?

Goodness is being good Yes, but that is not a very satisfactory definition Goodness is being like God. Yes, but even that does not detail the characteristics of goodness Then what is goodness? Frankly I confess that when I first sought

A DEFINITION FOR GOODNESS,

I was baffled But after prayer and meditation the truth began to be clear

I think we begin to get a definition of goodness by referring to Exodus xviii 9 "And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom He had delivered out of the hand of the Egyptians" Jethro rejoiced in the goodness of the Lord in delivering the Israelites out of Egypt! What exactly was that goodness? This—that the Lord did for the Israelites more than they deserved

There was nothing deserving about the Israelites, in Egypt or in the wilderness In Egypt they were slaves—and they were grumbling slaves After Egypt they did not improve They grumbled when Moses and Aaron made the first attempt to release them They grumbled when they were faced by the Red Sea They grumbled many times after that, and yet God delivered them and provided for them They were unworthy, yet God saved them Had God been merely just and treated them as they desired, then they would have gone back to Egypt, for that was their desire But God was far more than just He treated them better than they deserved Thus, behold the goodness of the Lord

So now we can begin to get a definition of goodness Goodness exceeds justice Carrying it still further we can say, Goodness exceeds duty, goodness exceeds expectation

Goodness is justice—plus Goodness is duty—plus Goodness is what is expected—plus Be just, then do a little more, and that little more is goodness Do your duty, and then do a little more, and

THAT LITTLE MORE

is goodness Do what is expected from you, then do a little more That little more is goodness

Goodness is the performance of that which is not absolutely necessary Goodness is the second mile A hardworking man does a piece of work for you and charges you 12/6 You know that he has a struggle to live, and you give him 15/- That extra

2/6 is goodness A doctor has his waiting room arrayed with stiff-backed chairs No one would expect more in a doctor's waiting room But he remembers that some who wait there will be terribly tired and weak He therefore puts in a number of comfortable armchairs Those armchairs reveal his goodness The nurse is expecting a fresh patient The ward is clean and prim But the patient finds by the side of the bed a bunch of violets Nurse herself bought them and placed them there in order to bring a little extra pleasure into the pain-stricken life The nurse's act was an act of goodness

It is wonderful to notice God's goodness For instance, it is not necessary that we should be able to taste our food Our food could be eaten and nourish our bodies without it being tasty Strength of body is not dependent upon taste But God has given us a palate, so that we are able to taste Thus He brings to us sensations of pleasure while we eat This sensation of pleasure is not necessary It is in excess of necessity It is

GOD'S GOODNESS.

The singing of the birds is not necessary to our existence We could live without hearing the songs of the birds But God has put a song into their mouths Why? So that their song may delight our ears It is not essential But God has done it in order to bring us additional pleasure That is God's goodness

We could exist without the beauty of the flowers But God in His goodness has given them to us But His goodness in the flowers is doubled For He has made many of them not only beautiful to look at but fragrant to smell

Now, bearing our definition of goodness in mind, we will set out three divisions

(1) *Goodness is manifested in undeserved forgiveness*

That is one way in which God manifested His goodness to us No one can merit God's forgiveness All forgiveness is of grace Grace is one form of goodness He gives to us more than we deserve, more than we can claim Think of the prodigal son The son had run away from home He had well-nigh broken his father's heart He had spent his father's money He had brought disgrace upon himself, and upon others What claim had he on his father's forgiveness? He had his empty pockets, his filthy rags, his depraved soul Can these demand the father's forgiveness? No, they cannot Yet the father forgives He puts a kiss on his cheek, a ring on his finger, shoes upon his feet, clothes upon his body He does not give him a servant's place, but gives him back

THE SON'S PLACE

That is goodness—undeserved forgiveness

Men call themselves our enemies—but we forgive them Our friends prove faithless—but we forgive them Our associates get jealous of us—but we pray for them When we unhesitatingly forgive, when we bear no malice, when we go out of our way to turn enemies into friends, that is goodness.

