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REGISTERED AT THE G.P.O.
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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIII., No. 51

DECEMBER 16, 1932

Twopence

SAVIOUR

Put a Prayer into it

Put a *prayer* into your singing,
Get a picture in your heart
Of the sinner whom you sing for:
God will magnify your part.

Put a *prayer* into your preaching,
Get a picture in your heart
Of the souls who need salvation;
Trust in God and do your part.

Put a *prayer* into your living,
Life will tell though words be few;
Hundreds may be led to Jesus
By the things that you can do.

Put a *prayer* into your giving,
Give your heart, your soul, your love,
Till the great All-Giver gives you
Perfect life with Him above.

(Dedicated to Mr. C. M. Alexander)

COMING KING

"I
will
come
again."

John XIV. 3.

BAPTISER

"I am
come
that
they
might
have
life."

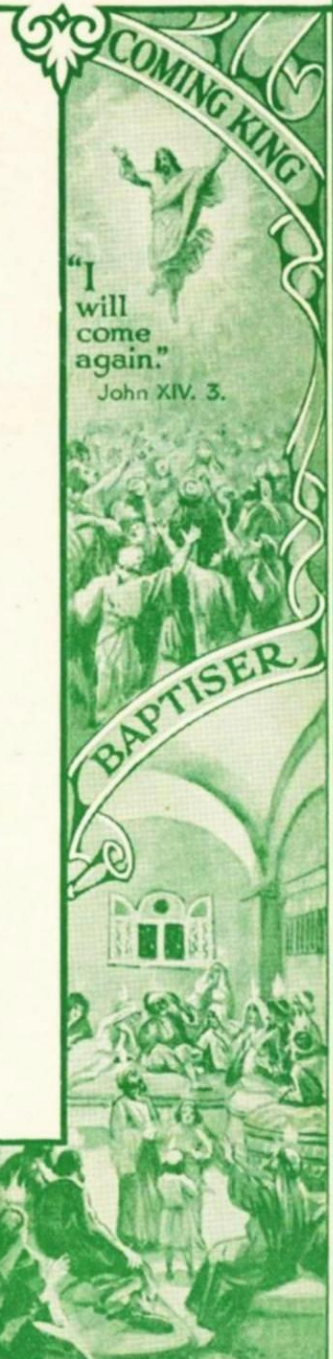
John X.
10.

HEALER

"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

December 16, 1932

No. 51

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

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

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill, 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Four-square, Brixstret-London."

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All applications should be addressed as soon as possible to the Superintendents. Christmas holiday tickets are available from most railway stations. Enquire at your local booking office.

CHRISTMAS AND NEW YEAR CONVENTIONS

BELFAST. Dec. 25—27. Annual North of Ireland Convention in the Ulster Temple. Speakers include: Mr. Edwin Scrymgeour (late M.P. for Dundee), and Pastor J. McWhirter. Convener: Principal George Jeffreys. Sunday, Monday, and Tuesday at 11.30, 3.30 and 7. Monday, 3.30, Baptismal Service.

BIRMINGHAM. Dec. 25—27. Elim Tabernacle, Graham Street. Speakers include: Pastors W. G. Hathaway and F. Farlow. Convener: Pastor A. S. Thorne.

BRADFORD. Freemasons' Hall, Westgate. Speakers include: Pastors W. L. Taylor and J. C. Kennedy. Convener: Pastor H. W. Fardell.

CARLISLE. Dec. 25—27. Elim Tabernacle, West Walls. Speakers include: Pastors P. Le Tissier and J. R. Knight. Convener: Pastor W. A. Nolan.

DOWLAIS. Dec. 24-27. Elim Tabernacle, Ivor Street. Speakers: Pastors W. G. Hill, and J. R. Moore.

GLASGOW. Dec. 31—Jan. 2. City Temple. Speakers include: Mr. Edwin Scrymgeour (late M.P. for Dundee), and Pastor J. McWhirter. Convener: Principal George Jeffreys. Saturday, 11.15, Watchnight Service. Sunday and Monday at 11, 3, and 6.30.

GLOSSOP. Dec. 25—29. Elim Tabernacle, Ellison Street. Speakers include: Pastor G. Lampard, Mrs. Saxon Walshaw, and Pastor and Mrs. W. G. Channon.

LONDON. Dec. 25—27. Kensington Temple, Kensington Park Road, Notting Hill: Sunday, 11 and 6.30. Monday and Tuesday, 3 and 6.30. Wednesday, 3.30 and 7.30. Elim Tabernacle, Central Park Road, East Ham. Sunday, 11 and 6.30. Monday, 6.30. Tuesday, 3 and 6.30. Speakers include; Pastors R. Tweed, E. C. W. Boulton, J. Smith, and J. Hill.

WATCH THESE DATES

ANNAGHANOON. Jan. 1. Elim Hall. Evangelistic Campaign by Pastor W. J. Martin.

BALLYMENA. Dec. 25. Elim Tabernacle, Castle Street. Pastor James McWhirter.

BALLYSILLAN. Commencing Nov. 27. Evangelistic Campaign by Pastor W. J. Martin.

GULLYBACKEY. Dec. 25. Elim Hall, Pottinger Street. Afternoon service, Pastor James McWhirter.

DOWLAIS. Commencing January 1. Elim Tabernacle, Ivor Street. Campaign by Pastor W. N. Brambleby.

ELIM WOODLANDS. Dec. 26 and 27. Open to Elim friends. "Christmas cheer" of the brightest and best. Inclusive charges: with tea and supper 4/—, with tea only 2/—, with supper only 2/6.

HALIFAX. Commencing December 25. Convention and Bible School Campaign. Principal P. G. Parker.

ISLINGTON. Commencing Nov. 27. Elim Tabernacle, Fowler Road, Cross Street. Evangelistic Campaign conducted by Pastor H. O. Bale.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally. **The Friday night meeting on December 16 will be an Ordination Service, and will be conducted by Principal George Jeffreys.**

KENSINGTON. Dec. 18. Visit of London Crusader Choir.

LETCHEWORTH. Nov. 10—Dec. 15. Elim Tabernacle, Norton Way North. Bible School Lectures every Thursday at 7.30 p.m., by Principal P. G. Parker.

PLYMOUTH. January 15. Elim Tabernacle, Rendle Street. Pastor E. C. W. Boulton.

PORTSMOUTH. Commencing Dec. 4. Elim Tabernacle, Arundel Street. Evangelistic Campaign by Pastor C. J. E. Kingston.

STRATFORD, London. Elim Hall, Bridge Road. Special Convention meetings. Saturdays at 7.30 p.m. Speakers from all parts.

SWANSEA. Commencing January 15. Sundays in the Capitol and week-days in the Welsh Methodist Church. Campaign by Pastor and Mrs. Charles Kingston.

YEovil. Commencing January 1. Foursquare Gospel Church, Southville. Campaign by Pastor S. J. Cooper.

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIII, No. 51

DECEMBER 16, 1932

Fridays, Twopence

Principal Opens Dundee Tabernacle

Crowded Gatherings. Intense Spiritual Rejoicings

By EDWIN SCRYMGEOUR

Mr Scrymgeour, who sends the following report, represented Dundee in Parliament from 1922 to 1931, and is an enthusiastic Foursquare Gospeller. He supported the Principal at the opening service, and gave a rousing word by summarising a comparison between the various revivals that had taken place in the city during the past fifty or sixty years and the present Foursquare revival, which was unprecedented, and at a time of unparalleled industrial depression.—ED

THE numerous members and adherents of the Foursquare Gospel in Dundee, who have been for several months worshipping in the Y M C A. Large Hall, realised on Monday, 28th November, their earnest longing to occupy a Tabernacle which belonged to themselves. Since Principal George Jeffreys announced in the city some few weeks ago that Chapelshade Church, in Dudhope Crescent Road, had been procured the most intense enthusiasm has prevailed amongst all those connected with the movement. The result was that for hours before opening of the doors an amazing queue encircled the vicinity. Every inch of both seating and standing accommodation was

the Principal in his opening remarks struck a decidedly high note in that there would be no necessary dedication, as the church had long ago been dedicated to the service of Christ, for whose glorious cause and kingdom His ministers of the Presbyterian Church had earnestly laboured, but they would ask God's blessing on the place that it might be the birthplace of souls, as the same Gospel would be preached there.

Mr Rungay, the energetic secretary, recounted in a very happy manner the wonderful activity and self-sacrificing devotion with which the work of cleaning, repairing, and equipping of the whole church had been carried out by a large staff of the members, proving their great devotion to the cause of Christ.

Pastor McWhirter, in a very earnest address, submitted some particularly interesting evidence from the Memoirs of Rev Robert Murray McCheyne, shewing that that faithful shepherd of Christ's flock held views very similar to those promulgated in Dundee by the Foursquare Gospel ministry now being established in the city.

Pastor McGillivray, the resident Pastor, based his fervent message on the text, "Not unto us, but unto Thee, O Lord, be all the glory." Paying high tribute to all who had so faithfully supported him in the work he strongly appealed for their sustained loyalty in service to the blessed Lord and Master Jesus Christ.

