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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. 6

FEBRUARY 5, 1932

Twopence

THE SECRET

I MET God in the morning, when my day
was at its best,
And His presence came like sunrise, like a
glory in my breast;
All day long His presence lingered, all day
long He stayed with me,
And we sailed in perfect calmness o'er a very
troubled sea.

Other ships were torn and battered, other
ships were sore distressed,
But the winds that seemed to drive them
brought to us a peace and rest.
Then I thought of other mornings with a
keen remorse of mind,
When I, too, had loosed the moorings with
His presence left behind.
So I think the secret learned from many a
troubled way—
You must seek Him in the morning if you
want Him through the day.

SAVIOUR



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



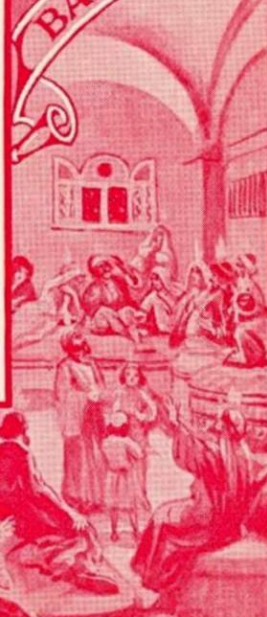
COMING KING



"I
will
come
again."

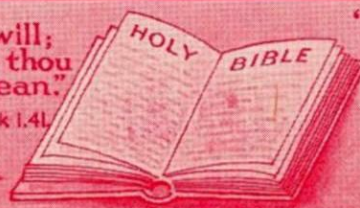
John XIV. 3.

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.

February 5, 1932

No. 6

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THE SEVENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the

ROYAL ALBERT HALL (London)

EASTER MONDAY (March 28th)

will be conducted by

Principal GEORGE JEFFREYS

who will preach at the

THREE GREAT GATHERINGS

Morning at 11 o'clock.

DIVINE HEALING SERVICE.—The sick will be anointed with oil and prayed for, and requests for prayer dealt with. *James v. 14.*

Afternoon at 3 o'clock.

COMMUNION SERVICE.—Thousands of saints will celebrate the ordinance of the Lord's Supper. All born-again Christians may participate. *1. Cor. xi. 26.*

Evening at 6.30 o'clock.

BAPTISMAL SERVICE.—Converts will be immersed in water according to the command of our Lord and Saviour Jesus Christ.—*Matt. xxviii. 19.*

Pray for a great outpouring of the Holy Spirit.

Full particulars of the London Easter Convention will be announced in due course. Cheap railway fares from all parts. Accommodation will be available at Elim Woodlands, but no bookings will be made until March.

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at one of the following:

Bible College, Elim Woodlands, Clapham Park, S.W.4.

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WATCH THESE DATES

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

EALING. Jan. 31—Feb. 21. Cranmer Hall, Cranmer Avenue, Northfields. Campaign by Pastor and Mrs. Chas. Kingston.

EALING. February 28. Cranmer Hall, Cranmer Avenue, Northfields. Visit of London Crusader Choir at 6.30, accompanied by Pastor E. C. W. Boulton.

ELIM WOODLANDS. February 6. Next monthly gathering on Saturday the 6th. Speaker, Pastor H. O. Bale. Tickets in advance at London churches, 1/-. At the door, 1/3.

KENSINGTON. Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station. 52 'bus from Victoria).

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

NOTTINGHAM. Jan. 31—Feb. 7 (except Friday). City Temple, Halifax Place. Bible School and Evangelistic Campaign by Principal P. G. Parker.

This space is reserved for local announcements

Principal GEORGE JEFFREYS
and Revival Party's

REVIVAL & HEALING CAMPAIGN

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SPA FIELDS CHURCH

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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. 6

FEBRUARY 5, 1932

Fridays, Twopence

In 1932—Perhaps!

By P. N. CORRY

THE church bells were madly ringing in the New Year, and Big Ben's massive tones had melted into the first moments of 1932. I had been listening to a record of the events of 1931. New speeds had been established in the air, on the sea, and on the land, new inventions, new altitudes, new records had been announced. Then the story of the crisis of the nations economically, politically, and commercially was retold and was in my mind, and during those

FIRST MOMENTS OF 1932

I wondered what the story of this year of grace would be. The caption of an article in one of the January periodicals had interested me, but its subject-matter had not been perused, so now I picked up the magazine, and this is what I read.

Professor Wilhelm Schlenk, gas expert of the German Reich army, and head of the Chemical Institute of the Berlin University, declared, "We have not by any means been sticking our heads in the sand while other nations are bristling with arms.

"Our situation is dangerous. We are compelled to keep within a minimum limitation of armament, and that not even modern, which seems to purport nothing else but to make Germany helpless against attacks from even the smallest of her neighbours. But self-preservation is a strong force."

German scientists are working on experiments with the gamma, or so-called "death ray." This was quite a sensation in the papers some years ago, and a British inventor named Matthews also claimed to have discovered this ray. It was declared to be a myth, but, say the German scientists, it is not a myth, though it had not proved its practicability.

"Doctor Arno Brasch and Doctor Fritz Lange, the two young German scientists, came across this ray again, but of far greater intensity, during their experiments in atom-splitting with an electrical energy of two and a half million volts.

"The real 'Death Wave,' of which amazing trials have been made in projecting and focussing it with deadly intensity at a distance, is declared to be an ultra-short wave, very similar to the ordinary radio

wave used in broadcasting, but many times smaller. It was described to Lady Drummond Hay as about the wave-length of radiating heat.

"For this wave the claim is made in scientific circles that present experiments promise that it can be practically developed to the point where it can extinguish life within a fraction of a second, several miles above, several miles along, the surface of the earth, and hundreds of yards below. It pierces thick cement walls of a subterranean fortress with the same ease that it passes through the armour-plate of the biggest dreadnought or cruiser, a tank, or aircraft in mid-air, exterminating all life in its passage.

"A tiny electron tube, which shoots out waves at the speed of light, is said to be the secret of the new invention.

"The mysterious effects of the 'Death Wave' upon the nervous system of the human body were discovered by accident, during experiments with a short wave destined for broadcasting.

"In the laboratories of a large electrical concern, the experiments were continued, until the first real success some two years ago, when rabbits, guinea-pigs, rats and mice were killed at a distance of several hundred metres.

"The powerful electrons shot from the tube, and travelling at the rate of speed that light travels, were focussed by crystal lenses upon a number of these animals. The instant the current was turned on, the animals fell over dead. Examination revealed that their whole nervous system, including the brain and spinal cord, had been destroyed."

"The electron tube since then has been developed to far higher efficiency, the power and range of the

DEATH WAVES

increased more than eight times, and they are now capable of killing all life within a radius of six and a half kilometres."

Though this information was given to Lady Drummond Hay on good authority, yet all attempts to gain confirmation were met with silence, but the German Reich army scientists have been experiment-

ing at their Research Institute in Jueterbog for over three years and still continue in their endeavours to increase the range

Scientists tell us that there are eleven octaves of sound which the human ear is tuned to receive; we cannot hear sounds lower than 15.5 vibrations per second, and normally we do not hear higher than 38,000 vibrations, and it is along lines of sound waves that scientists are making experiments. Lady Drummond Hay says,

"I was present, the other day in Berlin, at a demonstration of these deadly sound-waves, by Professor Friedrich Trautwein of the Heinrich Hertz Institute

"Manipulating the buttons, knobs and handles of what might have been the familiar family wireless set, Professor Trautwein filled the laboratory with rising hurricanes of sound, shaking our very beings with the storm of vibration. Higher and shriller rose the note, piercing our bones to the marrow. Shrill, shrill, a tearing vibration—now almost inaudible—cracking our nerves, lacerating our senses. Sudden return to normal silence was a shock to our nervous systems, worked up to straining after attunement with

40,000 VIBRATIONS A SECOND

"The Professor explained to me that the note 'A' has 453 vibrations to the second. We had been following 40,000 vibrations to the second, every nerve mustered in sympathy. 150,000 vibrations a second is sufficient to kill a man, and science, even at this stage of development, claims 40,000,000 to 50,000,000 as possible.

"The fatal effect of the 'Death Tone,' tried out upon animals, is that of shattering the bones to atoms, so that they have no more resistance than gelatine, and 'scalding' the skin. The sound-waves, in technical language, transform organic matter by destroying its molecular equilibrium, and causing it to take on another form.

"Quoting Professor Gustav Leithaeuser of the Heinrich Hertz Institute of Wave Research

"For years we have been experimenting with sound waves which lie above the limit of audibility of the human ear. We were using a thin plate of quartz about four inches square, and no thicker than paper. This we covered on one side with an extremely thin layer of silver, which we connected at the two opposite corners with electric wires leading to a transmission valve. Up to this time, we had been unable to go beyond a certain limit in producing high frequencies. But this silver layer suddenly opened new roads, which led to the production of frequencies so high that we have not yet been able to establish their limit. The electric current which passes through the silver layer causes the quartz plate to contract and expand at an incredible rate.

"The oscillations thus produced, while wholly inaudible, have the same effect upon matter as

TREMENDOUS EXPLOSIONS

following each other in rapid succession. Imagine the effect of a bombardment during the World War, but with sound that cannot be heard!

the scientists themselves. Submersions of a thin crystal plate in a pool caused the water to vibrate with such rapidity that animals were killed the moment they touched the water. 'Their bones were turned to gelatine, and their skin looked as if it had been scalded.'

"The effect of the inaudible ultra-short sound waves produced by a quartz plate fifty yards square, and about one centimetre thick would be tremendous.

"On-storming armies"—still quoting Professor Leithaeuser, 'could not only be blinded, and made deaf at one single stroke by the new sound-wave, but could be killed outright. It is simply a question of developing the wave to a point where it destroys the molecular equilibrium of bone-matter and tissue. And that is only a question of enlarging the quartz plate, and supplying it with the necessary electric energy by means of a more powerful transmission valve.'