I think I can illustrate this truth A slave master was cruelly lashing with his skin-tearing whip an already half-murdered slave Tauntingly the slave-master cried, "What can Jesus do for you now?" The answer was a sublime one "Him teach me to forgive you, massa" That was goodness

(2) *Goodness is giving more than we are obliged to give*

Queen Victoria—she was known as Victoria the Good—had a Scottish governess for the young members of the royal family One day the news came that the mother of the governess was seriously ill with an illness that would doubtless last some length of time The governess, feeling her duty strong towards her mother, sent in her resignation to the Queen, in order that she might care for her mother But the good Queen would not hear of it "Go at once," she said, "to your mother, and stop with her as long as she needs you, and then come back again While you are away, I will keep your place for you and hear the children's lessons" So the governess went to her mother, and the Queen

ACTED AS GOVERNESS

After a few weeks the mother died The governess came back to the Queen She had a big gap in her life, but it was largely filled by the considerate womanly kindness of the Queen, who came every day to the schoolroom

At length the anniversary of the death of the governess's mother came round On that day her pupils came as usual before breakfast for prayer and Bible reading The scripture touched the tender-hearted governess She struggled with herself, but finally completely broke down At length, unable to restrain herself she broke out into sobs One after the other the children stole from the room, and went and told the Queen how sad governess was The kindhearted monarch immediately hurried to the schoolroom, exclaiming as she went, "Oh, poor girl, it is the anniversary of her mother's death" To the governess she said, "My poor child, I am so sorry the children disturbed you this morning I meant to have given orders that you should have the day entirely to yourself Take it as a sad and sacred holiday I will hear the lessons" Then she added, "To shew you I have not forgotten, I have brought you this gift" The Queen then fastened on to the wrist of the governess a bracelet with a locket for her mother's hair, marked with the date of her mother's death That was goodness The Queen did much more than it was her duty to do

So then as Christians we are to give more than we agree to give. It is going the second mile, giving the second cloak, acting the good Samaritan Such a spirit transforms masters and men Goodness is

THE CHILD OF LOVE

(3) *Goodness is giving without expecting reward.*

The thought comes out in the words of Christ "Do good and lend, hoping for nothing again" (Luke vi 35)

Much so-called goodness is not goodness at all The one who gives away a shilling hoping for five in return, is not exhibiting goodness The one who gives a £100 away to charity in order to get his name into the papers is not revealing goodness. Goodness does not think about reward

Some time ago I had in my hands a tie—beautifully knitted It came all the way from Africa It was knitted by a blind lady and sent to one who used to be a butler out there Many, many hours had been given to the production of that gift Was it done to obtain a reward? Oh, no, but just to cheer the heart of an old friend That was goodness

When the Lord Jesus left the perfection of heaven and came to face the shame of earth, that you and I might have the gift of eternal life, He did not do it for reward He did it out of His goodness

If we are to shew forth goodness, then we shall be giving without expecting reward Are we giving time and thought and money? Are we doing what Jesus did? Are we going about doing good? Our Lord brought happiness and human hearts together He whispered the love of God into

UNLOVED HEARTS

Paul, Carey, Henry Martyn, David Hill, Hudson Taylor, and tens of thousands of others, exhibited goodness by going out to the benighted heathen with the light of Christ Florence Nightingale did it by becoming a nurse Elizabeth Fry did it by prison visitation Many have done it by preaching and tract visitation Many more have done it by giving money—some of it terribly hardly earned But more, infinitely more, have done it by living the Christlike life at home Thank God for good mothers, good fathers, good sisters, good brothers, good children More and more we need to proclaim that goodness first of all shall be shewn in the home Then from your own home it will spread to other homes—but your own home first!

Doing our duty, however, must come before exhibiting goodness Expected duty must be rendered before unexpected goodness is given Nelson said, "England expects that every man this day will do his duty" Christ says the same to the world But the Lord's teaching means that every man must first do his duty, and then go a step further and scatter the goodness of God into

NEEDY LIVES

Dr J Hamilton beautifully said "Goodness is love in action, love with its hand at the plough, love with the burden on its back It is love carrying medicine to the sick, and food to the famished. It is love reading the Bible to the blind, and explaining the Gospel to the felon in his cell It is love at the Sunday class, or in the ragged school It is love at the hovel door, or sailing far away in the missionary ship But whatever task it undertakes, it is still the same—love following His footsteps, 'who went about doing good'"