Thereafter Principal Jeffreys delivering the final message held the audience with rapt attention, while he convincingly reminded them that God, who did not dwell in temples made of inanimate material, took up His abode in their bodies. If any of those present had not yet accepted Christ they were missing the priceless gift of eternal life.

Their redemption for time and eternity depended entirely on frank confession of sin, with complete surrender for cleansing by the efficacy of the precious

Another new Elim Tabernacle has been opened, and we would remind our readers that each new building means an additional financial burden on our work. Gifts for the New Buildings Fund will be gratefully acknowledged by the Secretary, 20, Clarence Road, Clapham Park, London, S.W 4

speedily taken up, and the great congregation were delighted with the exceedingly tasteful decorations, and serviceable fittings of the sanctuary. The remarkably efficient orchestra, numbering about thirty instrumentalists, with Mr Edsor of the Revival Party presiding at the piano, and Mr. Darragh again with his unflinching lead in the singing, enabled the entire gathering, estimated at 1,500 people, to voice wholeheartedly their thanksgiving to the Giver of every good and perfect gift. Principal Jeffreys, who was accompanied to the platform by Pastors McWhirter and McGillivray, and Evangelists Newman and Allen, obtained an exceedingly fervent reception. After the singing of the Foursquare Gospel "Marching Chorus"

blood of Christ, which was shed on Calvary for the sins of all mankind. The speaker having led his hearers in singing the well-known chorus, "Nothing but the blood of Jesus," occasionally pleaded for surrender of precious souls, ten of whom accepted the tender invitation.

A request having been made that all present who had experienced Divine healing through laying on of hands should stand, no fewer than one hundred stood to their feet. There was great rejoicing when it was announced that over 2,000 converts had been won for Christ during the Dundee Foursquare Revival. Messrs Darragh and Edsor united with specially fine impression in the singing of the beautiful hymn, "Oh, how I love Him." After the closing prayer offered by the Principal, the congregation slowly dispersed singing the well-known chorus, "Tell me the old, old story," many remaining outside to give a thoroughly hearty send-off to the Principal and Revival Party.

A very telling incident of Chapelside United Presbyterian Church more than half a century ago is that a father who was baptised and married therein (his son also being baptised there) had the great joy of getting a seat in the old-time family pew on Monday night, whereby hallowed memories of the past were sweetly blended with the reinvigorating influence of the glorious Gospel which shall from age to age endure.

The following is from the *Dundee Courier*, November 29th.

DUNDEE TABERNACLE OPENED.

Fifteen hundred people crowded into the Elim Tabernacle (formerly Chapelshade Halls), Dudhope Crescent Road, Dundee, last night, when the first church of the Foursquare Gospel in the city was opened.

Every available inch of space was occupied, those who were unable to enter the hall standing in the vestibule and ante-rooms. Principal George Jeffreys, who visited Dundee specially for the opening of the church, was given a great ovation.

The Principal said they were not met to dedicate the building to the service of the Lord. It had been dedicated many a long year ago by their friends of the Presbyterian Church. They were going to ask God's blessing upon the place that it might become the birthplace of souls. The same Gospel would be preached as had been preached in the building before.

Workers Thanked

Mr J S Rungay, the local secretary, thanked those who had given freely of their time and money to the renovation and decoration of the church. Many people had come there before eight o'clock in the morning, and he had found them there hard at work at ten o'clock at night.

Seventy women had come and scrubbed out the floor, while others had prepared food for the workers.

Mr Edwin Scrymgeour said the gathering that night would be written down in the records of Dundee as one of the most memorable meetings ever held in the city in connection with the Christian religion.

The revival begun by the Foursquare Gospel had taken possession of the city, secured one of the old churches of the city, and made the city ring with the consolidated result.

Demon-Possession: Scriptural & Modern

Being excerpts from a paper by JAMES KNIGHT, J.P., M.A., D.Sc., F.R.S.E., F.R.A.S., F.G.S., Hon. Librarian, Royal Philosophical Society of Glasgow, Hon. Librarian, Glasgow Society for Psychological Research; Lecturer in Science, Bible Training Institute

(Concluded)

SEEING then that we are open to influences alike from good and evil sources, the advice of the Apostle John to test the spirits is still a prime necessity (I John iv. 1-3), and the same test still holds good. Is this Jesus Christ of Nazareth not only the Lamb of God who taketh away the sin of the world, but God manifest in flesh? The Christian Church is founded upon the great Confession (Matt xvi 16), that Jesus is the Christ, the Son of the living God, but this is precisely the one truth which these evil spirits will not admit, any more than their head. *In view of the great extension of spiritism the application of such a crucial test is more necessary than ever,* and in face of such

POPULAR DOCTRINES

as denial of atonement, explaining away sin as simply weakness, frailty, eliminating of the blood from what they call "a religion of the shambles," watering down judgment, affirmation of "a second chance," and self-redemption, with, of course, the reduction of Jesus Christ to a mere teacher, an idealist, self-deceived, full of the ignorance, superstitions and prejudices of His age, it is not difficult to realise that *spiritism, now become a religious cult, is quite definitely anti-Christian.* A summary of its teaching will be given later on.

Coming now to actual cases of demon-possession in New Testament times and their symptoms and

treatment, certain general features emerge from the Gospel narratives. For example, in Mark ix 17-27, we are told of a boy possessed from childhood by a deaf and dumb spirit which often threw him down foaming at the mouth, casting him even into fire and water. At the sight of Jesus the spirit at once convulsed the boy, and he fell on the ground and rolled about foaming. At the Lord's word of command the spirit came out after shrieking aloud and convulsing the boy violently, leaving him so like a corpse that most people thought he was dead. The same shrieking and convulsions are displayed by the unclean spirit of Mark i 23-27; this time affecting a man. Superhuman strength is exhibited by the Legion-driven victim of Mark v. 2-10, as well as by the man of Acts xix 13-16. In this latter case the spirit replies: "Jesus I know (*gnusko*), and Paul I am acquainted with (*epistamai*), but who are ye?" The multiple personalities of Legion find a parallel in the seven demons expelled from Mary of Magdala. The evil spirits protest against torment before the time (Mark i 5), and recognise Jesus as their future Judge. What astonished the Capernaum crowd was not the expulsions of demons—their own exorcists did that—but the strange fact that these demons came out at once on Christ's word of command (Mark i 27), a feat repeated in the experience of the twelve and the seventy, who, in their proclamation of the Gospel of the Kingdom, were overjoyed at finding

even the demons subject to them through His Name (Luke x 17). The same invocation is used by Paul to cast out the spirit of divination from the girl at Philippi, an interesting case, shewing that these evil spirits have access to superhuman stores of knowledge, a phenomenon now quite familiar to us in spiritistic séances. Summarising these phenomena, Professor Oesterreich in his latest book *Possession, Demoniacal and Other*, London, 1930, says "The narratives are of an entirely realistic and objective character. In particular, the succinct account of Jesus' relation to these events, His success and failure, together with that of His disciples, as well as the particulars of His cures, coincide so exactly with what we know of these states from the point of view of present-day psychology, that it is impossible to avoid the impression that we are dealing with a tradition which is veracious" (*op cit.* p 5). It may be remarked in passing that the avowed enemies of Christ did not deny the reality of these phenomena, but ascribed them to Satanic agency (Matt xii 22-32), thus convicting themselves of blasphemy against the Holy Ghost. The word "failure" quoted above, refers of course, to the incidents at Nazareth (Matt xiii 53-58), where, as Moffatt puts it "There He could not do many miracles owing to their lack of faith," and to the same cause is assigned the failure of the disciples in Matthew xvii 14-21.

[The writer of this paper here produces evidence regarding demon possession from every quarter of the globe and from the most eminent authorities. Among these there is striking evidence from a missionary in China and from personal observation of the experience of missionaries (no secondhand evidence was admitted), in which it is notable that many persons while "demon-possessed" give evidence of knowledge which cannot be accounted for in ordinary ways. They often appear to know the Lord Jesus Christ as a Divine Person, and shew an aversion to and fear of Him. Many cases have been cured by prayer in the Name of Christ, and as far as can be ascertained, this method of cure has never failed — ED.]

The favourite explanation, generally given from pulpits in connection with the Gospel stories, and held by the majority of educated people in the present day, is what may be called the pathological one, that these manifestations are

THE NATURAL RESULTS

of diseased states of the nervous system, and are more especially related to hysteria and epilepsy. The Scriptures, however, never confound demon-possession with disease, and invariably discriminate by using different terms. Thus "He cast out the spirits with His word; and all that were sick He healed" (Matt. viii 16). "They brought to Him all that were ill, and that were possessed with demons," lit "and the demonised ones," "and He healed many that were troubled with divers diseases and He cast out many demons" (Mark i 32-34). Again, "They presented to Him all sick people that were taken with divers diseases and torments, and such as were possessed by demons and lunatics, and those who had the palsy, and He cured them" (Matt iv. 24). Our

Lord expressly distinguishes between possession and natural disease in the words, "Behold, I cast out demons and do cures" (Luke xiii 32).