I lay back and for a moment was staggered at the

ENORMOUS POWER OF DESTRUCTION

that the frustrated energy of a nation had been able to find in what men call the peaceful arts of science and chemistry. 1932 is filled with the possibility of these inventions and discoveries, not only continuing along the lines of experiment but becoming perfected and brought to bear upon the human race. The League of Nations seemed to become more a dream than ever and the continued talk about the peace of the world only a trance into which men had been placed while greater and more terrible forces of death and destruction were preparing to exterminate the human family. It did not seem possible. I wanted to believe that it was a bad dream, but there on the page were well-known names of men of science and of laboratories and institutes that could not be denied. Each invention seemed more terrible than the last, and yet they were along lines of known research, and were not impossible, and might not be impracticable in the future. What then—despair? No, a thousand times, but look up, for the One who is the Maker of peace is to be the reigning Prince of Peace, and all rule and authority shall be put under His feet. He shall reign. The nearness with which men get to the great secrets of life and death, and the greater the danger of the whole race, the nearer must be the coming of the Son of Man, perhaps in 1932.

Malachi iv. 1-6 THE END OF THE WICKED

The "greater light" [of Genesis i 16] is a type of Christ, the "Sun of righteousness" (Mal iv 2). He will take this character at His second advent. Morally the world is now in the state between Genesis i 3 and i 16 (Eph. vi 12; Acts xxvi 18; I Peter ii 9). The sun is not seen, but there is light. Christ is that light (John i 4, 5, 9), but "shineth in darkness," comprehended only by faith. As "Sun of righteousness" He will dispel all darkness. Dispensationally the Church is in place as the "lesser light," the moon, reflecting the light of the unseen sun. The stars (Gen i 16) are individual believers who are "lights" (Phil. ii 15, 16). See John i 5.

Recent Research in Bible Lands.

A Recent Find in Tutankhamen's Tomb

By MELVIN GROVE KYLE, D.D., LL.D.

THE excavations at Kirjath-sepher fixed a cultural date for the Conquest, and so for the Exodus some forty years earlier. The unmistakable layer of ashes and charcoal and lime, between the debris of two civilisations in the tell, testified to a conquest, the fact that all the remains below that layer, all the pottery, all the tools, all the weapons, were Canaanite, and all above that level, all the pottery, all the tools, all the weapons, were Israelite, shewed that the Conquest was certainly

THE ISRAELITE CONQUEST

Then the additional fact that all below that level was of the Bronze Age and all above that level of the Iron Age fixed the Conquest exactly at the beginning of the Iron Age in Palestine

Recently there came from Egypt a corroboration of this date. It is from the much exploited tomb of Tutankhamen. Perhaps this is one of the most real bits of information which that tomb has provided, not so beautiful or spectacular as many other things, but more informing. A wooden box was found in an annex to the tomb in which were little model tools; in fact, this seemed a real tool box. The important evidence, however, was that these little tools were of small pieces of iron fitted into wood. The frugal use of iron shews not only that it was known at this date, but that it was as yet a semi-precious metal. Just how long it would be before it would be produced in such quantities and at such cost as to bring in the Iron Age, who could tell? Aluminium was for long very expensive, and radium is still almost prohibitive in price.

In any case, this early use of iron was about one hundred and fifty years after the early date often assigned for the Exodus, and so rules that out. The late date for the Exodus, under Merenptah, one hundred and twenty-five years later, would thus fall in place exactly for the evidence at Kirjath-sepher and the Philistine iron-smelting furnaces at Gerar as found by Sir Flinders Petrie.

ANCIENT MAGNIFYING GLASSES IN EGYPT.

One of the constantly recurring questions concerning Egyptian art is, How did they do it without a magnifying glass? The seemingly necessary answer has been, They did not. But until very recently no tangible evidence of magnifying glasses was known in Egypt, or anywhere in the Near East. Now the expected, in this case, is happening. Two crystal lenses have been found in Crete, one certainly as early as the twelfth century B C, the other probably from about four hundred years earlier. Now also some round pieces of glass have been found in Egypt of the First Dynasty and perhaps from a still earlier time. Thus continually information comes to us concerning biblical narratives, as for example, the character of the art work of the Tabernacle, for which chapter and verse cannot be cited, but which must be read

between the lines. I think we may take the glowing words of commendation concerning the skill of Bezaleel and his fellows at the highest interpretation that our own age can equal—and then add some! For did not the Lord put "wisdom and understanding" in them?

WHAT WAS UNDER A RUBBISH HEAP.

Among the troublesome rubbish heaps of many years ago were the piles of cotton seed that accumulated around cotton gins of the South. Then it was discovered that the seed was sometimes worth almost as much as the cotton, and now, if the effort to turn cornstalks into print paper is successful, another like wonder will be added to the products of the farm. It was hardly to be expected that anything like that would happen in the archæological world, but it has happened. The rubbish from excavations must be put somewhere, and oftentimes economy suggests the most convenient dumping ground. Years ago the great Naville in his wonderful discoveries at Deir el-Bahri heaped up a great dump near by. Now Mr. Winlock for the Metropolitan Museum has had to move that heap, and lo! underneath it was a great store of broken statuary, the work of iconoclasts who wished to discredit Queen Hatshepsut in the days of Thothmes the Great.

I have looked with envious eyes—as have others also—at a heap of rubbish outside the Zion Gate, the Harsith gate of the days of the late idolatrous kings of Judah, facing the altar of Moloch in the Valley of Hinnom. If only someone had money to move that rubbish, the relics of a buried civilisation might be uncovered. Nothing in history is more wonderful than the providence of God that has made even the ruthlessness of conquerors and the slovenly ways of the people to minister now to our knowledge, and to the corroboration of the Word.

A GUIDE TO OLD POTTERY.

There is not much to be reported yet from Balata (ancient Shechem), and Beisan (ancient Bethshan). It is to be hoped that the work at Beisan will not again be held up by malaria, and that at Shechem, more attention will be given to the pottery evidence of the ages of culture. It is by the pottery alone, now that the pottery of Palestine is so well-known that we are able to determine the Bible history as it is dug up from the ground. I have just been working over a plate of the Pottery Chronology of Palestine (1929) for the International Standard Bible Encyclopedia. It furnishes a complete and exact criterion by which excavators may determine with exactness the period to which any ruins dug up belong, and students all over the world will have in their hands the test by which they can judge the evidence correctly. The importance of this pottery evidence can hardly be overestimated. The Plate is the work of my colleague, Dr. W. F. Albright, and

was photographed from the great collection soon to be opened at the Presbyterian Seminary at Louisville.

It is hard to get Bible students to realise the value of "old pots"

LANGUAGE STUDIES AND MAN'S FIRST HOME.

Excavations at Ur of Chaldees, like those at Shechem and Bethshan, have not yet been fully reported for this spring season. However, some philological discoveries on the opposite side of the world strangely come to tell of remarkable coincidences, to say the least. Shall we not rather think of them as parallel facts and of God's good providence?

I have already referred to the striking resemblance between the steepled tower temple of Chichen Itza, in Yucatan, and the Ziggurat of Babylon, one example of which has been uncovered at Ur. It has raised the question whether the resemblance is but a parallel development of architecture, whose possibilities are limited in number, or whether there be some historical connection by way of Behring Straits, China, Afghanistan, and the Euphrates Valley. Now philological studies have developed the fact that Polynesia, which lies midway between the Euphrates Valley and Central America reveals an affinity, which seems much more than a coincidence, between the Polynesian and the American languages on the one hand, and the Polynesian and the ancient Sumerian of Babylon on the other. More and more the discoveries in artifacts, in language, and in routes of migration point to the western valley of Asia and to the words of the Book, "Of one blood."

RUINS AT ABRAHAM'S WELL.

Not many tourists in Palestine fail to visit Abraham's Oak, a traditional place and a most unlikely, decrepit old tree about a mile west of Hebron. That it is in the beautiful valley of Mamre, there can be no doubt, and the tree under which the patriarch pitched his tent may as well have been here as anywhere else in the valley. I have myself rested in the shade in this valley, more than once. The recent notice of discoveries at Abraham's well refers, however, to a very different place. It lies about a mile north of Hebron, and there are at that point great ruins, mostly of later, especially Roman, construction, but possibly concealing work that may be of the time of the patriarch. The later ruins were first classic, by Titus and by Hadrian, and later Christian, by Constantine. The Persians destroyed the church, and the Arabs used the cut stone for a quarry. It is especially a source of coins of the first seven Christian centuries.

WHAT PAUL FACED AT CORINTH.

The great Odeum at Corinth has been uncovered in late years, and to-day makes a most instructive exhibit of the culture of Corinth as it pertained to sport. While the remains of that great city of Roman idolatry are not immediately biblical, but rather severely classical, indirectly it tells us much of early Christian days. This great theatre was of the first century, and well illustrates the conditions that confronted the Apostle Paul in his ministry at Corinth. It was as though the great Apostle to the Gentiles should come

to bring the first Gospel tidings to-day to Paris, or New York, or London, or Berlin. If our great metropolitan preachers find it so hard to compete with the playhouses for the favour of the multitude with all our Christian heritage and tradition, how much more difficult it must have been for Paul amid the splendour and allurements of Corinth in the first century. The first Christian missionary in a great Chinese city will more nearly furnish a parallel. How deep and abiding must have been the assurance of the truth that actuated and sustained the first Christian missionaries in their isolation and loneliness!

SOME HOAX FINDS

The fiasco at Glozel, France, is finally complete. The great multitude of "finds" to which anthropologists and archaeologists and geologists hastened to assign prodigious dates have been turned over to a police expert who, after exhaustive examination, reports that none of the "finds" is over five years old and all are of modern make! The methods by which such frauds are exposed is illustrated by an experience we had at Kirjath-sepher. A boy brought a chisel made of iron which he claimed to have found in the excavations, and so claimed a *backsheesh*. But the chisel was found to have grease on it!

So another claim for prodigious age of man in Europe is exploded. One would think that such experiences would discourage so great liberality in estimating time. But it never seems to do so.

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

WORD SELECTION PUZZLE. From each of the Scripture references given below take the word indicated by the number in brackets after it, as for instance, (14), (8), (16), etc., respectively mean that you take the 14th, 8th, or 16th word in the scripture verse which the number follows, and so on.