Fruit from the Branches

Crusaders Active A New Tabernacle. Native Witness Abroad

EARNEST CRUSADERS

Guernsey (Evangelist A F Rash) The object of much prayerful preparation, the campaign conducted by the Crusaders at Vazon Mission Hall, Castel, is now over. But, praise the Lord, God has been with the young people during the campaign. The Gospel has been delivered by word and song. Brothers and sisters gave Gospel messages during the services, and instrumental pieces were rendered by the orchestra. A four days' campaign had been contemplated, but such was the blessing granted that the meetings continued over the following Sunday, the Lord's Day evening service closing the campaign. At this service a brother Crusader gave a Gospel message showing the necessity of Calvary, and that the Cross is the power of God unto salvation. Though we have not seen any visible results, we are confident that God has been working, and eternally will show what has been accomplished.

The open-air work at Trinity Square (St Peter Port) is still going strong. The young people play an active part in these services.

A NEW SANCTUARY

Colchester, Essex It was with great joy that the Colchester Elim folk recently held the opening services of the new Tabernacle, situated at the end of Fairfax Road, off Mersea Road. Willing workers had helped in its erection, and the sounds of hammer and saw were punctuated with the praises of God, who had so wonderfully undertaken for the work in Colchester. Pastor and Mrs Charles Kingston conducted the opening services, and followed on with a month's campaign, which God abundantly blessed to the salvation of souls. Evangelist J C N Laton is in charge, and has commenced a thriving Crusader branch, the members of which are proving fine open-air workers, and the Gospel in sermon and song is carried to many a forgotten by-street by them. Pray for Colchester.

BROTHERS IN ARMS

Leigh-on-Sea Evangelist W Hill and A Wright recently conducted a month's campaign in the Elim Hall, Glendale Gardens, which God blessed to the upbuilding of the saints. In one meeting a man walked out of his seat at the back and came boldly to the front to confess his need of salvation.

SPECIAL BIBLE STUDY

Hockley, Birmingham (Pastor W J Patterson) A time of rich blessing is being experienced by this assembly under the faithful and sincere ministry of Pastor W J Patterson. Whatever meeting one attends, be it Gospel meeting or Bible study, the soul is refreshed, the spirit is renewed, and the heart is made

to rejoice. To miss a meeting is to miss a blessing.

The special studies on The Disciples' Prayer, are full of instruction, and for five weeks the portals of this prayer ('Our Father') have been swung open and exposed to the gaze of God's children, until hearts have burned within, as they have been led to see the glorious inheritance of the child of God.

Signs also follow the preaching of the Word. Within the last few weeks seven precious souls have been won for the Master, two have been wonderfully raised from beds of sickness, and many have received a touch of healing.

CRUSADER CAMPAIGN.

Hendon (Pastor W G Hawkins) "All that thrills my soul is Jesus!" This was quite evident among the Hendon Crusaders throughout the special campaign at Elim Tabernacle, Ravenhurst Avenue, concluded recently. This was conducted by the united efforts of the Cadets, Crusaders, and Veterans, under the leadership of the Pastor.

The Campaign commenced with a baptismal service, and resulted in three souls accepting the Saviour. After testifying, the candidates were immersed by the Pastor. Monday was Cadet night. These young members soon won their way into the hearts of the people as they preached the Word and testified in no uncertain manner of Jesus and His love.

During the week the Crusaders rendered musical items, and the messages and testimonies given proved to all that Jesus truly satisfies the youth of to-day, and there was a very clear evidence of the reality of a living faith in Christ.

Friday, Veteran night, was much anticipated, the older members telling of all that Christ had done for them. During the second week, the Hammersmith Crusaders paid a visit accompanied by Evangelist Brewster.

Pastor Naylor of Watford was also another welcome visitor.

The Sunday school and Bible class united in the afternoons, and great times of blessing were experienced, through the illustrated addresses given by the Pastor.

The Cadets, Crusaders, and Veterans unitedly proclaimed the Gospel at the closing meeting of the Campaign. A testimony was given by a sister who was healed on Tuesday night of blood-poisoning. Souls were saved, and saints were blessed, some receiving an Acts 1:4 experience. The assembly is certainly "marching on," souls are being saved every week, numbers are increasing, and the saints are anticipating even greater things, as God fulfils His precious Word.