In view of such an accumulation of accredited testimony, based upon personal observation and experiment in the true scientific fashion, the closed attitude of the modern educated man is incomprehensible. "The refusal of modern 'enlightenment' to treat possession as a hypothesis to be spoken of as even possible, in spite of the massive human tradition based upon concrete evidence in its favour, has always seemed to me a curious example of fashion in things scientific. That the demon theory (not necessarily a devil-theory) will have its innings again is, to my mind, absolutely certain. One has to be 'scientific' indeed to be blind and ignorant enough to suspect no such possibility" (Prof. Wm James, *Proceedings, S P R*, vol xliii, p 118).

In the same strain we have the pronouncement of Professor James Hyslop "I have asserted that the explanation in this case is spirit or demoniac possession, as it was called in the New Testament. Before accepting such a doctrine I fought against it for ten years after I was convinced that survival after death was proved. But several cases forced upon me the consideration of the question. Experiments with a psychic appear to shew that this was a case of spirit obsession, with the identity of the parties affecting the subject proved. The chief interest in such cases is their revolutionary effect in the field of medicine. It is probable that thousands of cases diagnosed as "paranoia" would yield to this sort of investigation and treatment. It is high time for the medical world to wake up and learn something" (*Life after Death*, pp. 305-6).

Spiritualism, which generally means necromancy rather than spiritism, has now taken the form of a religion with many people, and in view of

THE DANGERS

arising from such traffic it may be useful to submit a synopsis of spiritualist teaching at its best, as an ethical system (J G Raupert, *Modern Spiritism*).

This spiritualist teaching is as follows:

1 Christianity cannot be regarded as a revelation of a unique and specific character, foreshadowed in the Jewish ordinances, foretold by prophet and seer, and completed and consummated on Calvary, and on the day of Pentecost, but it is one of many forms of high spirit manifestation designed to enforce upon man the binding obligations of the moral law inherent in his nature, and to remind him of the true character of his high origin and destiny.

2 Christ is not Divine in the sense in which the Church throughout all ages has understood that term, and has believed and taught Him to be Divine. He is, on the contrary, a human being like ourselves, at best, perhaps a spirit of a high order and possessed of remarkable gifts and powers who, descending from the higher spheres and assuming a human body, was content to lay down His life as a testimony to the truth for the doctrines which He taught.

3 The teaching of the Church respecting His character and person and the aim and purpose of His death is based upon a misconception due to human

error and weakness and to subsequent philosophical thought and speculation

4 There is no priesthood specially set apart and ordained by Christ with a view to perpetuating His work and to forming the link between the sphere of the human and the Divine

5 The Church with its sacramental institutions for the effectual carrying out of this work and for the raising of the human soul to a supernatural life, for the imparting to it of supernatural gifts and graces, is a vain thing fondly invented, and at best an institution of mere human origin, and doing a purely human work

6 The scriptural notion of retribution after death and of punishment for sin committed in the flesh is a mis-reading and misinterpretation of the words of Christ, and of those feelings of failure and of loss which necessarily attend the slow process of human evolution, retribution only taking place in the sense that suffering must follow upon wrong, wilfully or ignorantly done, in order that thus the way to right doing and to right conduct may be found

7. Man is daily and hourly, by his own deeds and misdeeds, and by the general moulding and shaping of his character, preparing for himself his own heaven or his own hell, these are, however, far other than those which theology holds and inculcates, and, of course, there is no Devil

8 Physical death does not in any sense determine the destiny of the human spirit, but irrespective of personal beliefs or dis- or mis-beliefs, its training and education are continued and indefinitely prolonged in the spirit sphere

9. Man is in fact, in the truest sense of the word, his own saviour. Methinks we are familiar with many

of these propositions to-day, the mystery of lawless is already working, and in this new and fashionable "religion" God and Christ are politely but firmly shewn to the door. In the words of Laplace, they have no need of that hypothesis

From the evidence submitted above and corroborated from all quarters of the mission field, as well as by the discoveries of anthropologists in the study of primitive and retrograde races, confirmed as all these are by the solemn and persistent warnings of the most eminent psychical researchers, we are clearly entitled to take the New Testament accounts of demonism at their face value, as the unbiased testimony of veracious witnesses. Having regard to movements within the professing Church to-day, the recrudescence of Giant Pope and Giant Pagan, the increasing arrogance of Rome, the extraordinary vogue of "fancy religions," such as Spiritualism and Christian Science, and, on the other hand, the steady and cumulative drift of the masses away from all church connections, we need not wonder that the plain believer finds himself living in the difficult "times" of II Timothy iii 1, and the description there given of the features of the "last days" might almost be taken as photographic of the present. In view, moreover, of the steady and determined resistance to all forms of good work, such as thrift, temperance, personal purity, repression of gambling and of the White Slave Traffic, etc., there can be no question that we are up against organised forces of evil, not merely sporadic and ephemeral, but directed and controlled by intelligences hostile alike to God and man—*Reprinted by courtesy of the Victoria Institute, from their "Journal of Translations," Vol LXIII*

O Breath of God

H GALLIMORE

B TETCHNER

O Breath of God, O Living Flame, Quick-en a -
gain this mor-tal frame, From sin and death now set me
free, Come, Lord of Life, and quick - en me

Copyright The words of this prayer were composed by, and found among the papers of Hannah Gallimore, who passed through much suffering, into the Glory-land July 10th, 1932

Bible Study Helps

THE GOODNESS OF GOD AS REVEALED IN HIS CREATIVE WORK.

- 1 His commanding light to break the spell of darkness (Gen i 3)
- 2 His making the earth perfect for the habitation and enjoyment of man (Gen i 31)
- 3 His giving the stellar bodies for signs to men (Gen i 14)
- 4 The perfection which characterised everything He made (Gen i 12, 18, 21, 25)
- 5 The blessing which He bestowed upon the animal creation (Gen i 22)
- 6 His creation of man in the most glorious form possible—in His own image (Gen i 26, 27, 31)
- 7 His giving dominion over all the creation to man (Gen i 26, 28)
- 8 The blessing which He bestowed upon man (Gen i 28)
- 9 The bestowal of all created things upon him (Gen i 29, 30, ii 9-16)
- 10 His provision for the earth's illumination (Gen i 15-17)
- 11 The helpmeet which He created for and brought to Adam (Gen ii 18, 21, 22)
- 12 The warning which He gave to our first parents of the danger attending the eating of the tree of life (Gen ii 17)

What if They had Quitted?

By C. K. OBER

I BEHELD in my dream, and five men—Peter, Andrew, Matthew, John and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the Day of Pentecost, and they had met by appointment to talk over a crisis in the lives and programmes of three of their number.

The work was going hard with them. Paul had suffered the loss of all things, Peter had left all to follow Christ and was finding it hard to support his family, and Matthew had just had

AN ATTRACTIVE PROPOSITION

at a large income to return to his old place in the custom house.

Peter, as usual, opened the discussion. He said, "Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit, boats, nets, and tackle, with an established trade in Capernaum. It looks like a providential leading, especially as my wife's mother has opened a boarding house in Capernaum, and it will cost us almost nothing to live with her while we are getting started again. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And then, too, I need the money."

Paul said, "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus, and have offered me a position at a good salary, to open a branch in Philippi and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work, it will not be any harder for me than

THE CARE OF ALL THE CHURCHES,

and I will have abundant opportunity for Christian work and can lay by a little something for the rainy day which I can see is coming."

Matthew said, "My story of the life of Christ is having a large sale, and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and my family, but to take care of the rest of you if you should get into trouble. And then too, I should have more leisure for writing, and can probably help the cause more in this way than by travelling about the country."

Andrew said, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quitted the fishing

business, and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where the lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember

THE LOOK OF COMPASSION

and longing on the Master's face when He looked out over the multitude and asked us to pray that labourers might be thrust forth into His harvest? If we are going to continue to pray that other men rise up, leave all and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand, and looking over to Paul, he saw his jaw set, the old fire come back into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more, let us pray." And as they prayed the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the day of Pentecost, and of the marvellous power with which Peter had preached the Gospel on that day, they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon, and may keep on East as far as the land of Sinim."

"Good-bye," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing

A FIVE YEARS' CAMPAIGN TO EGYPT

and up the Nile as far as Ethiopia. I have heard from the Ethiopian Treasurer that practically the whole country is open to us, and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out, and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work, but for the fact that Thou did prevent and strengthen me. They too are ready to live and die for Thee, as I am

"I thank Thee for Andrew, for his deep life and

steady faith If it please Thee, let him stay and work with Peter, and then the one who can chase a thousand shall put ten thousand to flight;

"And now, Lord, let us see Thee ever before us, ever hear Thy voice, and walk and work with Thee, and we will not fear what man can do unto us"

A sudden storm broke over the lake and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience

Go labour on, spend and be spent,
Thy joy to do the Father's will,
It is the way the Master went,
Should not the servant tread it still?

Go labour on, 'tis not for naught,
Thy earthly loss is heavenly gain,
Men heed thee, love thee, praise thee not,
The Master praises, what are men?

Go labour on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won

One Hundred Thousand!

WHEN Charles Cowman of the Oriental Missionary Society announced that God had called him to place a portion of the New Testament and simple Gospel tracts in every home in Japan, many people said it was impossible. At least it required £20,000 in money, let alone hundreds of workers. But in five years he did it! Every penny of the money was forthcoming, and into ten million Japanese homes the Gospel story was placed.