The nine words thus selected are the principal words of a verse containing 35 words in all, occurring in the 54th chapter of Isaiah, and are given in the order in which they come in the verse. Write out the verse in full, and give its number in the chapter. Use your concordance if you wish.

Hebrews xi 38 (14), James ii 16 (8), Luke xiii 30 (16), Acts vii 4 (24), II Peter i 7 (5), Hebrews ix 4 (11), III John 14 (16), Revelation xiv 13 (20), Jude 21 (11)

Solutions should arrive by first post Monday, February 8th

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SOLUTION OF CROSSWORD, JANUARY 22nd.

Answer: I Corinthians ii 2

Correct solutions were received from:

Jean Bradford, Daniel Crick, Nellie Eve, Maggie Gaston, Eric Gooderson, Hazel Greenwood, Dilys Hale, Joan Hill, Mary Hurst, David Johnston, Robert J Johnson, George Martin, Reginald Martin, Beatrice Paul, James Peacock, James A Reaock, Gladys Whitney, Marjorie Wiltshire, Alfred Yardley

"Prayer, that Unnatural Act"

WHO ever said such a thing as that? It seems as if it might be just one more of the ever-ready sneers and doubts that await every high endeavour. It looks like something we could well ignore as the utterance of an atheist. But not at all. This exclamation came forth from one of the greatest exponents of prayer that our age has seen. It was the word of one who never ceased praying, who kept

PRAYING IN THE FOREFRONT

all the time, who was for ever devising new ways and finding out and telling his fellows how to do better. It was the voice of one who has been described as "the last of the great Puritans," Alexander Whyte. Right in the midst of urging men always to pray and not to faint, suddenly there leaps out of his talk about it this classic word, "Prayer, that unnatural act"

Few could go beyond Alexander Whyte in telling the glories and splendours of praying. No one ever searched out with slower or more painstaking quest any least triumph in the human soul in prayer. None could commend it with more warmth or strive with more loving zeal to get some cold and silent soul to "take with him words" and speak again to God. And then on the other hand no one could tell with more frankness all the difficulties that beset the soul when it tried to do it.

Perhaps it never occurs to many of us that difficulty is an incitement as well as a discouragement, and that in this age when everybody is trying to show how easy and natural everything is, and how it can all be done with the turning of one's hand, there is still a place for those who are frank to tell how difficult it all is. These, too, win their converts. Such words brace and warm as well as startle and offend.

A prayerful woman, all her life prayerful, consecrated and devoted, and never far away from the work of the kingdom, once heard these words, and instantly she was all aglow and said with relief, "Who said that?" It did her more good to hear of someone who knew how prayer went against the grain, who felt all the hindrances that clogged the way of prayer, who knew how, the minute one began to do it, a world of other considerations would rise up to make one delay it, than to hear the familiar vein of how easy it was. Here was a word which reckoned honestly with all

THAT DIFFICULTY

with which she was so familiar. And, where the general way would be to tell how feasible it was and how natural, in short to make it so natural that you could put it off for ever, here was a word which took account of all the rigours and the disappointments and the set-backs, and, mysteriously enough, made her believe in it and wish to pray more than ever. At this word she was willing again to let down the nets. Ashamed hitherto at all her reluctances in praying, full of chagrin over the dull moods that beset her

and the languidness that would lie like a shadow across the track of devotion, mortified by the long gaps that would intervene between the times of prayer, and so tempted to think it was against our nature, here came a word from one of whom all the world knew that he was "a passionate pray-er," one who had power with God and man and had prevailed, confessing that he, too, had always felt all this. And she took up her prayer with new courage and new force.

While prayer is the crown and glory of our nature, there is much in us that is directly contrary to it. We like to think about ourselves, and it is only with difficulty that we emerge from doing this and get to be at home in the lives of others, and especially in the life of God. Frederic Myers, the poet, who in his poem "St Paul" caught as fully as anyone ever did the pain and passion and patience of Paul's life in prayer, has told us something of what the trouble is with us. He said that in his early days he was absorbed, almost to the exclusion of other influences, in classic literature. And then he found the reason was that classic literature is an intensification of one's own self. And the Bible stream does not encourage us to dwell long on ourselves. Prayer is an act that goes

AGAINST OUR NATURE

for the same reason. Another poet spoke of "shaking off the nightmare of self-consciousness and self-absorption," and that is what we do when we pray. There is nothing we are so proud of, nothing so inseparable from us, as our favourite thoughts, and when we begin to pray they begin to be challenged. "Let the unrighteous man [forsake] his thoughts." The object of prayer is not only to press petitions, but even more to partake of the divine nature, and at that our nature rebels. And so prayer is unnatural to our lower nature. But to those who face that fact, brave that severance from self, from custom, from pleasure, there come the warmth and exaltation, the poise and peace and power that make us know what the divine nature is, given to us in Christ.

"Public prayer, that unnatural act," Dr Whyte went on to say. Our immemorial habit of assembly for prayer seems so instinctive, and yet there is in it something that calls for all that is in us, and something that fights against what is in us, too. Beneath the decorous surface of our congregations how much goes on. The assembly is "a sea of glass mingled with fire." And for whoever leads the prayer what fears, what faintness, what inadequacy and unworthiness, what temptations to silence all rush into sight at once when he names the ineffable Name! So it never takes place as calmly as we suppose. We have to call upon our souls and all that is within us, we have to summon almost forcibly the laggard faculties, they will not come up without our call. Men do not gravitate toward prayer. The gravitation is all the other way. They do not drift into it, they

ONLY MASTER IT

And more, the whole movement of life with its cry for speed, for results, for action, its brag about "people who do things," its warnings that we shall be left out if we do not accept its terms and its times, all this conspires to make prayer seem an unnatural act. It goes against our nature in our highly organized society to have to do anything alone, and to be long out of view. We are ambitious, feverishly so, that everything we do should count to the utmost, and tell, and be seen, and that we should get the credit for it. We can run out on the street and by saluting many people by the way let them know that we are here, we hate to be forgotten; but we are not so sure that that act of praying will have more effect, more influence than anything else we do. Yet "influence is the power that is distilled from a life that is lived in communion with God." There is much in our time, and in every time, to make us feel it is not safe to stop for this.

It seems to be almost of the very nature of the best and highest things that at first they seem unnatural. Beatitudes, promises, blessings, rewards, and warnings—someone is always on the spot to tell

Striking Conversions.**Snappers who were Snapped for Christ**

MR and Mrs Kimber, who attend the Elm meeting at Bermondsey, owe their conversion to the fact that Principal Jeffreys was and is ready to become all things to all men in order to save some.

Mr. and Mrs Kimber were pleasure-loving people



Their leisure time was occupied in regular visits to places of amusements. They loved the world and the things of the world.

Amongst other worldly practices they read the Sunday newspaper. They were first interested in Elm by reading stories of miraculous healings reported in a Sunday newspaper. These stories interested them, but did not influence them toward Christ.

us they will never work. A long-forgotten man said in the United States Senate years ago that the Ten Commandments were an iridescent dream. The world has forgotten his name; but James Russell Lowell remains part of our life by his cheerful conviction that "the Ten Commandments will not budge." Those strugglers and wrestlers of our race, who found in themselves nearly everything to make them feel it was not natural for such as they

TO PRAY AND TO PREVAIL,

seem at this distance to be the only ones who were normal. Do not be deceived by every shallow passer-by who is dogmatic about what is natural. Christ brushed swiftly past all the pompous knowledge that paraded itself always in the way of His bringing weak and sinful men to know what pardon and wholeness were, and He bade the feeble and the evil to perform that act so unnatural for them at the moment, asking and seeking of God who would be their Father in Heaven. We, too, must brush past these pompous dogmatisms of our own hearts, and listen only to our Lord Jesus Christ about what is natural.

But shortly afterwards they were spending a gay holiday at a well-known seaside resort. There they saw the announcement of a Revival and Healing Campaign conducted by Principal George Jeffreys.

Out of sheer curiosity they went to the revival tent. They were not converted at that time. But after one meeting they saw Principal Jeffreys as he was leaving. They hurried to him, explained that they did not attend Elm meetings, but asked that they might take a "snap" of him.

"Well, yes, if you wish," said the Principal, "but you must certainly attend some of our meetings when you get back to London."

They promised.

True to their promise they did so, and at the Elm Church in Bermondsey conviction seized them and they both accepted Christ.

Now their pleasures are found in Christ and His service. The world has no charms for them. But they delight in active service in the church where first they found the Lord Jesus.

The actual snap that led them finally to Christ is herein reproduced.

Principal Jeffreys believes in sowing the seed of the Kingdom beside all waters. The harvest is seen in many ways and sometimes after many days. Mr and Mrs Kimber are living proofs of such a harvest.

Bunyan says: "When thou prayest, rather let thy heart be without words than thy words without heart."

There is a good deal of Gospel in the right kind of a handshake.

FAMILY ALTAR



The Scripture Union Daily Portions

Sunday, February 7th. John iv 15-30

"The woman then left her waterpot" (verse 28)

The things of this world lose their value in the light of eternal truth. That waterpot was of great practical value to the Samaritan woman. Again and again it had carried water to quench her physical thirst. But this day she realised that within her was a thirst far greater than a physical one. Within her was a spiritual thirst. Face to face with an eternal supply for her eternal soul she, for the time being, forgot earthly needs. Waterpots are necessary, so are cups and dishes, so are fires and irons, so are carpets and beds, so are pens and ledgers, so are towels and curtains, but it is good when for a time we leave aside these essential things of earth for the more essential things of eternity. It is good that on Sunday morning the kitchen, the office, the bakehouse, and the shop are blotted out of our thought and Christ alone fills the vision. To gaze on Christ, and to busy ourselves in getting others to gaze on Him is to ascend a mountain peak in the midst of our everyday wilderness. Sunday is a mountain peak day.

Monday, Feb 8th. John iv 31-42

Lift up your eyes, and look" (verse 35)

It is possible to lift up our eyes and see nothing. It is possible to lift up our eyes and see fields of human beings white unto the harvest. Selfishness blinds the eyes. A pound note held close to the eyes will obliterate the surging, hungry crowd that bustles about to earn a living. There are anointed eyes. Anointed eyes see the mass of mankind from God's standpoint. When we look out upon the world what do we see? Do we see a business proposition to be exploited for gain, or do we see a harvest field to be harvested for God? Many hearts are ripe for harvest. Let us be reapers. Let us look out and see—then let us look up and pray—then let us get up and work. Six pounds a week for life is poor pay compared with one soul for eternity.