Ryde, Isle of Wight (Evangelist E O Steward) A recent week-end was greatly blessed in the visit of Pastor Joseph Smith. His energetic attacks on the forces of Satan, and his inspiring spiritual talks uplifted and encouraged all. The Saturday open-air meeting was a memorable event. The following week-end meetings were a natural result of these good times, with Pastor Smith present.

At the breaking of bread on Sunday morning God further blessed with His presence.

In the evening meeting three souls accepted Christ as their Saviour. Mr Steward's deeply instructive sermons are intensely appreciated by all the assembly. The Foresters' Hall has become a true spiritual home, coupled with the loving gifts of various members, which add greatly to the material comfort. God is blessing in spite of opposition and prejudice.

Ryde is waking up to the fact that the Foursquare Gospel has come to stay. Many people wish they had made acquaintance with the message during the Principal's Campaign. There is further cause for rejoicing in that more souls are being added to the church.

A BLESSED CONVENTION.

Lurgan. Speakers Pastors J McAvoy, W L Kemp, Evangelists T Francis, F J Slemming, W Barrie and W McWhinnie. Convener Pastor F Bjart.

There have been rich blessing and spiritual feasting in God's presence during a three days' convention at Elim Hall, Carnegie Street.

The hall was packed to its utmost capacity, many having come from the different assemblies with great expectation, and, praise the Lord, they were not disappointed.

The presence and power of God were manifest in a very real way throughout each meeting.

Pastor McAvoy gave the first message on Saturday afternoon, speaking on the ark as the type of Christ, after which the local Crusaders rendered a message in song which was much appreciated by all.

Pastor Kemp then gave a heart-searching message on Sanctuary Giving.

In the interval, tea was provided for friends who had come from a distance.

In the evening Mr Francis gave a message, taking as his text Romans xv 29, after which the Crusader sisters gave the Gospel in song. The closing message was given by Pastor Kemp.

This brought the first day of the Convention to a close, and all returned to their respective homes feeling they had received a blessing.

Sunday was again a time of profit, and found the saints still hungering for more of God.

In the afternoon Mr Stlemming delivered a message on Christ, the One who Supplies all our Needs. Then again in the evening he spoke on The Miracles of the Cross.

The Convention terminated on Monday evening, when the closing messages were given by Evangelists Barrie and McWhinnie, with great encouragement to the saints.

We return thanks to God for all the blessings received during the Convention period, and we trust that the good seed sown will in the days to come bring forth much fruit to His honour and glory.

REVIVAL SWEEPS ON

Sheffield (Pastor H. Kitching) "Impressive!" "Remarkable!" It grips me! "Never seen it like this before!" I have been praying for years that revival would come, and now it is here! Praise the Lord! Such are the remarks that can be overheard at the Sheffield assembly. Every service is marked by manifestations of the Spirit as the Word is given forth. Sunday evening finds the church crowded with 900 people, and last week the numbers increased to 1,000. God is also honouring the preaching of the Gospel by saving precious souls. At a recent evening breaking-of-bread

service over 600 remained behind to take part, and the building was filled with the presence of the Lord.

Crusader night is Monday night, and over 200 young people meet for fellowship and prayer. Great enthusiasm is shown, the Crusaders themselves taking an active part in the services.

The meeting on Tuesday alternates between prayer and devotion, and anointing for Divine healing, and God is blessing abundantly.

The two large meetings on Thursday are a source of inspiration. The afternoon Divine healing service is blessed of God and a number of testimonies are to hand of the power of the Lord to heal.

In the evening the Bible studies are deep and searching, the building rocks with the songs of Zion, joy and praise fill the air, and our blessed Lord Jesus is the central theme.

On Saturday last over 250 Sheffield Foursquare Gospellers made a raid upon Barnsley to help the Principal in his Campaign. God was in the midst. The Principal preached with great power and that day seventy-six souls had their names written in the Lamb's Book of Life.