Now the Elim Publishing Company is taking part in an effort to place 100,000 Gospel volumes in 100,000 British homes. These books are by well-known soul-winners, and have already been blessed to many.

The books and their authors are as follow

The Seeking Saviour, by Dr W P MacKay

How and When do we Become Children of God?

Fifty answers by well-known men

The Good Shepherd, by H F Witherby

Abundant Grace, by Dr W P MacKay
Forgiveness, Life and Glory, by Sir Arthur Blackwood

Wondrous Love, by D L Moody

The cost of each volume is 1/- (by post 1/3). Christian people everywhere are not only invited to purchase these for their own homes, but to buy them and distribute to others.

Many thousands of Japanese were won to Christ by Charles Cowman's efforts. Many, we are trusting, will be won for Christ by this effort.

May we remind you of some directions in which these books may be sent—to relatives, police stations, soldiers' barracks, lighthouses, hospitals, libraries, almshouses, Sunday school libraries, and so forth.

Christmas and the New Year give a splendid opportunity for such gifts.

Will you prayerfully help with this 100,000?

Concise Comments & Interesting Items

Bible circulation in Japan is very encouraging. Here are some figures.

"The circulation of Scriptures by the American Bible Society in Japan for 1931 was a total of 1,080,519 volumes, 35 per cent increase over the previous year, and the largest circulation of any year thus far in the history of this Society in Japan.

"The total circulation in all Japan for 1931 was 1,407,116 volumes, an increase of 265,806 volumes over 1930."

We have read the following sentence in two places during the past few days. It is worth reproducing in many places. The sentence is, "God does not comfort us to make us comfortable but to make us comforters." Another statement read at the same time is also thought-provoking, "Being a lukewarm Christian isn't interesting at all." We quite agree. An out-and-out Christianity is the only form of it worth while.

Mr. Israel Cohen of the Zionist organisation, supplies some very interesting facts about Palestine. Here is a selection.

The Jewish population of Palestine has more than doubled since the census in 1922, and now stands at 175,000, which is 18 per cent of the total settled population. The number of immigrants admitted in 1931 was 4,075, of whom a

little over one-half came under the labour schedule, whilst most of the rest were persons of independent means, or dependents on Palestinian residents. Despite the severe economic depression prevailing in Europe and America, 233 families were admitted with a capital of at least £1,000 each.

"The purchase of land continues in full vigour. The Registers of the Government Department of Lands for 1931 shew Jewish purchases of land amounting to 10,300 acres, valued at over £1,000,000. The Jewish National Fund increased its holding of agricultural land by nearly 2,500 acres, the acquisitions being made mainly in the neighbourhood of settlements already established, in the Maritime Plain, and elsewhere. The forest areas of the Jewish National Fund now comprise 1,250,000 trees.

The progress at Tel-Aviv, the Jordan and the Dead Sea is also surprising. Mr. Cohen says:

"Building construction is greatly advancing in the towns, especially Tel-Aviv, where the works authorised entailed an investment of £265,000. The construction of the Jordan hydro-electric plant, begun in 1927, has been completed, and high tension lines transmit the power to Jaffa and Haifa. The Dead Sea works of the Palestine Potash Company are

now in full operation, and several big shipments of potash and brine to this country have already taken place."

Within four months, so says Hitler of Germany, the Presidential Cabinet will have fallen, and our day will have arrived. He further said:

"Unemployment will increase this winter. There will be grave social unrest, grant strikes and the like. Most important of all, the Government is faced with a catastrophic breakdown of its financial and economic plans, it cannot survive this, and it is coming soon, sure is fate."

The tariff war between the Irish Free State and England is increasing the distress of nations at this time. One says:

"This insane Anglo-Irish tariff war has already cut a wound in the fair face of Ireland which will take years to heal. 'I have found a trail of idle ships, idle dockers, bewildered Customs officers, exasperated business men, ruined farmers. The cost of living is fifty per cent higher than it used to be. Prosperous businesses are at a standstill. Import houses are closing down. Factories dependent on Britain for their raw material are putting up the shutters.'"

Signs of the times multiply—those signs indicate that the coming of the Lord is near—very near.

FAMILY ALTAR



The Scripture Union Daily Portions

Meditations by PERCY G PARKER

Sunday, Dec. 18th. Isaiah lvi 7-17

"No weapon that is formed against thee shall prosper" (verse 17)

Many weapons are formed against the people of God. The Devil's munition factories are never closed. The advancing years bring advance in the subtle skill of the weapons that are formed against the people of God. Evolution and spiritism have been two of the strongest modern weapons that have been formed against the Lord's people. A godless form of education has been another. Introducing the world into the home by the indiscriminate use of the wireless is another. Weapons could be multiplied. But for the child of God who keeps close to his Lord these weapons will be detected. The Devil's weapons are camouflaged. But faith can see through the camouflage. The shield of faith can break and smother every weapon. But there is no other shield that can do it. Faith is impenetrable armour.

Monday, Dec. 19th Isaiah lv 1-13

"Ho, every one that thirsteth, come ye to the waters" (verse 1)

The word "water" is a magnet to a thirsty life. Waters can be magnificent to see. To see the vast waters of tumbling Niagara is an unforgettable experience. To look over the coloured waters of picturesque Lakeland brings an ecstasy to the heart that memory never forgets. But in the final analysis the chief attraction of water is that it satisfies thirst. So it is with God. He is beautiful to behold. As we see Him in the perfect loveliness of Christ our hearts are thrilled. But the chief attraction in God is that He satisfies thirst. There is a thirst of the soul which cannot be satisfied by the sight of the eyes. Soul thirst is only satisfied in God. God is the water of our hidden life. He, and He alone, can hold our lives in the one word, "Satisfied." But He does it. Just how thirst comes to the inner man we cannot tell. But how that thirst is satisfied we can tell. It is satisfied in God.

Tuesday, Dec 20th Isaiah lvii 13-21

"He that putteth his trust in Me shall possess the land" (verse 13)

If God had spoken these words to George Munier when he was seeking land for his orphan homes, we could have understood their tremendous meaning to him. But how do they apply to us? Well, to all of us come yearning, for advance. One wants a larger home for a growing family. Another wants a more remunerative situation. Still another yearns for wider scope in the service of God. A missionary is eager to possess an unevangelised district for Christ. A congregation feels its need of a larger church building. Figuratively, we all

have a land we yearn to possess. Here is our joy—if our will is simply the expression of God's will for us, then as we continue to trust in Him the land of our prayers will become the land of our possession. God has a thousand ways of reaching the desired possession for our lives. It is better to trust God than to trust gold.

Wednesday, Dec 21st Isaiah lviii 1-14

"He shall say, Here I am" (verse 9)

This passage teaches us that however much we seek God, it will be fruitless if our lives are wrong. Fasting and prayers will not bring God to our help if our lives are being lived in selfishness and lovelessness. But, if our lives are right, then when we cry for God He will say, "Here I am." It is a very homely and beautiful figure of speech. Children frequently cry out after their unseen parents, and are refreshed in their childish spirits as they hear the familiar words, "Here I am." Then in the 11th verse we get the result of it all—"The Lord shall guide thee continually." Let us forsake all evil—let us live the life of holiness, and the Lord will say to us, "Here I am—I will guide thee continually." If at every call from God we say, "Here I am," then at every call from us God will say, "Here I am."

Thursday, Dec. 22nd Isaiah lix 1-4 and 14-21

"The Redeemer shall come to Zion" (verse 20)

Israel's hope is the actual, personal coming of the Lord Jesus to Zion. The world's hope is the same, for from Zion the Lord will rule all nations of the earth with righteousness. Israel does not understand and the world does not realise that the Lord Jesus Christ is coming again. Yet the promises of God cannot fail. As every detail of the Lord's first coming was fulfilled so every detail of His second coming will be fulfilled. As literally as He once came to Jerusalem, so just as literally He will come again to Jerusalem. Jerusalem and Jesus will yet be linked together in a tighter association than ever. The world is rushing forward—blind, staggering, drunken with sin and folly. The mad, tottering rush forward will only get worse and worse until—until the Redeemer shall come to Zion. Then the world will be as the storm-tossed boat of long ago—at the Saviour's "Peace, be still," there was suddenly a great calm. So it will be for the boat of this world.

Friday, Dec 23rd Isaiah lx 1-12

"Arise, shine, for thy light is come" (verse 1)

Christmas is coming. Christmas reminds us that Christ has come. The light came nearly two thousand years

ago. For centuries that Light has been shining. The world has sought to put the Light out—but still He shines! Even perverted religion has sought to put the Light out, but still He shines! No day has dawned since that first Christmas Day without the light of the Sun of Righteousness bringing light to some needy hearts. At first it was a few shepherds, and a few wise men, and the mother-heart of Mary who got the light. But the ones and twos increased unto the crowds and multitudes, and still the increase goes on. Now the light of the Lord Jesus shines down upon every continent on earth. Christmas time has a message for millions. But Christmas time should also have millions of messengers. Those of us who know that the Light has come should arise and shine also. The light of the Redeemer should be reproduced in the redeemed.