Tuesday, February 9th John iv 43-54

"Then enquired he of them the hour when he began to amend" (verse 52)

The Lord gave this man more than he expected. The Lord had promised that the nobleman's son should still live. The nobleman believed—but he got more than he expected. He believed that from the time Jesus spoke his son would begin to amend. But when he asked the question he was told that it was not simply a case of gradual amendment, but the fever had left him. This is not an incident that will support gradual

Meditations by PERCY G PARKER.

healing. It was immediate healing—the fever left him. Notice, the lad was healed by a Saviour he could not see. But distance was no hindrance to Christ. We are among those who, not having seen Christ, have yet believed. But this fact does not hinder the working of our Lord. Our Lord has ascended far above all principalities and powers, and yet, praise God, His touch has still its ancient power.

Wednesday, Feb. 10th. John v 1-18

"Wilt thou be made whole?" (ver 6)

The man did not directly answer the question of Christ. He began to enlarge upon the difficulties of healing. Someone else always got in front of him. Christ did not stop to argue. He immediately said, "Rise, take up thy bed, and walk." From a pool Christ turned the man's thought to a Person. He revealed Himself as the Source of all healing. He spoke the word only and the word of the Lord went forth and brought health. The word of the Lord is a creative and re-creative force. The Lord speaks and it is done. There is life in the word of God. Divine energy accompanies the Divine word. Some see difficulties. Others listen for the word. The difficulties may be mountain high. But no mountain has yet been discovered that can obstruct the word of the Lord. Don't dwell upon the Devil's obstacles. Depend only upon the Lord's word.

Thursday, Feb 11th John v 19-29

"The Son can do nothing of Himself" (verse 19)

Neither did the Son wish to. In the mystery of the eternal Trinity all that the Son did was dependent upon the Father and the Spirit. The Son works, but not apart from the Father and the Spirit. The Father works, but not apart from the Son and the Spirit. The Spirit works, but not apart from the Father and the Son. If the Son could do nothing of Himself, how much more are we unable. It is our privilege to be daily helped by the true God, Father, Son, and Holy Spirit will help us. How weak we are in ourselves! How strong we are in Them! Busy days are fruitless days when we struggle along in our own energy. One electrical connection will give us more light than a thousand matches. Our one aim should be the connection. Keep that steady, then God will constantly dwell in us to will and to do of His good pleasure.

Friday, Feb. 12th. John v. 30-47

"The honour which cometh from God only" (verse 44)

It is this honour that we should covet. What does the honour of the world matter? Suppose the world bestows upon us title after title, degree after degree, suppose the world booms our names forth

in its newspapers and books, suppose the world builds statues to our memories, and places our biography in every public library! Suppose the world does all this, and yet our name is not found written in the book of life, and our ears never hear the "Well done, good and faithful servant," and our place is never found in the royal court of heaven. What then? Eternal loss can never be balanced by worldly honour. Let us seek the honour which cometh from God only. People are never touchy and easily offended who are only ambitious to be pleasing unto God.

Saturday, Feb. 13th. John vi. 1-14

"Them that were diseased" (ver 2)

Divide the word "diseased" and we have "dis-eased." Suffering dis-eases us. It takes away our ease, our comfort, our restfulness. The Lord Jesus can transform dis-ease into ease. He can remove the things that unfit us for life and give us that which will fit us for life's battle. Christ is still performing miracles on those who are dis-eased. There is dis-ease of spirit, soul, and body. The Lord can minister to us in our complete being. The world is always pressing us into restlessness. The Lord is always calling us unto rest. Spasmodic ease of body, soul and spirit is found in the world, but permanent ease is only found in Christ.

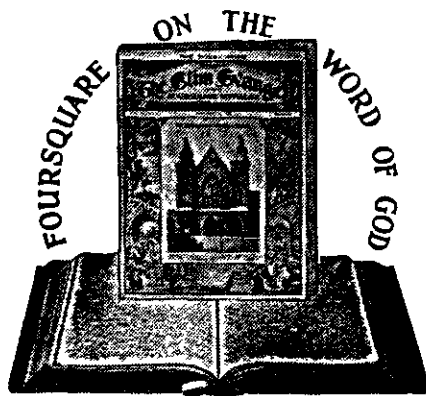
"I Want to be Kept for Jesus"

By MARY LOVETT

I want to be kept for Jesus—
Yes, kept from the world and sin!
I want to be kept for Jesus—
Kept pure and true within!
I want to be kept for Jesus—
Unspotted in His sight,
I want to be kept for Jesus—
To be His heart's delight!
I want to be kept for Jesus—
His glory to shine within!
I want to be kept for Jesus—
To win the world from sin!
I want to be kept for Jesus—
To be His Holy Bride!
I want to be kept for Jesus—
Close to His bleeding side

CHRISTIAN CONDUCT FOR WORKERS.

"There are those in the church today who steal. You say, 'Well, they ought to be put out of the church.' Wait a moment. Perhaps you are one yourself. When you sell and overcharge you steal. When you underpay your servants or employees you steal. When you do not give your employer value received in work for wages received you steal. It is not enough not to steal, we must be givers, and givers of that which we have honestly obtained by work."—Torrey



EDITORIAL

Invite your Neighbour.

THE need for personal invitations is vividly set forth in the following illustration

Wu Ting Fang, Chinese ambassador to the United States, always praised Confucianism as being far above Christianity. He spent his last Sunday in New York City before leaving America. The Rev. Huo Kim, a Chinese pastor, telephoned Mr. Wu and asked him to attend church service. Mr. Wu replied "When I was a boy in China I was acquainted with some Christian people and thought highly of Christianity. When I was appointed to America, I decided that I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation that was given me to a Christian service." Then after a moment's pause, he added "This is the first invitation I have had."

This may remind us of someone living near to us who has never received any invitation to the services we attend. Let us give them one. Many are in the Church of Christ to-day because a next door neighbour passed along the invitation.

No Greater Business.

THE greatest business in the world is preaching the Gospel of Christ. There is no higher honour than being a co-labourer with Christ in making known the Gospel message. Many are tempted to be

guided in their sphere of service by the money side. The importance of a so-called call to another church is judged by the stipend given. A prize illustration powerfully exhibits the true attitude on such a question:

An oil company needed a man in China. They named the qualifications: First, he must be under thirty years of age, second, a college man with adequate international training; third, he must have some knowledge of the Chinese language; fourth, he must be a leader. A member of the firm said "I know the man we need. He is twenty-eight years old, has degrees from three American universities, has studied Chinese for three years, he is a real leader. He is now receiving £120 a year as a missionary under the Baptist Board in China." A representative of the oil company crossed the Pacific to see this man. He was offered £2,000 a year, which he declined. Then he was offered £2,400 and finally £3,000 a year. He was not interested. "Why not?" asked the agent. "Isn't the salary right?" "Yes, was the missionary's reply. "You see, I have a big job and a little salary. I would rather have this than your little job with the big salary."

Hold the Line.

"A WOMAN telephoned the business manager of a large concert hall that she had lost a valuable diamond pendant there the night before, and asked if it had been found. The man asked her to hold the line. Search was made and the pin was found, but when the manager went back to the telephone, the call had been cut off. He waited for the woman to call again, but never heard anything from her, even though he advertised. How often we act that way concerning our requests to our Father in heaven. We turn to Him in our troubles and difficulties, and then, sometimes, weary of waiting, our faith gives way, and we fail to "hold the line," so that when the time comes for the request to be granted, we are not there to receive it. We are bidden to "wait patiently for Him."

Take care of the Lambs.

A shepherd who was asked the secret of his fine sheep replied: "I take care of the lambs." Dr. Payne, in his book on Revivals, tells of a shepherd's boy who, shortly after having accepted Christ as His Saviour expressed his desire to join the church. His father, together with other elders, made objections, thinking that the young converts should not be allowed to join until they had been properly tested and proved themselves to be genuine. The next time the boy was sent to fetch home the sheep, he left the lambs behind. When asked by his father why he had not brought home the lambs as well as the sheep, the boy replied "I thought the lambs had better remain outside until they were a little older, or had proved themselves to be genuine." The father at once saw his mistake, and was willing that his son should be received into church fellowship.

Our God Overrules.

Queen Elizabeth commanded her artist to paint her portrait without the appearance of any shadows on the canvas. He replied that it could not be done. In anger, she immediately dismissed him.

Like the queen, some of us are resentful when the Great Artist introduces into the painting of our lives the dark tones that compose the shadows. We forget that the Master, to use another figure, "shall sit as a refiner and purifier of silver" (Mal. iii. 3). He has undertaken "to present us to Himself, not having spot, or wrinkle, or any such thing" (Eph. v. 27).

To do this, He has pledged Himself to overrule in all life's difficult experiences that through them He perfects that which concerneth us (Psalm cxxxviii. 8).

It was not an accident that seventeen of the thirty-six parables of our Lord had to do with property and stewardship—REV. WM. DAWSON

"Where is He that is born King?"

By DOROTHEA DANGERFIELD

When they saw the star they rejoiced with exceeding great joy —Matthew 11 10

WHO were these people who rejoiced with exceeding great joy? What were they? How many were they? These questions naturally enter into the mind when reading the story of the adoration of the Magi. We must, however, leave it to tradition to answer our queries.

The early fathers, Augustine and Chrysostom, say that there were twelve wise men, but common belief is that there were three, and the Venerable Bede goes so far as to name them—Melchior, Caspar, and Balthasar, while the Roman Catholics have three skulls purporting to be those of the

THREE KINGS

who came from the east to worship the Child Jesus. Each skull is circled with a crown of gold studded with jewels, and they are to be seen in Cologne Cathedral to-day.

Were the Magi kings then? Tradition, probably founded upon the prophecy of Isaiah ("Gentiles shall come to thy light and kings to the brightness of thy rising") says that they were. In any case, from their reception by Herod we may judge that they were men of wealth and standing.