We truly thank God for the Foursquare Gospel because upon it is the seal of God. The summer tent meet-

ings in Sheffield will never be forgotten. These have ended, but the revival still sweeps on like a mighty torrent. After the Campaign many wondered what would happen, and when Pastor H. Kitching came, he won all hearts. His sincerity all admire. Christ is placed first in everything, and the preaching of the Cross is to all a very precious thing.

NATIVE WITNESSES IN MEXICO

San Diego, California (Pastor George Thomas) Mr Thomas writes:

Just two weeks ago we commenced our school year. During the summer we had visited various assemblies, and had noted that the students who had been in the Bible School last year were taking an active part in the assembly life, preaching, leading the services, and so on. It had been a hard summer for them financially, on account of work being scarce and wages low. Most of them were doubtful as to whether they would be able to return to school to finish their studies. We encouraged them to save all they could and come long to school, and we would look to the Lord to supply our needs.

All except two of those who were in the first year class last year returned, so that we have a good second year class, and hope to see them graduate at the close of this school year. Other young people wanted to come as new students, but not having anything with which to pay their expenses we could not accept them all. Those who have returned to the school are happy to be back, and have entered into their studies and assignments with real earnestness. Last year we had to teach them so many things, but this year it has not been necessary, they just take up their duties without being told, and are willing and obedient.

Thousands of Mexicans have returned from the American side of the border into Mexico during the past six months. It has been difficult for them to secure work, and with the winter drawing near they feel that they would rather be in their own country among their own people and customs than on the American side. Among those who return to Mexico are many who have accepted the Gospel of our Lord Jesus Christ, and it gladdens our heart when we realise that they will go back to their own country different to what they were when they left it. Instead of being in spiritual darkness and superstition, they are now new creatures in Christ Jesus. Last week a long train full of these Mexicans returning to their own land left here, and among them was a large family from our own assembly here. The train was scheduled to leave at 8 p.m., so we decided to go to the railway station and wish them Godspeed. We arrived at the station at 7 o'clock, along with the students and other Mexican Christians. There was quite a large crowd, and we began to sing, with this crowd of Mexicans standing around listening to Gospel hymns sung in their own language. "God be with you till we meet again," "I'll meet you in the morning," etc., were sung. Then followed some bright and clear testimonies in which the students took a prominent part, and we

could see that these were being listened to with reverent attention. After about 1½ hours of singing and testifying, a railway official came up and said that the train was ready, so with a brief prayer, the farewell meeting terminated, there were hurried goodbyes, and they were gone.

It is not difficult to see the hand of God in this return of the Mexicans to their country. As the Jews to-day are returning to Palestine in God's wonderful providence, so these Mexicans too are returning to their country by the workings of the same wise, all-powerful Hand. The Mexican laws make it almost impossible for a foreigner to do efficient Gospel work in Mexico, but here we see Mexicans themselves who have been on the American side of the Border, and have been saved and learned much of the things of God, practically forced to return to their own country, and we are sure that many of them will be true soldiers of the Cross, and will be the means of bringing the light of the Gospel to their native brethren still in darkness.

Some short time ago a number of Mexicans who were members of one of our assemblies on the American side of the Border, returned to Mexico to a village where there was no evangelical witness of any kind. In their own land, without church or Christian fellowship, they decided to have services in their home. This has continued ever since, and they write telling of people in the village attending the services, and being saved and baptised in the Holy Spirit.

This, we believe, is an example of what is taking place in other towns and villages, and as the Mexican Christians return to the land of their birth, they take with them that which is of more value than gold, and through them the Seed of the Word is being sown that will later bring a rich harvest.



Pastor H. Kitching

The Response to Need

Professor E. P. Gulliver says this of the Holly engine: "As we stood by the steam gauge we observed constant and considerable changes in the amount of steam produced. As there was no cause in or about the engine itself, we asked for an explanation. 'That,' said the engineer, 'is done by the people in the city. As they open their faucets to draw water, the draft upon our fires is increased. As they close them it is diminished. The smallest child can change the movements of our engine according to his will. It was the design of its maker to adjust it so that it would respond perfectly to the needs of the people, be they great or small.' How much more will God's heart respond to every prayer of His creatures!"



ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US - OUR BEST FOR GOD

1932.