Saturday, Dec. 24th Isaiah lx 13-22

"Thou shalt call thy walls Salvation and thy gates Praise" (verse 18)

Salvation and Praise are linked together by the golden glory of Divine power. Salvation always results in praise. Salvation is the golden key that opens the golden gates of glorious praise. To-day we are anticipating the morrow. Tomorrow commemorates the coming of the Saviour of the world. The Babe of Bethlehem brought salvation. His Name shall be called Jesus (Jehovah saves), for He shall save His people from their sins. Rightly understood, Salvation and Praise are the hall-marks of Christmas time. Let us meditate upon our salvation. Let us remember that our walls were once Condemnation and our gates Despair. But the eternal Son of God came to grapple with the infernal sin of man. The Son of God won. We have accepted His victory, and now, praise God, our walls are walls of salvation and our gates are gates of praise.

God's Plan

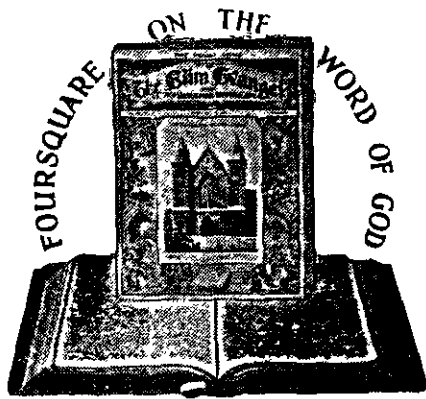
God knows when I am tired,
Too tired maybe to pray,
Sleep is His plan to soothe my nerves,
And rise refreshed next day.
God always has His plan.

God knows when I am sad,
Too grieved to smile or sing,
His love provides the soothing balm
That drives away the sting.
God always has His plan.

God knows when I am poor,
Too poor to pay my bills,
From heavenly wealth He sends supplies
And all my storehouse fills.
God always has His plan.

God knows when I am weak,
When sickness lays me low,
The streams of healing virtue rise
And through my body flow.
God always has His plan.

God knows when Satan tempts,
And awful thoughts arise,
Christ lives within, and through His love,
Victorious grace supplies.
God always has His plan.



EDITORIAL

Hitherto.

MRS COWMAN in her book entitled, *Streams in the Desert*, has a beautiful illustration, which we can well ponder as we draw near to the end of this year

The Alpine shepherds have a charming custom of ending the day by singing to one another an evening farewell. The air is so crystalline that the song will carry long distances. As the dusk begins to fall they gather their flocks and begin to lead them down the mountain paths, singing, "Hitherto hath the Lord helped us. Let us praise His Name!"

And at last with a sweet courtesy, they sing to one another the friendly farewell "Goodnight! Goodnight!" The words are taken up by the echoes, and from side to side the song goes reverberating sweetly and softly until the music dies away in the distance.

So let us call out to one another through the darkness, till the gloom becomes vocal with many voices, encouraging the pilgrim host. Let the echoes gather till a very storm of hallelujahs breaks in thundering waves around the sapphire throne, and then as the morning breaks we shall find ourselves at the margin of the sea of glass, crying with the redeemed host, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

"Follow Me."

One of the most interesting sights to be seen in Liverpool harbour happened during a very fierce gale. A pilot boat sailed up the river with the signal "Follow Me" at her mast-head, and following her were eight or nine vessels of all sorts and sizes. As it was too rough to board the ships in the channel, this plan had been adopted, every vessel got safely in, for all the helmsman had to do was to keep his eye on the pilot boat, and steer the course she indicated.

It Must Have the Power.

Some time ago an employer asked one of his workmen to go and see how smoothly a new gas engine worked, which he had placed in his workshop. The man, with several others, tried to start the engine, but in vain.

The employer sent for a mechanic to see what was wrong, he tested the different parts of the engine, and then smiled and said

"Why, you haven't turned on the gas!"

We may have a beautiful and well-organised church, but without the power of the Holy Ghost it will not go successfully.

Foot Lamps.

For many years archæologists kept digging up in Bible lands what seemed to be tiny lamps. Many of them found their way into museums, but no one could explain how these lamps were used. They were round on the bottom and attached to the bottom were three rings—one large one in the centre, and two small ones on either side. There was no way to place the lamp on a table or flat surface, nor were there any rings on top by

which they might be suspended from above. That they were lamps there could be no question, for there on the top was a spout for the wick. Therefore these lamps were a great mystery.

Some months ago Dr Melvin Grove Kyle deciphered some tablets on which were references to "foot lamps." Like a flash it came to Dr Kyle that these tiny lamps were worn on the feet. The large ring fitted over one of the toes, while a cord attached to one small ring went around the foot and tied into the other.

Doubtless this is what suggested to David the thought "Thy word is a lamp unto my feet, and a light unto my path."

Scotland's Need

To the tune of "From Greenland's Icy Mountains"

Deep in the homes of Scotland
A hidden hunger lies,
Deep in the hearts of Scotland
The Holy Spirit cries

Deep in the soil of Scotland
The martyrs' blood is found,
Deep in the soul of Scotland
The prayers of saints abound

Now in the towns of Scotland
The breath of God is felt,
'Mid praying hearts of Scotland
The Gospel-hardened melt

Now through the land of Scotland
The Foursquare flag is freed,
Now shouts the voice of Scotland,
"This Gospel is our need"

Oh, may the sons of Scotland
In greater numbers find
The only hope for Scotland—
The Saviour of mankind

Then shall the land of Scotland
Arise, and in her might
Send forth abroad from Scotland
The Foursquare Gospel light

—P G P

Another Reader says:

"I could dispense with the daily paper much better than miss my weekly 'Evangel'."

Special Christmas Double Number

The next issue of the *Elim Evangel* will be the special Christmas Double Number (price 4d), dated 25th December. This will take the place of the issues of 23rd and 30th December. The following issue will be the New Year Number dated 6th January.

Will there be a Partial Rapture?

A Sermon by Pastor H. W. GREENWAY (Elm Tabernacle, Worthing)

We shall all be changed, in a moment, in the twinkling of an eye, at the last trump —I Cor xv. 51, 52

THE majority of evangelical churchmen are beginning to realise and accept the truth of the second coming of the Lord Jesus Christ. With upturned faces the Lord's people are earnestly awaiting the glorious event which shall snap for ever the yoke of the law of gravitation that binds us to earth and its decadent systems. To see our Lord and Saviour face to face will be the consummation of our hopes, and with almost breathless anticipation we watch the signs of the times foreshadowing His coming, and read in every portent a reiteration of that New Testament message, "Behold, I come quickly." There is no doubt that the Lord revealed this truth that it might be a comforting hope to His people

(I Thess iv. 18). Many who have been sorely pressed by the enemy have found consolation and cheer in the thought that He may come to-day, and that when He comes, there will be a complete readjustment of all displacements made by Satan, the great sower of discord. Doctrinal differences, petty quarrels, mystifying theories, difficulties, sorrows, cares, temptation and trials, will all be dispersed in that grand day, surely a blessed day, and one for which we yearn, that this mortal may be changed to perfect immortality.



Pastor
H. W. Greenway

But like many other doctrines precious to the Church, by which God intended to comfort His children, this doctrine has suffered the attack of Satan. The destroyer of hope and peace seems to have interwoven an element of doubt and fear into the minds of some Christians by a false interpretation of the Word of God. These believers have accepted a teaching that pretends to a higher degree of holiness, but which in truth has reduced them to a state of insecurity and perpetual fear. It supposes that only a qualified section of the Church will rise at the Rapture (when Jesus comes to the clouds), and that the other part will be translated at subsequent intervals during the Tribulation. The questions therefore facing many believers who have failed to study the subject deeply, are, "Who will be caught up at the Lord's return?" and, "Will there be a Partial Rapture?" These questions can be answered for us by a straightforward examination of the Word of God.

Let us first consider the positive scriptures which tell plainly of the translation of the Church as a complete body. In I Thessalonians iv. 16, 17, we have one of the most distinctive passages describing the Rapture, and the two companies of people who are to take part, that is, dead and living saints. The statement of Paul here is simple and comprehensive and surely the Word is emphatic by its very simplicity.

Discarding all mystery, the apostle writes down in terse plain language the Divine thesis upon the subject of Christ's return. No mention is made of a company to follow, or of the conditions by which those who are being translated have gained an ascendancy over others, supposedly less holy. Surely the unadorned character of this account adds to its definiteness, and the Spirit indicates that there is no need to say more. Paul merely writes, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." By these words we understand the translation of the whole Church, as one complete body, re-united in the clouds. One cannot help thinking that Paul the scholar would have used greater care in the choice of words, had he been conscious of an unfortunate residue who might be left behind to suffer in the sweeping judgments, described as

THE GREAT TRIBULATION

Again, when writing to the Corinthians Paul says that "all" will be taken at Christ's coming (I Cor xv. 51, 52). This last trump spoken of is identical with that mentioned in I Thessalonians iv. 16, and consequently the event is the same. In the 23rd verse of this same 15th chapter of Corinthians, reference is again made to the Church's glorious passing from the earthly to the heavenly. "They that are Christ's" is the description used to indicate the body of people who are to be resurrected at His coming. There is no mention of a body of "overcomers," or the "chosen-out ones," or the "wise virgin company." Such terms are not used when the apostle makes direct reference to the Rapture of the Church. To hold this doctrine then, which is left unmentioned by Paul, is tantamount to an accusation of unfaithfulness against this fearless man of God.