That they had faith in their philosophy is evident from their visit to Bethlehem.

When this visit took place is not known, but it is thought by some to have been about the time of the presentation of Christ in the Temple, that is to say, about 40 days after the Nativity. Others suggest that it must have been some months after. The wise men had come a great distance through desert wastes, over hills infested by robbers, uncertain of their destination. They perhaps had been seeking for months. The old mystery plays are, I think, largely responsible for the erroneous idea that the Magi worshipped at the manger at Christmas time with the shepherds.

The shepherds were led to the manger, the wise men were led to the house where the Holy Family lived afterwards.

The sign that the shepherds were to follow was given to them by the angel: "And the angel said unto them, Fear not for behold, I bring you good tidings of great joy . . . and this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

But the sign given to the Magi was the star: "And lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother, and fell down and worshipped Him."

In France the feast of the visit of the kings is held in the middle of January and quite dissociated from the feast of Christmas.

THE SHORT STORY

of the wise men as recorded in Matthew's Gospel is of the deepest interest in the history of Christianity. It is of especial interest to us, for it is, in the first place, the Epiphany or manifestation of Christ to the Gentiles. It brings the facts of the Gospel history into close connection with Jewish belief, ancient prophecy, secular history, and modern science.

Josephus tells us that there was throughout the whole of the East at this time an intense conviction, derived from ancient prophecies both pagan and Jewish, that ere long a powerful monarch would arise and gain dominion over the whole world. This prophecy began to be fulfilled when Christ was born in Bethlehem.

As for the star which rejoiced their hearts, its appearance is not only Biblical history, but also in the astronomical tables of the Chinese (some of the oldest in the world) a record has been preserved that a new star did appear in the heavens at this very epoch. Its course was absolutely contrary to nature for it travelled from north to south. It was so brilliant that its splendour could be seen at mid-day, thus divinely typifying the glory of our wonderful Saviour, who is the true light of the world, and whose earthly life was, like the course of the heralding star, contrary to nature—for He was full of grace and truth.

The Magi are represented as seekers. All wise men are seekers after the truth. Some appear to find Christ without seeking Him. He just seems to come into their lives without much thought on their part. Others only find Him after long and patient searching. Sudden conversions are rare among the highly educated classes of men. They take time to weigh the pros and cons, but the masses are still visited by sudden gleams of heavenly light. See for example the difference between the wise men and the shepherds. The humble shepherds were occupied with their everyday manual work, with little thought above their flocks and herds, though no doubt with hearts true and strong, when suddenly

THE GOSPEL LIGHT

from heaven shone into their hearts and they at once received the message, "Unto you is born this day . . . a Saviour." Immediately they arose and went to worship Him. How simple and easy it all was for them to find the Christ, but how difficult it was for the wise men. After a great deal of thought and study they learned that a universal King was to be born, and it was a long and anxious time before they found Him.

To-day in the great Elim campaigns we see a similar thing taking place before our eyes. Principal George Jeffreys, in the power and demonstration of the Holy Ghost heralds forth the same glad tidings, "Unto you is born this day . . . a Saviour." While

the message is still ringing forth, God's light and truth flashes into the darkness of the hearers' hearts and souls, and they receive with gladness the Gospel message of a Saviour who can save to the uttermost. Like the simple shepherds of old they arise and go forth to worship Him. We have seen hundreds in one meeting find the truth in Christ in this simple childlike way. But there are others there who like the wise men are seeking, seeking; they come time after time, they are attracted by the message, but they have so many preconceived ideas to get rid of, so many worldly maxims, so much that is false in their philosophy. They look anxious and thoughtful, and they find Him only after many heart-searching questions and much travail of mind. They, like the wise men, are earnest seekers, and to all such we would say, Take courage, brother, and persevere, for God's Word says, "If any man will do His will, he shall know of the doctrine, whether it be of God." Make David's prayer yours, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," for

HE IS FAITHFUL

who has promised, "Ye shall seek Me and find Me, when ye shall search for Me with all your heart."

They were earnest seekers. Abundant evidence of that is seen in the story.

They leave their homes, bid farewell to all their dear ones, overcome difficulties, unnerving to most people, take great risks in travelling through robber-infested country, and incur great expense while searching. They were hungering for truth and wisdom, and would go to the ends of the world for it if necessary. They had seen the pledge of truth in the heavens, and left all to find the reality.

Can it be said of us that we are earnest seekers? Have we given up so much as one night's rest to seek God's best? If not, what have we sought instead?

They were reverent seekers. Heaven beckoned them, and they followed gladly. The star spoke to them of other things than astrotheology, it spoke to them of worship.

There were many dupes of Satan then as there are now, credulous scoffers, astrologers, philosophers and sceptics. But here were men permeated with reverence verging upon awe, seeking the Truth.

They were divinely assisted in their search. God helps all who truly seek Him. "We have seen His star in the east." God put it there to guide the wise men of old, and by its light they were led to Jesus in Bethlehem. It confounds the wise men of to-day. Some say it was

A COMET OR METEOR,

others the shekinah of Christ Himself, and Kepler said that it was a strange conjunction of Jupiter, Saturn and Mars. But Scripture says it was a star and God has caused to be preserved in China a record of such a star, thus bearing witness to the truth of His Holy Word.

What did the wise men find at the end of their long and trying journey?

They found a Person—not a system, not a theory, not a religion. Men cannot find rest in these, however true, right, or perfect they may be. Were man only a thing, an intellect, or conscience, he might possibly find a certain amount of peace. But man is a person, and in a Person only can he find rest. "Where is He?" They found a Babe, yet this did not disconcert or discourage them at all. Nor did the fact that they found Him in extremest poverty stagger them. They were wise men, they knew the emptiness of earthly pomp, and the worthlessness of the riches of this world.

They found a King. They see the Infinite in the Infant, the King in the Babe. Man is born to rule, 'tis true, but it is truer that he is created to serve.

The wise men were seeking a King, whom they could serve, whom they could worship. "Where is He that is born King?" As though they would say, We have had enough of your made kings, your upstart rulers, we have had enough of such men as Herod. It was this attitude that alarmed Herod, for (as Matthew tells us) he was made anxious by the visit of these wise and wealthy men who asked for the new-born King. Herod had not been born a King, he was a descendant of the despised Ishmael and the hated Esau. He was the grandson of one who had been a mere servitor in the Temple at Ascalon, and who in his youth had been carried off by Edomite brigands. Well he knew how worthless were his pretensions to an historic throne held by him solely as a successful adventurer. "Where is He that is born King?"—this was the determined cry of the wise men, and it is to-day the

CRY OF ALL WISE MEN.

Their cry was heard. They were guided to Incarnate Truth, for they found Christ, who is the Truth.

Picture the scene, these venerable philosophers prostrate before the Babe. They pour out their gifts at His feet, gold, frankincense and myrrh, a union of devotion and service. Here we see philosophy, reason, and science kneeling to Christ as Lord, bowing before Him as King, and worshipping Him as God.

The star is set, but the Christ is with us to-day, for us to worship and serve.

Have you bowed with reverence of heart and life to "Him that is born King"? If not, listen once more to the glad message of the angels, "Unto you is born this day . . . a Saviour who is Christ the Lord," and in accepting these glad tidings you will go forth as did the shepherds and wise men of old, glorifying and praising God.

ANONYMOUS GIFTS.

With gratitude we acknowledge the following anonymous gifts. To the Work in General—Croydon, £1, Foreign Missionary Work—Southampton, 14/-, Birmingham, £1.

It is Glorious to Trust Him

By Dr. CULLIS

THE Bible is filled, piled up, with promises, and promises, and promises. People look at them and talk about them, and say, 'How lovely they are, how beautiful they are!' But how few of them appropriate the promises for themselves.

We may talk much about this precious Book. We may say sweet and pretty things about it, and about the people who claim its promises, but personally you want something, and here it is.

NOTHING BUT UNBELIEF HINDERS

God's work in our souls, and in our temporal needs. This Book was written for this life, not for heaven. This Book was given, and the promises were given, that we might be supplied here with a sufficiency of grace, and with the things that we need. You remember that when the disciples went out, they had no extra coats, and no money—nothing on hand. But Jesus had told them to seek first the kingdom of God and His righteousness, and all these things should be added unto them. Now, He was talking about temporal things, such as food and raiment. All these things shall be added above the grace, and the love, and the power. And you remember when they came back and reported to Him what they had done, He asked them the simple question, "Lacked ye anything?" One word answered it "Nothing." Every need had been supplied.

This Book is a practical Book. Our Lord Jesus is the most practical of teachers. He says He will take care of us. He says He will supply our need. He says He will keep us from falling. If He will do all these things for us, why, we are the richest people on earth. There is to every trusting soul a promise of blessing that covers any and every need that the human soul can ever touch. From the day when we give ourselves to Him until He comes, or takes us to Himself, any trouble, sorrow, tribulation, or temptation, is covered by a promise in this Book.

Wait on the Lord

"ALL our troubles," says Andrew Murray, "come from not waiting on the Lord." What was the cause of Israel's troubles? "They waited not for His counsel" (Psalm cvii 13). What happens when we wait on Him? "They that wait upon the Lord shall change their strength" (Isaiah xl 31, margin). Divine strength for human. "He giveth to the faint strength; and to the powerless He imparteth much might" (Isaiah xl 29, Lesser). We know of one brother who was healed of heart trouble by obeying Psalm xxvii 14. He expected God to strengthen his heart as he waited on Him, and He did.

Wait, I say, upon the Lord. Oh that we had a clarion voice that we could reiterate this oft-repeated scriptural injunction to every child of God. It means everything to us. The wastage is so great that we need continuous Divine renewings and this is the only way of receiving them.

More and more, then, we want to know it. More and more we want to feed upon it as our spiritual food.

You alone know your heart's need. You have some kind of trial, someone else has another.