A New Year's Message

By the National Crusader Secretary

On the threshold of a new year we stand as it were on the borderland of unexplored and unclaimed spiritual wealth—a veritable land of Canaan stretches out invitingly before us, ready to pour its riches into our needy lives. From this vantage point vistas of possibility unfold to the vision. The horizon is already lit up with the wonder-glow of promise—the earnest of things to come. The heavens are heavily-laden with clouds of blessing ready to break upon our path in fructifying showers.

But will the promise of the dawn be realised? Will the smiling morn of 1932 prove but a painful memory in days to come? Shall desire but lead to disillusionment and disappointment? This, to a great extent, depends upon you and me. To realise and reap all the possibilities of 1932 we must enter it courageously—possessed with the spirit of conquest. Joyously, radiantly, triumphantly, let us pass the portals of the new year, our faces alight with the warm glow of expectancy, believing to the hilt in the sufficiency of God, confident in the ability of our princely Leader and Commander—claiming all that the Divine Word offers. If we enter 1932 thus, then its days shall be brimful of gracious fulfilment and realisation. Our lives will be like fruit-laden trees. We shall, should the Lord tarry, emerge at the close of the year, as heavily freighted vessels, carrying rich cargoes of precious spiritual treasure.

Let 1932 be big with response to God. Large in loving quest of souls. Filled with sacrificial service for others. Make it a year of devoted endeavour to broadcast the evangel of life through the crucified and risen Christ. Let us each and all seek a new in-filling of the Holy Ghost, a fresh equipment for all the will of God, a further immersion in the love and joy of God—that thus clothed with the triumph and the tenderness of Christ we may glorify Him either on the field of conflict or in the fire of crucifixion.

Thrice happy all who now will lay
A hand in His dear hand, and say,
"Thy will be done," this New Year's
Day

Yours in His glad and glorious service,

E. W. Boulton.

The Eternal God is Thy Refuge.
Tune "Jesus, the very thought of Thee"

Come, weary pilgrim, come and rest,
Oh, hear thy Saviour's call,
Come, lean upon His loving breast,
And tell the Master all

Just come and tell Him how you've tried
To take your stand for Him
How you sometimes with grief have
sighed,

Your eyes with tears been dim

But harken to thy Saviour's word,
"Beloved, thou art Mine"
Then do not fear, but know thy Lord
Is watching all the time

So let us all fresh courage take
The race will not be long,
Then we with Him shall take our place
And sing the eternal song

And in that day His face will shine
As ne'er it shone before,
And in His presence so Divine,
We'll worship and adore

—M Ware

Worthing. The Crusaders at this branch have been very active of late, and are preparing great things for God in the New Year. The recent Crusader Sunday evening was very well attended, and many people went home having received blessing. Praise the Lord! The visit of the Worthing Crusaders to Hove was a time of happy fellowship, and the warm welcome extended to the visitors was heartily appreciated. It was a joy to meet other Crusaders of this glorious Elim Crusader Movement, and to unite in praise to the Lord Jesus Christ for all His blessings bestowed upon us.

ATTENTION!

We are glad to note that the new year is to open with a grand Crusader Convention at the Kensington Temple, on Friday, January 8th. Principal George Jeffreys, our Crusader-in-Chief, is to preside, assisted by the other members of the Revival Party.

All London Crusaders should avail themselves of this splendid opportunity of a great united gathering for Foursquare Gospel fellowship. It will be a joy to the young people, once again to meet our beloved leader after his many months of exacting campaigning in the north of England and Ireland—campaigns that have yielded rich results, and which have been packed with proofs of the miracle-working power of the Gospel. The Revival Party will come flushed with triumph from these scenes of exploit. We foresee a meeting throbbing with life—praise and thanksgiving will sweep like a flood over the assembled Crusaders. We predict a season of boundless joy and jubilation.

CRUSADER CONQUESTS

Banbridge. Although one of the smallest of branches, yet a centre of earnest endeavour, the Banbridge Crusaders are experiencing times of great refreshing. The weekly meetings are being devoted to studying the Word of God. Recently the Annaghanoon Crusaders, accompanied by Pastors Knox and Francis paid a visit to this branch. This special meeting proved a time of encouragement and blessing to all who gathered.