"But," we are asked, "what are the arguments of the Partial Rapturists, and what scripture do they use?" There appears on the surface to be a powerful argument in their favour, but when examined in the light of God's Word, the whole structure crumbles. It is rather difficult to find any definite line of teaching in the Partial Rapture camp, as so many different views are held, and no two seem to agree on the many

POINTS IN THEIR CREED

Three main schools of thought, however, seem to stand out from the rest. The first believe that only a specially prepared company, who are termed "overcomers," and who have attained a high standard of holiness, will be caught up at the Rapture. Following, there will be another translation half way through the tribulation period, of the "wise virgin body," then another at a later time, of the people who constitute the third class, and lastly the general harvest, when all the stragglers still remaining will be gleaned from the earth. The second school inform us that only those who are watching for the return of Christ will be caught up when He comes, so that

the Rapture is only beneficial to those who have heard and accepted this doctrine. The last section tell us that only believers who have received the baptism in the Holy Ghost will qualify for translation at the appearing of Christ.

Now let us examine their arguments in detail. We are told by the first class of teachers, that it is essential to reach and maintain a superior life of godliness above our fellows, or we shall be left behind when the great trump is sounded throughout Christendom. No definite line of demarcation is described, however, to denote the standard of living required, so that after much striving there is no assurance that we shall take part in the first translation. Our lives therefore become fearful lest we should be left behind, and instead of a comforting hope, the truth of the second coming of Christ has changed its aspect to one of fear.

The type of the wave offering is the first evidence put forward in support of this theory (Lev. xxiii 9-11). This waving of the firstfruits before God, we are told, is a type of the overcoming body who are to be presented to God as a precursor of the harvest to follow. After this the remainder of the Church will be gleaned at various intervals, pictured in

THE HARVEST OF GRAIN.

In I Corinthians xv 20-24, Paul makes direct appeal to this very type, and gives the true interpretation, an exegesis vastly different from that of the Partial Rapture school. "Christ the firstfruits." Could the Word be more clear in its definition? "Afterward they that are Christ's at His coming." Thus we are told is the order of resurrection typified in the Old Testament Feast of Firstfruits. The assumption which claims the firstfruits to be a chosen-out body of overcomers, is nothing short of perversion, and to fail in recognising Christ as the antitype of the wave-sheaf is an act of wilful blindness.

We are now asked to turn to the Parable of the Ten Virgins (Matt. xxv), as further proof that a part of the Church will be left behind when Jesus comes. The general outline of their explanation is as follows. The bride, who is already married, represents the chosen-out part of the Church who are overcomers, and have already been raptured. The wise virgins are those who slept when their Lord came, but who are resurrected soon after, a fact indicated by the short time taken in trimming the lamps. The foolish virgins are another company who need time to readjust their lives, in order to become holy enough to be included in the company which has gone on before. I will quote from a pamphlet explaining this view:

"The Foolish Bridesmaids cannot be classified with empty professors. Such professors are typified by the mixed multitude that left Egypt with the children of Israel. These are religious folk, who like religion short of being 'born again.' They are always in and out among the saints, and at times it is very difficult to distinguish them from the Foolish Bridesmaids. They are at all times

A GREAT DANGER

and snare to the saints, for they apparently do much to support the cause of God. They differ however from the manifestly wicked, who are typi-

fied by the Egyptians, and are decidedly opposed to God and His people, despising and hating the Word of God and those who believe it.

"The Foolish Bridesmaids therefore pass into the Great Tribulation, there to buy oil, salt, eye-salve, gold tried in the fire, and white raiment for they will not be sleeping or naked at the close of the Great Tribulation, when, together with those who have been converted through their testimony, they will be reaped at the harvest, resurrected and raptured by the Lord. They do buy oil, but too late to have entry with the glorious company of the firstfruits, or even the Wise Bridesmaids.

"In the various sections of the Church there are overcomers, Wise and Foolish Bridesmaids, and a mixed multitude of unsaved adherents, in the midst of a world that is openly and defiantly wicked."

Now a careful study of this parable, and a consideration given to its setting in the domestic life of the Jew, will suffice to shew that it has a direct reference to the long-looked-for kingdom. The marriage scene is decidedly Jewish in character. The number ten was the legal official number of any Jewish public function. The time of this Coming is certainly after the Rapture, for the Bridegroom is already married, and the cry "Behold, the Bridegroom cometh," was made at midnight, at a time when prophecy shall have run its course, and the

NEW DISPENSATION OF PEACE

on earth has been ushered in by the reappearing of the Son of man. We have therefore every right to assume that God's chosen people are here characterised under the synonym, "Ten virgins." We are also reminded of the great expectation among the Jewish people for the establishment of a perfect kingdom, which is to be the central metropolis of religion and commerce, and here the Lord indicates that when the Son of man comes again to set up this kingdom (which was postponed, owing to the rejection of the King at His first advent), there would be two classes among them, prepared and unprepared. The main object of the parable was to bring home a serious warning, lest they should lose interest in the advent of Messiah, with all its promise to them as a nation, and be found apostate when the Lord eventually comes to establish His authority in the earth.

The Church on the other hand is not looking for a kingdom, but for her Lord from heaven. He is the object of her future hope. True it is that we shall participate in the joys of His universal dominion, for "If we suffer with Him, we shall also reign with Him." But our position is far different from those nations who are the subjects of the millennial dispensation. See also I Corinthians vi 2.

We would ask of those who preach this doctrine, "Who are the overcomers?" There are none who can claim to be perfect overcomers by virtue of the fact that they have worked to

EARN THIS DISTINCTION.

Our very faltering would disqualify us from using such a title, and to do so is merely a presumptuous claim. The only ground of acceptance with God is faith in the atoning work of Christ as Saviour. As a sinner I am unable to work for deliverance, I must

trust Another, and surely this can be the only ground for translation. Such at least is the biblical description of an overcomer (I John v 4, 5). Those who have put their trust in Christ are, in Him, overcomers. The Word of God does not draw any line of demarcation to shew translatable and untranslatable saints, and to hold the belief that such companies do exist, is almost a charge of negligence on the part of the Spirit, who has left no direct teaching upon this momentous question.

Some Christians, we must agree, fail more often than others, and they have not the same character or power in service, but the Scripture does not tell us that they will be judged on this account, by passing through the Tribulation. In Romans xiv 10 and I Corinthians iii 10-15, we read of the Judgment Seat of Christ, where the whole of the Christian's life will be revealed and dealt with, for all must stand at this bar of justice. A discriminating preference before the Tribulation rules out the need for this tribunal, because judgment has been transferred to an entirely different plane.

We have next to deal with those who claim that only watching saints will be taken when Christ returns. Their belief is based upon Hebrews ix 28. Here again we cannot accept their explanation of this text. The writer to the Hebrews endeavours to shew the contrast which exists between the first coming of Christ to earth as Sin-Bearer, and His second coming to earth "apart from sin" (margin) as the King of His chosen people. Calvary was the ultimate purpose of the Incarnation. Christ appeared

CLOTHED IN HUMAN FLESH,

that He might bear our sins in His body on the tree (John xii 27). The revelation or unveiling of Christ (when He returns with His saints to set up the kingdom) will be the appearing of Messiah to the watching remnant of suffering Israel, who will then recognise their Saviour in Him whom they have crucified (Zech xiv 1-5). Many are the dear children of God who have never heard the teaching concerning Christ's near return, and consequently they are not looking for Him in the same way as those of us who do know this truth. They are cruelly excluded from the first rapture by those who hold the view that only watching saints are to be caught up.

In the foregoing paragraphs we have partially dealt with the idea of those who believe that only Christians baptised in the Holy Ghost are to be raptured at the coming of Christ, for they take as the ground of their belief, the parable of the Ten Virgins. They differ slightly, however, from the previous interpretation, by saying that the complete Church is represented by the five wise and five foolish virgins—two separate companies. Five had oil and five lacked oil in their lamps. The virgins with oil are supposed to depict believers who have received the baptism in the Holy Ghost, for oil is a type of the Spirit. This group alone is taken when the Bridegroom comes, and the unwise, who have not yet received the "Promise of the Father," are left to pass through the night of distress which follows. It has already been pointed out that the virgins do not symbolise the Church at all, but rather the religious community among God's chosen

people. - Oil certainly does typify the Holy Ghost, but in this instance it is used exclusively for lighting purposes, and therefore must denote witness—the witness maintained by

A SECTION OF JUDAISM.

Those without oil have discarded the old orthodoxy for the principles of modern thought, and have on this account renounced their claim to the kingdom blessings. On the other hand, the baptism in the Holy Ghost is not given as a form of insurance, but for power to witness. The whole structure of this theory is built upon a parable and a type, a very insecure foundation indeed.

Doctrine certainly can, and does receive great support from the types of the Old Testament and the parables of the New Testament, but to base doctrine upon them is a dangerous procedure. All important doctrine must have as its origin the clear definite statements of God's Word.