JESUS SAYS

of every incident, of every circumstance, to every person, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" Put that text by the side of your difficulty to-day—the sorrow, the burden there is upon your heart. If you want to write it out, write that text by the side of it, and claim it from God. But believe. Mind you, doubt is out-and-out sin. Do not say, "Oh, I wish I could believe! I wish I could feel that to be true!" *It is true whether you feel it or not.* But if you believe it, you will feel it, and you will never feel it until you do believe it. You say, How can I believe when the trials and these circumstances of mine are so difficult? How can I? Well, believe! Yes, but how can I? Well, believe! There is

NOTHING SO UNREASONABLE

as doubt. How lovely is my Lord and my Saviour, who has said that He will never leave me and will never forsake me. Oh, let us get upon believing ground!

There is only one thing that is better than believing the Bible—better a thousand, thousand times—to *live it and know it in your experience.* Just as you are, trust God. Just where you live, trust Him. Believe Him under all circumstances. Do not wait for the feeling about it, but believe. One promise I quote so often because it is very real to me, is, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." *Believe, and you shall have.* Oh, it is blessed, it is glorious, to trust Him!

The soul who waits on God can never be disturbed about anything. He knows that God is working everything together for his good, and consequently his heart reverberates continually with the praise begotten by a peace that nothing on earth can ever destroy.

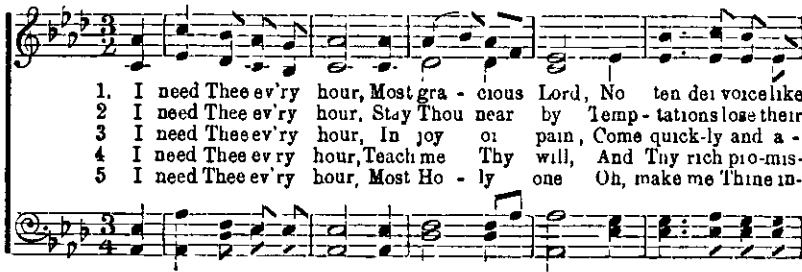
Waiting on God is the one way of being delivered from the counsels of our frequently self-deceived hearts, and as we, in these waiting seasons, hearken to the Lord and learn to walk only in His ways, He will indeed feed us with the finest of the wheat and satisfy us with honey out of the Rock—*Sel.*

There is no room for Christ in man's world. In God's world there is no room for anyone but Christ and those who take character from Him.

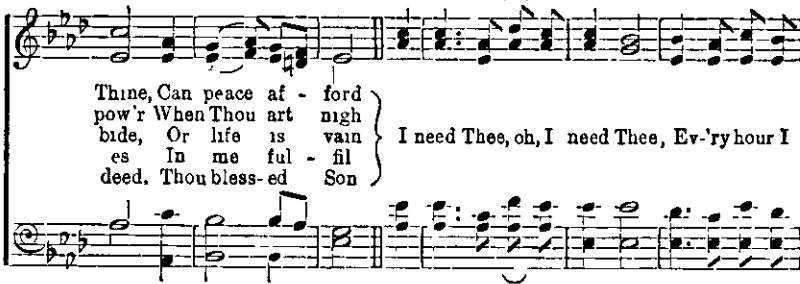
I need Thee every Hour

ANNIE R. HAWKS

ROBERT LOWRY.



REFRAIN



Bible Study Helps

NOW REVEALED.

(Ephesians iii. 1-12).

I Unknown Records (ver 5)

"Which in other ages was not made known unto the sons of men"

- 1 Were not revealed to prophets of old.
- 2 Were not recorded in records of old.

II. Unsearchable Riches (vv 8-11)

- 1 Made known by revelation (ver 3)
- 2 Hid in God (ver 9)
- 3 Manifold wisdom of God (ver 10, James 1 5)
- 4 Eternal purpose of God (ver 11)

III Unlimited Resources (ver 12)

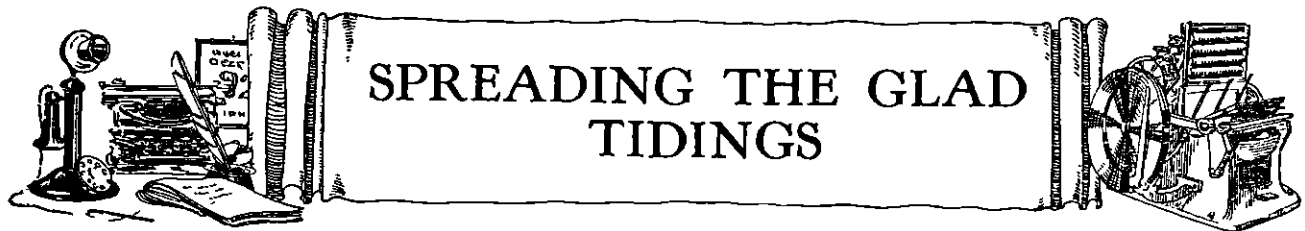
- 1 Boldness in Him
- 2 Access to Him
- 3 Confidence through faith in Him

THE TRINITY AND THE BELIEVER'S BODY

1. God the Father. "Know ye not that ye are the temple of God?" (I Cor iii 16, 17, II Cor vi 16)

2 God the Son. "Know ye not that your bodies are members of Christ?" (I Cor vi 15)

3 God the Holy Spirit. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor vi 19)



Aggressive Service—Civic Encouragement—Earnest Crusaders

EXPECTANT SAINTS.

Hornsey (Miss A Hawes) The Lord is still manifesting His presence in the meetings through the ministry of Miss Hawes, at Zion Tabernacle, Duncombe Road. Backsliders are being restored, souls saved and consecrations made unto the Lord.

There is a general tone of uplift in the meetings and the unity of the saints is in evidence.

Miss Hawes just recently gave a series of helpful and edifying studies on The Ideal Church, which was received with eagerness by the assembly.

They followed a week of prayer for revival, and the faith of many was strong in this direction.

FAITH AND ENTERPRISE.

Yeovil (Pastor W N Brambleby) The assembly meeting at the Foursquare Gospel Church, Southville, has received much

blessing as a result of the three weeks' campaign conducted by Pastor T Tetchner of Scarborough. Preceding the campaign some thousands of bills were distributed in the town, and a great deal of interest was created by a large barrow that was pushed about the town by the pastor and brethren. This barrow, which was loaned by a window cleaner who has found the Lord, was a splendid advertisement, with its huge placards each side telling Yeovil that it needed Christ! It is estimated that in one afternoon, on the occasion of a big football match in the town, ten thousand people must have seen it. People came from great distances for the Divine healing meeting, and God was pleased to answer prayer and to touch many bodies. Having had to endure a particularly heavy attack from the enemy of souls, the saints praise God that the campaign came at just the time when it was needed to give an extra witness. Souls

have been saved and the church has received added spiritual impetus, having gone boldly out to the Lord's battle, in a time of persecution.

WATCHFUL SAINTS.

Kilsyth (Mr S Burke) The blessing of the Lord is upon the work at Elim Tabernacle, Inns Park. Recently on a Sunday evening Mr Burke gave a heart-searching message to both saint and sinner taking for his text Isaiah xxi. 11, 12, shewing the saints set as watchmen, needing to live upon a higher plane than the world, and to be entirely separated unto God.

The saints have entered upon the new year with that desire upon their hearts to be watchmen upon the watch tower, with their lamps trimmed and brightly burning, shining for Jesus, buoyed up with the blessed hope that soon the day shall break, and the shadows flee away.

CITY DIGNITARIES' VISIT.

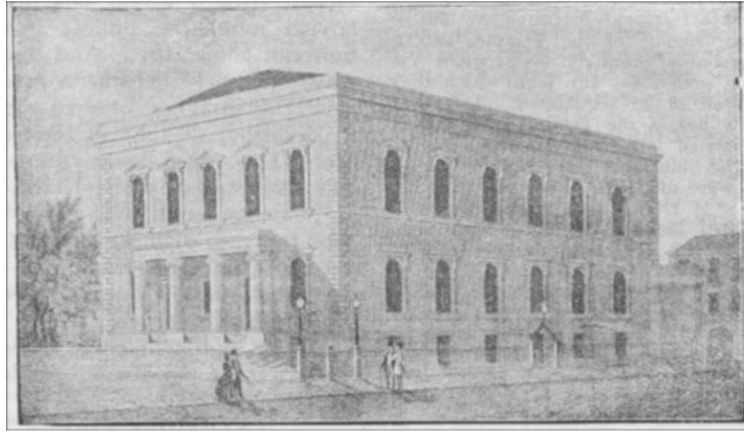
Nottingham (Pastor W G Channon) On a recent Sunday the assembly meeting at the City Temple, Halifax Place, was favoured by a visit from the Lord Mayor, Lady Mayoress, and other members of the City Council. Needless to say, the church, seating almost two thousand, was full. The service was con-

Christ in the everyday life of a great city. The speaker emphasised that the efficacy of prayer must never be forgotten.

SPECIAL CAMPAIGN.

Armagh (Pastor J Hill) We praise God for the blessing that attended the Gospel mission conducted by Evangelist Fleming in the Elim Tabernacle, College Street. For three weeks the glorious

Word is faithfully preached, and every meeting is eagerly looked forward to. The interest of the people outside the church has been awakened. Large crowds attend the Gospel service on Sunday night, and as a result of the preaching of the Word souls are being saved continually. There is a splendid band of Elim Crusaders, and their bright testimony for Christ in the open-air meetings attracts crowds of interested listeners. To God be all the glory.



The City Temple, Nottingham.

ducted by the Pastor, who after the opening hymn and prayer, introduced the Lord Mayor (Alderman Green). A stirring Gospel message was delivered by the Lord Mayor, from the words, "Behold I stand at the door and knock." In concluding his message he spoke a few words of encouragement to the Crusaders, expressing his delight to see such a company of young people who had taken up this glorious work. This was followed by a message from Pastor Channon, the subject being, "Saved from Shipwreck." Only one thing was needed to crown such a service—and it happened—five precious souls enlisted for Jesus.

The Foursquare believers of Nottingham are grateful to God, that they have a Lord Mayor who stands for "the faith once delivered," and are confident that the city will not only prosper socially, but spiritually too, during his term of office.

The following cutting is taken from the "Nottingham Evening News"

LORD MAYOR AT CHAPEL

Nottingham Young People Urged to Christian Service

A congregation of nearly 2,000 people packed the City Temple, Halifax Place, Nottingham, yesterday, when the Lord Mayor (Alderman W Green) who was accompanied by the Lady Mayoress, attended the evening service and gave a short address. The civic party, which also embraced Councillors E Purser, S Barsby, and J Hopkin, was welcomed by the Pastor (Mr W G Channon) and at the special request of Alderman Green the service included the hymn, "Behold, I stand at the door and knock."