Crusaders of Addiscombe.

**BE
SURE TO
ORDER THE
"YOUNG FOLKS' EVANGEL."**

Studies in The Acts

By P N CORAY

Acts 1-8

In these days of the latter rain outpouring of the Holy Spirit, there has been more study of the Acts of the Apostles than at any period since it was written. There are few of our number who have not at one time or another spoken or witnessed or argued from the second, the eighth, the tenth, and the nineteenth chapters of this book. But while this is so and while we rejoice that the old wells of Pentecostal experience are being brought back into use, and the mud of centuries of neglect cleaned out (Gen xxvi 18), there is always the danger of getting into a rut. Many there are who never seem to see anything in the book but these four chapters, and whose attitude towards the Acts has become circumscribed to the manifestations of the Spirit. Let us rather seek for the plan and purpose of the whole book.

I do not mind confessing that for many years, long after other books had been studied and annotated, this book defied all my efforts to find a purpose and a plan in the facts recorded. The events narrated seemed to be composed of disjointed historical facts in early Church experiences, until one night (I fear early morning would be nearer the truth) I saw a wonderful plan in the book. These studies are not intended to be a commentary (portions will be passed over with short notice), but they are an attempt to link up the narrative of the book so that the events recorded become steps in the plan of the Acts, and not disjointed incidents.

The Preface (Acts 1-5)

The general reader of a book is very often inclined to pass over a preface unread, because of his haste to get to the author's matter, and in doing so many a

book has been misunderstood, and the reader has failed to understand its purpose. Prefaces should always be read, because they very often contain the key to an understanding of what follows. This preface contains the key to the understanding of the Acts. The book does not stand alone, it is Volume II, and must be understood in the light of what had preceded it. The book of the Acts is a continuation of the Gospel of Luke, or if you prefer it, Volume II of Luke's Gospel. Link these four verses with Luke 1:1-4, and an understanding is arrived at at once.

Theophilus, as his name implies, was a Greek, as also was Luke, the beloved physician, and the Gospel placed before him the glories of the Son of Man, and the closing promise declared that remission of sins should be preached in His Name among all nations beginning from Jerusalem. No doubt the question would arise, "How can I, a Greek, be entitled to claim the virtues and work of a Jew on my behalf?" Many of the followers of Christ would be only too ready to tell him that he must needs be circumcised and keep the law of Moses before he could do so, and this second volume was intended to shew how Christ, a Jew, could be the Saviour of a Greek. The Gospel had gone forth, reached out, so that it embraced not only Jews but Greeks, and the uttermost part of the world, and this Volume II is the record of how that wonder of wonders came about. It is the history of the coming of the Gospel to the heathen, and records the breaking away from the exclusiveness of Jewish nationalism to the world-wide proclamation of the Gospel. The material therefore of which the book of Acts is composed is all chosen to

mark this progress and purpose. Time and time again it seems as though the Gospel was going to be hindered from going forth, but at those very moments of crisis in the early Church, we suddenly perceive another move forward on the part of the Holy Spirit. It is well to note that in the oldest MSS the title of this book is simply "Acts," and Dr Pierson has well said that the title should be, "The Acts of the Holy Spirit", yet perhaps a better one would be, "The Acts of the risen Lord Jesus through the power of the Holy Ghost." Certainly the statement in verse one, that the first volume only recorded what Jesus began to do and to teach, rather suggests that in this volume we have a record of the continuance of His work in and through the Church. It is He who is moving out, through the Church, over obstacles and hindrances, to go after the other sheep until there is one flock and one Shepherd.

The Plan (Acts 1-6-8)

As you will see, the plan now laid down regarding the work and witness of the Church fits in with the foregoing Dreams of Jewish glory, were uppermost in the mind of the disciples, their vision was exclusively bound up with their race and the restoration of Israel's glory, and as if in answer, the Lord tells them that His plans are wholly different, and have not to do with things exclusively Jewish, but things universal, so he says—

"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth."