Now let us return again to the positive side of the argument. There are other reasons for believing that the whole Church will be raised at the coming of Christ. In I Corinthians xii 12, 13, the Church is described as a body, in order to emphasise the unity and harmony which should exist among its members—many members, yet forming one complete whole. Is the Lord to have an incomplete body when He returns for His own? This must be the case if part of that body is to be left behind on the earth. Then, again, no mention is made of the Church on earth in those chapters in the Book of the Revelation dealing with the judgments of the Great Tribulation. If John had recognised any part of the redeemed Church there, suffering with the openly defiant, surely some reference would have been made to them, and

THE REMORSE THEY MUST SUFFER

under such circumstances, instead of which the Spirit is silent, and nothing is written of such a company. Further, Paul tells us in II Thessalonians ii 6-8, that Antichrist cannot be manifested until the Holy Ghost is taken away. Now we know that the Holy Ghost has been sent by Christ as the Comforter to His Church, and wherever a truly born-again man is to be found, there also we know the Holy Ghost has a dwelling-place. His mission on earth to-day, is to the Church, both forming and guiding it. Now the Spirit must remain, if only one believer is left behind. So then if the manifestation of Antichrist is a proof that the Holy Ghost has been taken away, we must also conclude that the Church has been taken too, and every part of it!

How strange it is, that no mention is made in the writings of Partial Rapturists concerning the saints which sleep! They don't seem to trouble much about these, and we are puzzled to know just what kind of resurrection is going to take place, and what will happen about

THE INEQUALITIES

of those who have already passed on. If they have qualified for resurrection at the Rapture, simply because they have tasted of death, then death must be an enviable state, because it at least secures us a

place in the first company, and also immunity from tribulation suffering. The whole teaching is inconsistent

Why weave into the doctrine of the Second Coming a hypothetical teaching, theorised by man, and having a parabolical or typical interpretation, which under examination proves to be inconsistent and without scriptural foundation?

The preachers of this doctrine have used it as a weapon of intimidation, as a goad to keep the worker active, and upon such ground others might feel in-

clined to accept it. But we must remember, conscripted or forced labour is always poor at the best, and can never equal the zeal of loving service. Jesus appealed to His disciples on the ground of love, for He said, "If ye love Me, keep My commandments." Faithfulness in life and service is to be prompted by love, not fear, for love always triumphs over fear. "Perfect love casteth out fear." May God help us to live sanctified and devoted lives, not because of any condition which might be laid, or for any remuneration we may hope to receive thereby, but for love of Him.

SPREADING THE GLADNESS AROUND

Special Effort with Encouraging Response—Crusaders' Loyal Endeavour

CONVENTION BLESSINGS

Huddersfield (Pastor W. L. Taylor) Great seasons of refreshing are being experienced by the saints in their quest of God's high calling. A recent convention period stands out vividly as a time when

the glory of the Lord filled the Tabernacle, not only of worship, but of human hearts. Henry Feast, as its name suggests, was a period given up in days gone by to festivity and much enjoyment, and although not so strictly and rigidly observed in recent times the season is still set apart to revived memories of the old-time festivities. It was at this season that it was decided to hold a

special six days' convention. Much thought and prayer were given to the effort in the preceding days, and with the arrival of the convention period the anticipation was justly rewarded. Pastors W. J. Hilliard, H. Newsham, J. McAvoey, and J. C. Kennedy, were the special speakers, and as night after night they each told the story of redeeming love, those who gathered were borne up to behold the beauties of the Saviour, and of His infallible Word. Each evening saw some fresh faces. Christians from almost every denomination in the town were present at different times during the week, thus creating that spirit of fraternity so often lacking amongst the different branches of the Christian Church. On the Wednesday evening a great baptismal service was held in one of the local Baptist churches, kindly placed at our disposal for the occasion, and a large and enthusiastic congregation gathered to listen to an inspiring address by Pastor Hilliard, and a message of song by Pastor H. W. Fielding, the candidates being then immersed by Pastor Taylor. Twenty followed the Lord through the baptismal

waters, most of them being recent converts and young Crusaders. Throughout the whole of the Convention period the Crusaders rendered loyal service in song, by invitation outside the meetings, and in the tasteful decoration of the hall for the services. Truly the expression of all looking back upon that period, so eagerly anticipated, is that the memory is sweeter still than the anticipation, such deep work for God in the hearts of His people having been accomplished.

The regular work progresses well and strongly. Though without undue emotion there is steady upbuilding and manifest advance in every branch of the church's activity. A special series of addresses by the Pastor on The Temptation of Christ has just concluded, and hearts have been encouraged to trust more fully and implicitly in the Saviour.

SEEKERS REWARDED.

Sheffield (Pastor H. Kitching) Recently ten days' special meetings were held for the deepening of the spiritual life of our people. They commenced at the Friends' Meeting House, Hartshead, on Lord's Day morning with a breaking-of-bread service, Pastor Tweed being the week-end messenger. The attendance was good, the sermon was good, the singing good and all were blessed by the richness of God's good grace. The services continued throughout the week with different speakers each evening. All the speakers were clothed with the Spirit, and some very profound teaching and admirable addresses were given. It was most pleasant to see how eager both old and young were to be present at every meeting to hear the Word. In several instances men and women have assured us that the influence of the meetings cannot be estimated. Prayer and waiting meetings were encouraged, hundreds waited for the promise of the Paraclete and many received. It was very heart-touching to see dozens kneeling in prayer. Some of the prayers were touchingly fervent. There are real prayer warriors at Sheffield. They are scaling the ladder of praise and thanksgiving. One brother could not contain himself, and at full

compass of his voice shouted, "Glory be to God for this," and we all said Amen. All over the building were brothers and sisters pleading to God for revival. Many remembered in prayer the Principal and Party in Scotland. Open-air meetings were held prior to all meetings. With banners and sandwich boards the workers stood to testify. Many were impressed and followed to the meetings. The Crusaders were indefatigable. The veterans shewed amazing powers of endurance in cold weather. The Cadets were delightful in singing. The Pastor proclaimed the Word until he was weary. The pianist and violinist played well, and altogether it was a most soul-refreshing time.

MISSIONARY TESTIMONY

Liverpool (Pastor J. R. Knight) The assembly at Elim Tabernacle, Windsor Street has been privileged by a visit of Pastor and Mrs. Thomas, missionaries from Mexico

whose ministry has been greatly blessed and owned of God. They told of great changes wrought in the lives of those who were walking in the darkness of Romanism, the Word of God through the aid of the Holy Spirit having penetrated their darkened lives, bringing light.

All hearts rejoiced to hear of the many who have found Christ, the Light of the world. These two servants of God have left in hearts here a deeper longing to do their part by prayer, that God will send forth more labourers into His vast vineyard.



Pastor
W. L. Taylor



Pastor J. R. Knight

SIXTY BORN AGAIN.

Newtownards (Pastor I. L. Francis) Two months have passed since Pastor W. J. Martin held a very successful mission in the tent pitched on the old Fair Ground and still the work of God is going on, and the Name of the Lord being glorified.

During the mission over sixty souls professed salvation and many backsliders returned to the Lord. The numbers were very good from the commencement and still increased, until the seating accommodation in the tent was taxed to its utmost capacity, some even having to sit behind the pulpit.

Mrs. Stoneham ministered the Word for the first three nights, and her messages were greatly appreciated and owned of God to the salvation of souls. Pastor Martin's message on The Baptism in the Holy Spirit and Divine Healing were a source of great blessing to the saints, and awakened great interest in these important truths among outsiders.

The Crusaders took active part in

marching through the town every week, holding short open-air meetings and inviting the people along to the mission. The Lord worked in a wonderful way, causing His children to rejoice, bringing light and liberty to many a captive soul. Much blessing has been experienced since the mission, the meetings at Elim Hall, Court Street, being very well attended, and the saints edified as the Word of God is expounded. Special blessing rests on the Saturday night open-air meetings, when large numbers gather round to hear the Word of life.

FOURSQUARE RECRUITING

Woolwich (Evangelist H. Haith) In this military town of Woolwich not only are the troops of an earthly king to be seen and heard, but the King of kings is raising a bloodwashed Foursquare army.

Souls are getting saved every week, and real practical changes are being wrought in the lives and homes of the people.

One was heard to say, "I've had many years of misery, but now things are so different. My husband is so changed."

A branch of the Crusader movement has been started, and not only are the numbers increasing, but the members are growing in grace, and promise to be a real addition to the fighting force of the assembly.

On a recent Thursday Pastor E. C. W. Boulton paid a visit, the people profiting much by the ministry of the Word.

Mr. Boulton also received into fellowship the first batch of twenty-nine members, others are hoping soon to share the same privilege.

In spite of the inclement weather large crowds still attend the open-air services.

The solos and duets with guitar or harp accompaniment never fail to attract the crowds, then by definite ringing testimonies the living Word finds receptive hearts. As a result of last Saturday night's open-air meeting four strangers attended on the Sunday and two of them were saved.