These words were also chosen as the text of his few remarks by the Lord Mayor, who made a strong appeal to the young folk for Christian service and prayer, and emphasised the claims of

message of salvation was faithfully declared. Large crowds attended the meetings, and under the anointing of the Holy Ghost the truth was driven home to the hearts of all. It was not long before the labours of His servant and the prayers of God's people were answered, and souls were saved. One by one men and women that were in darkness were brought into the glorious light of the Gospel, and at the end of the mission praise ascended to God for nine public decisions to follow Christ. Great blessing continues to rest upon the labours of Pastor Hill in this assembly. God's

FORWARD EVANGELISM.

Hockley, Birmingham (Mr W J Patterson) The saints at Lodge Road assembly were greatly blessed and encouraged recently when favoured by a visit from Pastor W J Hilliard (one of the Convention speakers at Graham Street Tabernacle during Christmas), who took for his subject the Second Coming of Christ, and spoke expressly on the manner in which He will come.

On Friday last the open-air workers made an attack on the Winson Green district, armed with back numbers of "Elim Evangelists," all stamped announcing the meetings. They participated in a moving open-air meeting from street to street, and with sermonette, solo, and Gospel shot, made an impression which eternity itself will reveal. At the close of the meeting four precious souls gave their hearts to the Lord. This is a real forward movement to bring in outsiders.

Numbers of testimonies have come in of answered prayer, one especially claiming attention. A sister had been taken to hospital suffering from internal trouble. God wonderfully heard and answered prayer so that an operation was unnecessary, and she was informed that all she needs is complete rest.

Special prayer meetings arranged before each service are indeed proving a source of great blessing.



Group of brethren, including the Convention speakers, taken at Graham Street Tabernacle, Birmingham, during the Christmas Convention

Studies in The Acts

By P. N. CORRY

Acts iv. 1-22.

The Sadducees were politicians rather than religionists. They traced their descent from Zadok the high priest, who had exercised the priestly office in the time of David (see 1 Kings 1:8, 1 Chron. xv. 11, etc.), and claimed that they and they alone were orthodox. They took their stand on the Law as revealed in the Pentateuch as their final authority, and bitterly opposed the scribes and the Pharisees. Among other things they looked for the Messiah to rise from the line of Aaron. They denied the resurrection of the body (Matt. xxii. 23, Acts xxiii. 8), and Josephus tells us that they also denied any doctrine of future rewards or punishments. They were astute men of business, and had charge of all the Temple revenues, money changing, etc. More than usual among Jews they were interested in foreign affairs and Greek culture, while shewing only a languid interest in spiritual things. I remember once hearing a dear brother in an open-air meeting say, "They did not believe in the resurrection and that is why they were sad-u-see." It is not to be wondered at that the preaching of Peter and the rest which placed such strong emphasis on the resurrection of Christ from the dead, should bring opposition from these very people—"they were grieved that they taught the people, and preached through Jesus the resurrection from the dead." If the Resurrection was a fact then the main position of the Sadducees was false, and naturally there would be persecution, because their hearts would not submit to truth even when it was manifested.

The Captain and Officers of the Temple.

Though Jerusalem was under Roman government, the Temple area remained under the control of the Sanhedrin, and a large guard was mounted every day to keep control of the thousands of people thronging the courts. The guards manned twenty-four stations during the night, besides those on duty during the day, each guard consisted of ten men, so that in all there were 240 men on duty. All these men were found from the Levites, and in some of the interior guards priests also had their share of duty. The duties of these Temple police were under the control of an official known as the Captain of the Temple (Acts iv. 1, v. 24-26), and elsewhere in the New Testament the men are sometimes called porters. It was the officer in charge of the guard who now arrested the apostles.

The Prisons of Jerusalem.

From the Acts of the Apostles we learn quite a lot about the prisons of Jerusalem, indeed the early Church might be said to have made a thorough study of the prison systems of almost every town of importance in the first century. Notice

the term "in hold" (iv. 3). This would almost seem to have been a mild form of arrest and detention in one of the guard-rooms of the Temple, and it was probably infinitely better than the common prison (v. 18) with which they were soon to be acquainted. This was certainly not in the Temple area, but in some part of Jerusalem under the charge of Jewish officials. At a later stage Peter was to know something of the Fortress of Herod, and the inner prison (xii. 5-10) of that prison. Paul later still was taken into the Castle of Antonia (xxii. 24), the Roman fortress of the city of Jerusalem that overlooked the Temple area at its north-west corner. But the wonder of the Gospel is this, that no prison yet built can stop the work of God from going forward. It does not matter if it is Bedford Gaol with memories of Bunyan, the Bastille of Paris with Madame Guyon, Derby Gaol with George Fox as its inmate, or many more than can be called to mind. Grace always conquers the Grille.

Face to Face

Take a good look at the men who now try Peter and the apostles, Annas, Caiaphas, John and Alexander, and compare them with such scriptures as John xviii. 13. They were the very men who a few weeks before had filled these same apostles with fear and dread, and made them turn and run away. The Baptism of the Holy Spirit, and the filling that they received not only on the Day of Pentecost but on this occasion also (iv. 8), made all the difference. Before there was denial, now there is boldness, before they could not answer a word, now their statement was complete and unanswerable. Peter had no fear. He charged them with the death of their rightful Lord and the rejection of the Messiah, and now through His Name offers to these very men the salvation that they needed. The only way of salvation is through the Name of Jesus Christ, the risen Lord. There was enough in this sermon to bring them to the death of the cross. No wonder their judges marvelled and took knowledge of them that these were the men who had been with Jesus, and beholding the man which was healed standing with them they could say nothing against it. I cannot help feeling pleased that the man who had received the use of his limbs did not use them to run away from this High Court at Jerusalem but came with the apostles as evidence that could not be denied or withstood. The miracle was too public to be refuted too obvious to be denied, and though the rulers would have liked to take some course of action, yet they could do no more than forbid such preaching. "Finding nothing how they might punish them because of the people for all men glorified God for that which was done."

Cross-Bearing

When the Romans crucified a criminal, not only did they hang him on a cross, but as a last terrible indignity, they made him carry the cross upon his back. Probably Jesus, when a lad, had been a witness of that dreadful spectacle. How it would sink into His boyish mind the dullest imagination can conjecture. And that was why, when He became a man, He used the imagery of cross-bearing to describe all that is bitterest in life. The cross is anything difficult to bear; anything hard, galling, uncongenial, anything that robs the step of lightness and blots out the sunshine from the sky. And one of the primary secrets of discipleship is given in our text: "If any man will come after Me, let him take up his cross daily."

"Altogether Lovely"

How wholesomely and genuinely human He is! Martha reproaches Him, John, who has seen Him raise the dead, still the tempest, and talk with Moses and Elijah in the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the ablution. And He calls them by their first name, and tells them to fear not, and assures them of His love. And in all this He seems to me altogether lovely. His perfection does not glitter, it glows.

The saintliness of the Lord Jesus is so warm and human that it attracts and inspires—C. I. Scofield

A Veteran Decoy

A minister, substituting for a friend in a remote country parish, was greatly surprised on observing the old verger, who had been collecting the offertory, quietly abstract a half-crown before presenting the plates at the altar rail. After service he called the old man into the vestry and told him with some emotion that his crime had been discovered. The old verger looked puzzled for a moment. Then a sudden light dawned on him. "Why, sir, you don't mean that old half-crown of mine? I've led off with that for the last fifteen years!"



ELIM CRUSADER PAGE



MOTTO: GODS BEST FOR US — OUR BEST FOR GOD

WOULD JESUS HAVE THE SINNER DIE?"

There are few songs from the pen of John Wesley so full of spiritual power as "Would Jesus have the Sinner die?" which has been sung in thousands of meetings, and will be sung so long as sinners hearken to the Saviour's call. It stands in strong contrast to many modern songs which possess religious sentiment rather than converting power, and which, unfortunately, move an audience with a mere ripple of emotion which dies away too often with the echoes of the singer's voice.

The true aim of every song for sinners is to present not only the depth of wrong-doing and its consequences, but the efficacy of the Atonement. To use the common phrase, "Christ, and Him crucified," must be the sinner's hope and plea.

"Would Jesus have the Sinner die?" is a song in frequent use at our meetings, and certainly no verses can better express the passion of devout and thankful love at the spectacle of the Cross of Calvary than the two last

Oh, let me kiss Thy bleeding feet,
And bathe and wash them with my tears,

The story of Thy love repeat
In every drooping sinner's ears
That all may hear the quickening sound
Since I, even I, have mercy found

Oh, let Thy love my heart constrain,
Thy love for every sinner free,
That every fallen soul of man
May taste the grace that found out me,
That all mankind with me may prove
Thy sovereign, everlasting love!

A BOON TO THE BLIND.

The priceless gift to the blind of music notation in Braille script will be known of by everybody who is aware of its powers to lighten their affliction. One disadvantage attached to it, however, has been that each country has developed its own style of Braille music notation, with the result that any one style could not be deciphered by the readers of it in other countries.

That disadvantage has now been overcome. At an International Congress of Braille experts held in Paris in Decem-

A SOUTHERN CRUSADER RALLY

will be held in the
ELIM TABERNACLE
Hartfield Road
Eastbourne

on February 17th, 1932, at 7.30 p.m.

conducted by
PASTOR E. C. W. BOULTON
(National Crusader Secretary)

Crusaders from Brighton, Eastbourne, Hastings, Horsham, Hove, and Worthing will participate in the meeting.

This is an open meeting.

A HEARTY WELCOME TO ALL.

ber, a system of music notation which will be readily understood by the blind of every nation was agreed upon, and as a result of this, new and identical Braille music has been issued by Braille publishers all over the world and become universally available to the blind musicians. This, it will be agreed, will be a boon of immeasurable worth to them.

TEMPLE MUSIC.

In ancient times among the Hebrews, music had a very prominent part in the temple service.