As we read this book afresh in this light, we shall see how Luke records for us this movement of the Holy Spirit and of the hindrances that were met in the onward, outward working of the purpose of God. Apostles may settle down, churches become formal, believers grow lukewarm, national spirit deaden missionary zeal, yet the Holy Spirit moved on and still moves on. Verse eight is not only a key to the Acts, but a synopsis of contents as well.

Down and Out . . . Saved and Up Again

THERE was a poor wretched hopeless, broken-willed drunkard in a certain city, who felt a sincere desire to turn from drink, and to live a new life. He felt so weak that he knew he must have help, so in his wretchedness and misery he made application to the "Sons of Temperance," desiring to unite with their order, thinking he would receive the needed encouragement from them. They refused to receive him, he was too far gone for them. They could do nothing for him.

He then made application to the



Oddfellows, and they likewise refused to receive him. He finally applied to the Freemasons, and they also refused him, he was too bad a case for them, and he was "without strength" and without help.

In his distress, as he was one day passing along the street, someone gave him a handbill inviting him to a noonday prayer meeting. He went, he found a friend, he yielded himself to Christ as his Saviour and Lord.

He said, when he told the story of his rejection everywhere else, "I came to Jesus, and He took me just as I was." The strength and help which he had vainly sought elsewhere, he now had found. Men of the world knew that they were powerless to save him, but Christ has all power in heaven and in earth given into His hands.

Surrender to Christ now and let Him save you. "If the Son therefore shall make you free, ye shall be free indeed." "The blood of Jesus Christ His Son cleanseth us from all sin."

Read this contrast Voltaire, the infidel, rejected Christ. When he died he exclaimed in great agony, "I am abandoned by God and man. I shall die and go to hell." That is the result of neglecting salvation.

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

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HOVE—Board-residence, long or short, comfortable accommodation, homely, select neighbourhood, close to Tabernacle and buses, near sea. Terms moderate. Mrs. Andrews, "Malmaison," 37, Marmon Road, Hove, Sussex. 18824

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COOK-GENERAL required after Christmas; house-parlour maid kept. Experienced and good reference essential, age not above 35; single bed room, free time daily; good wages to one able to shoulder responsibility. Small private hotel for University Students, and other workers. M. Volekman, 27, Cambridge Terrace, London, W.2. 18922

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CHRISTIAN energetic young man seeks work. Can drive a car and would consider anything suitable. Box 137, "Elim Evangelist" Office. 18904

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HOUSE PURCHASE. Surveys and valuations made by Foursquare surveyor with 25 years' professional experience. Mortgages arranged; sound negotiating advice given; rents collected. Moderate fees to Foursquare clients; provincial work by arrangement. Walter H. Petersen, F.A.L.P.A., 62, Cranbrook Rise, Hford, Essex. (Telephone Valentine 4374.)

NEERSE Watkins, certified maternity nurse, desires cases or general nursing. 17, Victoria Road, Yeovil, Somerset, or c/o Pastor W. N. Brambleby, 73, Eastland Road, Yeovil. 18902

MARRIAGE.

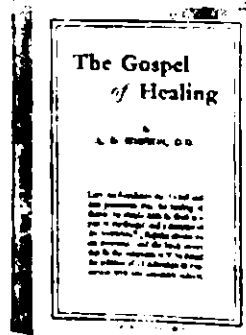
HAYDN JEREMIAH. On December 14th, at College Street Wesleyan Chapel, Swansea, by Pastor H. W. Fardell, Frederick Walter Haydn to Winifred Irene Jeremiah, both Elim Crusaders.

WITH CHRIST.

BISHOP.—On December 12th, Mildred Bishop, member of Hastings-assembly, called to higher service. Funeral service conducted by Pastor Coke. 18905

The Gospel of Healing

By A. B. SIMPSON, D.D.



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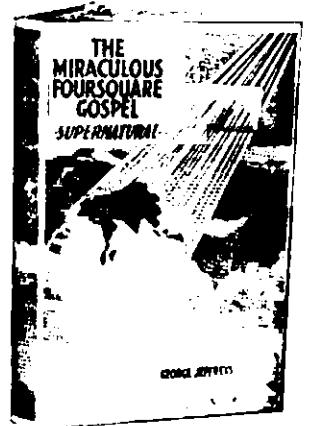
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