The usual temple aggregation consisted of twelve male singers and twelve players, composed of nine harpists, two players on the psaltery, and one cymbalist.

Women were not allowed to sing in the holy place as a rule, but did so at funerals, banquets and certain public meetings.

The famous historian Josephus says that Solomon had attached to the Temple at Jerusalem 200,000 singers, 40,000 harpists, 40,000 sistrums, and 200,000 trumpeters.

The Hebrew race is now scattered throughout the world, but the influence of Hebrew music in various modes still persists as it has done throughout the centuries.

HALLELUJAH!

Make the world with music ring,
While with heart and voice we sing
Praises to our God and King,
Hallelujah!

Tell with no uncertain sound,
To the nations all around
Of the Saviour we have found,
Hallelujah!

LONDON CRUSADER CHOIR VISITS HENDON

A very enjoyable Sunday evening was spent when the London Crusader Choir conducted the service at Hendon. The items rendered by the Choir both in word and song were heartily appreciated.

Two members of the Choir gave their testimonies, it was good to hear what the Lord can do for the young people. One young man was even contemplating suicide, but he got converted instead. Hallelujah, there is wonder-working power in the blood of the Lamb!

Mr A Birkenshaw gave a very heart-searching message on the power of the resurrected Christ, and surely eternity will reveal the outcome of the message as being one that has turned men from death unto life. We were very glad to have with us Pastor E. C. W. Boulton, National Crusader Secretary, who, in his usual happy way presided at the meeting, and made it a real homely gathering. Truly we could say at the close that it was good for us to have been there. Praise God that the Choir visited Hendon once more. As they go round singing the Gospel, may their ministry in song be mightily blessed of God.—H M M

TIMELY TESTIMONIES.

Mr. E. Dowley (Southampton).

My testimony is the same as Paul's—"I am not ashamed of the Gospel of Christ for it is the power of God unto salvation."

My early life was lived amid a mixture of good and bad influences. My parents were very poor, and my father ungodly, yet thanks to my mother I was taught to trust God, though I never found salvation. In my search for a closer and deeper knowledge of the great Creator my heart's yearnings found some consolation in a deep love of the glories of the English wonderland. Yet my heart was still thirsting for something else, and who was there to lead me to the Saviour? Although I worked with local preachers and other Christian workers there was none to tell me of the love that drew salvation's plan, until one day my mother told me of the meetings that were being held by Principal George Jeffreys. I went, and the first night I was well saved. Praise His Name!



Mr E. Dowley.

V.C.'s WHICH EVERY CHRISTIAN CRUSADER MAY WIN.

YOU SHOULD BE

Very Courageous—Trusting in God's might

Very Cheery—Believing God is with you always

Very Courteous—In humility before God—treating everyone as your brother

Very Constant—In prayer to God

Very Content—Knowing God does all things, well

Very Clear—As to your being led by King Jesus

Very Cautious—Knowing God's eye is ever upon you

Very Careful—In all you think, and say, and do

Very Considerate—To weaker comrades, helping them as much as you can

Very Chary—As to the wives of the wicked one and his confederates. He that is for you (the Lord Jesus) is greater than all that can be against you

RAY'S OF REVELATION.

GETHSEMANE. The place of Suffering (Matt xxvi. 36).
ABBATHA. The place of judgment (John xix. 13).
OLGOTHA. The place of crucifixion (Mark xv. 22).

Concise Comments & Interesting Items

Loud speakers have already been put to many uses. The possibilities in the future by this means both in times of peace and war are suggested by the following incident, which happened in New York on January 14th:

"Hundreds of thousands of people all over New York City this afternoon ran to their windows and their roofs at the strange sound of a powerful voice resounding through offices and homes calling for help for the unemployed. Looking up, they saw shining in the brilliant sunshine an airship which floated 1,000 feet above the city, while a broadcaster on board spoke words audible over a square mile or so of densely populated territory. He was appealing to all people who have old clothes which they do not need to wrap them in bundles and take them as soon as possible to the nearest police station for distribution to the unemployed."

The Salvation Army is proposing to start work in the French penal colony in French Guiana, known to the world as Devil's Isle. It is said that there is probably no more horrible spot on the whole surface of the earth. General Higgins says regarding the proposal, "Conditions in French Guiana are beyond description. The reports which our officers brought back can never be published. If a hundredth part of what is said in the reports be true, French

Guiana is nothing less than hell on earth. Our task is enormous, but we have faith that we shall bring improvement." A Christian paper reports, "It is good news indeed that the Salvation Army is to commence its work among the outcasts. They will bring the one remedial force that can avail to lift these men out of the fearful pit and the miry clay, the tender love and pity of the grace of God. The prayers of the Christian public will go with these soldiers who go forward to tackle this grim citadel of the Devil."

The Bible has received many beautiful descriptions. Here is another one:

"Why, this Book has wrestled with me; this Book has smitten me; this Book has comforted me; this Book has smiled on me; this Book has frowned on me; this Book has clasped my hand; this Book has warmed my heart. This Book weeps with me and sings with me; it whispers to me and it preaches to me; it maps my way and holds up my goings. It is a live Book; from its first chapter to its last word it is full of a strange, mystic vitality."

The biggest prayer meeting in the world, sad to say, is held by Moslems. From 5,000 to 10,000 Moslems gather before their great Mosque in Delhi each Friday. They gather for prayer—but not in the Name of Christ.

Honesty of course should characterise a Christian. This illustration from an article in the "Christian Herald" entitled, "Choice Memories of Notable Preachers," will be appreciated by preachers.

A worth-while story is told about Dr. Charles Wenyon, a missionary in China. In those days railway companies in China allowed passengers to pay their fare after they had boarded the train; but there was so much swindling, that they adopted our system. On one occasion Wenyon was thirty shillings short in the price of his ticket, and the conductor told him he could add the balance when he reached his destination. He arrived there at two o'clock in the morning, but the conductor had left the train, and there was no official visible. Later in the morning, having secured the cash, he sought out the station master and explained his errand. After he had stated his case he was asked to repeat it. This he did with ample details. The station master inquired if he had really come to pay the money that was deficient. When he had received it, he asked Mr. Wenyon to follow him. Pulling open the door of an office in which a hundred clerks were busy, he pointed to the stranger at his side, and shouted to his staff, "Boys, here's an honest man!"



RAILROAD MEN, a railwaymen's publication, recently carried the story of Bennie Locke, veteran engineer

on a certain railway who, having reached the age of seventy, has been pensioned. The story of this Christian engineer is most remarkable.

During the greater part of his long term of service it was always Mr. Locke's custom, when he stepped into the cab of his engine, to remove his cap and utter a whispered prayer for Divine protection for the crew and passengers on each day's run. He was and is one of the finest characters that the railway

world has produced.

Mr. Locke has the most remarkable record in the annals of railway engineering. He has served fifty-seven years of continuous service, has never received a mark, blemish, or personal injury and has never had a wreck in his years of service. He has never received a mark of demerit from his superior officers and he is held in high esteem by his fellow-workers, and all who have come to know him.

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Here is one of Bennie Locke's characteristic stories:

"The express was twenty-five minutes late out of S—one day, and I had my little prayer as usual, when I stepped into the cab. After I had asked for the safety of our train, I said, 'Lord, help me to bring her in on time.'

"It was a stiff climb up the line for the first part of the trip, and it never seems so steep as when you are late. I couldn't gain a second on the way up, but after we dipped over the summit, things began to break just right for me.

"It was a beautiful day with the air perfectly clear, and we almost flew down the mountain. I just held her steady and let her go.

"When we struck the level again, I eased her into the last notch and looked at my watch. We were coming nicely and gaining right along.

"At last the old train shed loomed ahead, and as we pulled under the edge of it, I looked at my watch again, and we were just on the dot.

"As I stood wiping the sweat off my face, there was a tap of a cane on the outside of my cab, and when I looked out of the window, there stood the president of the road, all smiles, and he said to me, 'A good run, sir! A very good run!' That meant more to me than anything that could have happened in this world.

"And, brother, when I make my last run and pull into the Great Terminal; if I can just hear Christ say, 'A good run, sir! A very good run!' the toil and the struggle down here won't matter."

Classified Advertisements

REVISED RATES.

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INSTRUMENTS are required for Elim Foursquare Orchestra in London. Any friends having instruments for disposal kindly write to the Musical Director, 20, Clarence Road, Clapham Park, London, S.W.4. All gifts will be appreciated. B924

BIRTH.

ROLLASON.—On December 29th, to Mr. and Mrs. R. J. Rollason, of Hornsey, a son, Peter John.

WITH CHRIST.

ATKINSON.—On January 12th, Maggie Atkinson, daughter of Mr. and Mrs. Atkinson, of Ulster Temple, Belfast. Funeral conducted by Rev. Mr. Ross and Pastor W. L. Kemp.

BARNETT.—On January 12th, Mrs. Jane Barnett, of Bournemouth. Funeral conducted by Pastor W. Field.

TRUSSILL.—On January 13th, Mr. Trussell, member of Hornsey assembly. Funeral conducted by Pastor James.

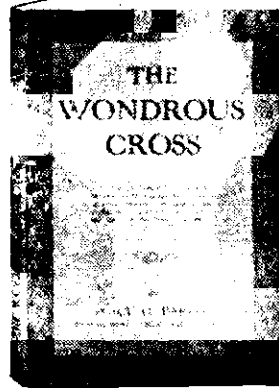
WILSON.—On January 14th, William Wilson, age 59, member of Elim Tabernacle, Port-mouth. Funeral conducted by Pastor J. Robinson.

WARDALE.—On January 13th, Mrs. Mary Harriet Wardale, of Grimsby, age 74. Funeral conducted by Pastor H. W. Greenway.

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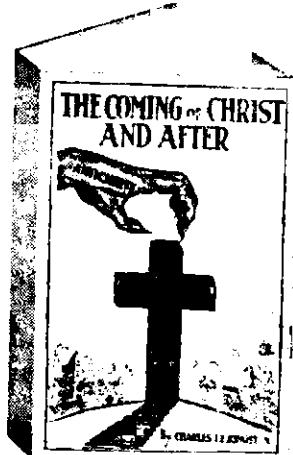
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