How to Study the Bible

WE must study the Word of God—

Spiritually The natural man understandeth not the things of the Spirit. No determination or education could ever enable a blind man to study painting, or a deaf man to study music. "Except a man be born from above he cannot see the kingdom of God." Then we must approach God's message—

Reverently The place where we stand is holy ground. We are to criticise the word of man, *ie*, to "try the spirits," but we are to let the Word of God criticise us, for "the Word of God is a discerner of the thoughts and intents of the hearts," a "critic," as the word discerner may be translated. The power of the Word is both intellectual and moral. Our minds are illumined, our hearts are moved by the message. The Divine communication must also be read—

Prayerfully Prayer should play an important part in the study of the Bible. It is to the man of prayer that God reveals His secrets. Daniel was a student of Scripture and a man of prayer, and many wonderful things were made known to him. The Apostles of our Lord said, "We will give ourselves continually

to the Word of God there." The Scriptures must also be studied—

Obediently, if we are to learn God's will. It is the obedient servant who gets his master's confidence. It was so with Abraham when God revealed to him what He would do with

THE CITIES OF THE PLAIN

It is the man of God (see II. Tim. III. 16) who is thoroughly furnished unto all good works. In this connection we may read II Peter 1:10—"Giving all diligence." We are to be diligent in becoming godly, for godliness is the gateway to all true knowledge of God. As we grow in grace we grow in the knowledge of our Lord Jesus Christ. Finally, we must read—

Regularly We must build day by day if we are to erect an edifice of truth. A slipshod reading of God's Word will never give us a grasp of God's way. Give the best time at your disposal to the study of the Divine revelation. Read reverently, prayerfully, carefully, obediently. As one has said, "You cannot soar into the secrets of the Deity on the wings of the senses." God delights to make Himself known to the obedient, hungering heart.

TO PRAYER AND TO THE MINISTRY

of the Word." There are things in the Bible difficult to understand, and these can best be explained by waiting on the great Author Himself. Then we should read God's Word—

Carefully Think how carefully a judge reads the law of our land, and the evidence he hears. How carefully a lawyer reads the title deeds of a house he is going to buy. How carefully a general would read his orders before going into battle. It is in this careful way that we should read Holy Writ. Words used in another connection may be quoted here. "It is not as though any one could saunter into God's presence at any time, in any mood, and at once per-

Is your Bible like this?

"If you read a chapter of the Old Testament and do not find Christ in it read it again; for He is there," said Dr. D. M. Stearns in an address at a Bible conference some years ago. That one sentence was all that a certain young man in the audience heard that night, but it transformed his Bible study and his life. He is now a well-known teacher of a Bible Institute, and publishes a Bible Correspondence Course based on the principle of finding Christ as the key to every chapter of the Book. "I have a peculiar Bible," he said recently to one of his classes. "In my Bible, the New Testament is printed between the lines of the Old Testament."

Studies in The Acts

By P N CONRY

ACTS XXVIII 16-31.

It is generally agreed that the population of Rome at this time was about 2,000,000, of which number one half were slaves. The edict of Claudius against the Jews (Acts xviii 2) had by this time been allowed to lapse, and there were many Jews in the city and not a few synagogues. Nero was on the throne, but had not as yet begun his infamous persecution of the Christians. There was a lull before the storm, a time of reaping before the Church was once again scattered or perhaps we should say, strewn upon the sand of the Circus Maximus, or poured out in streams of blood to water Nero's gardens.

Paul's arrival in Rome was the climax of his career, the goal of long-cherished desires, the completion of many a hope. And though he was a prisoner, there is no minimising the power that he had in that wicked city, so vile that it is impossible either to write or read the full tale of its iniquities.

Paul's Witness in Rome.

The centurion Julius had completed his duty when he handed over his prisoner to the captain of the guard at Rome. This officer would probably receive a full report, and hear how the whole of the guard and prisoners owed their lives to the splendid behaviour of Paul during the storm. He would undoubtedly hear of the trials at Cæsarea before Festus and Agrippa, and learn the fact that these eminent judges were of opinion that there was no real charge against the Apostle. Perhaps this knowledge inclined him to allow Paul greater liberty than would otherwise have been permitted. He was granted the right as a Roman to dwell by himself with a soldier as his personal guard. Please do not get the impression that he had a house to himself, the word so translated in verse 30 should be "room." That such bondage could be irksome, especially when an uncouth brutal Gentile was coupled by a chain to a Jew of high birth, goes without saying. Paul lived for two years in constant reminder of his chain, day and night, and in all his prison epistles he reminds his friends of his bondage. Yet out of the dark shades of such imprisonment Paul found opportunities of service. His dwelling must have been near the Prætorian Camp in close proximity to the Emperor's palace, and his guard would be changed periodically, just as the other guards of the camp.

One of the first things that Paul did after his arrival was to witness to his own kinsfolk. Such had been his custom throughout his apostolic career, even though he was the Apostle to the Gentiles, he never let his calling interfere with his duty to his own nation. He could constantly say that his message was "to the Jew first, and his bruised back was a constant witness that this duty was never undertaken lightly, but

a great personal suffering, almost unto death. It any man had cause to say that he could afford to neglect his own people because of their treatment of him, that man was Paul, but he still kept it up though they loved him the less for it.

At the day appointed by these Jewish elders they gathered at his dwelling, and he preached to them from morning to evening regarding Jesus, both from the Law and the Prophets. What a treat it would be now to sit and listen to his voice, to hear his arguments, his proof texts, his deductions, and to follow him as he unfolded to his own kinsfolk the fulfilment of their own national prophecies and promises. Readers of his Epistles, such as those to the Romans, Galatians and Hebrews, can still follow his thought, catch his spirit-breathed Word, and bless God for the instruction, but even though it was the inspired Apostle himself who spoke, some believed and others believed not. To some it was a savour of life, to others of death. The Word must ever be so when it is preached, and to these the Apostle gives his last stern warning. "Well spake the Holy Ghost by Isaiah saying, Go and preach until hearts are become gross, ears are dull, and eyes closed." As you ponder that weighty passage turn to its first mention in Isaiah vi, in which it proclaims to the prophet the duration of his work as a witness to his own countrymen. Then follow it through all its repetitions in the New Testament. You will notice that it is quoted four times, as follow—

1 In Matthew xiii 14, 15, regarding the nation's treatment of the word of Christ.

2 In John xii 37-41, regarding their unbelief of the miracles that He performed.

3 In Acts xxviii 23-28, regarding their rejection of the message of the Gospel.

4 Finally in Romans xi 8, regarding God the Father's treatment of Israel because of their treatment of the message that He had sent. Each Person of the Divine Trinity receives mention in that wonderful prophecy there is the nation's treatment of the Son, and of the Holy Ghost, and then because of this the Father's treatment of the nation.

It is never easy to speak of the subject of hardening. By many it is misunderstood, and they unjustly blame God for the operation of this law, for a law it certainly is—the law of hardening. Let us see how it works regarding the three things mentioned.

Hearing.

If any of my readers came to live on one of the main streets of this vast city, with its constant hum of traffic night and day, I do not suppose you would sleep for the first few nights, but if you managed to get over the first shock, then in a few days the sound would not disturb your rest. Your ears would have become hardened. The same would ap-

ply to life in a noisy factory, or in a dwelling close by a mighty waterfall, or in a parcel of ground frequented by larks, or to a large and noisy family of children. You would quickly become accustomed to the sound, and in preaching do we not speak of hearers who are "Gospel-hardened"? It is the same law working in the spiritual realm, and it must operate with the same results. The message is just the same. There is power in it to save the vilest, but it is like a twice-told tale because of ears that have become accustomed to the good news of redeeming love.

Seeing

I am convinced that if we saw a flaming sunset or a glorious sunrise for the first time we would fall down on our faces in worship at the marvel that was taking place before our eyes, but because we have seen hundreds and thousands such an occurrence requires to be extraordinary if it is to attract our attention. Artists seem to portray their scenes strangely to many of us, we complain that we never see such colours or forms, but it is only that they are trained to see, to observe, and to interpret in pigment what they feel, while for the most part we have become blind and unperceptive. The grass is none the less lovely, the common flowers of the field none the less beautiful, but we have seen them so often that we tread them under foot. We have eyes, but we see not, because by common use the sight is dimmed. It is this same law in spiritual operation which says, "There is no beauty in Him that we should desire Him."

The Heart is Hardened.

This is the worst of all. The provision of our God, the food and clothing, and the very miracle which is our own body, can all become so common and usual that we neither glorify God nor are we thankful, and we become hardened in heart, unthankful, unholy, and unclean. How many a mother's heart is inwardly breaking because sons and daughters as they grow up seem to grow away from her, and shew base ingratitude for all that she has done in the home and throughout the years. Their hearts are gross, fattened and pampered, so that they wallow like pigs in their greed, and treat her as the slave of the home until she dies. Then they know what they miss, and would give worlds to have her back. In the same way there is danger in allowing the Word and goodness of our God to become common and ordinary. The heart by this inexorable law may rapidly become as hard and as unyielding as the nether millstone, and it is we who make it so. It is the Devil's work, yet it operates by this human law, so that many cannot see any beauty in Christ or power in His blood, because the prince of this world has blinded the eyes of them that believe not (II Cor iv 3). Such was the warning of Paul to those who of all men ought to have believed, but who turned away from the final presentation of the truth to them as a separate company. From this point the Apostle turns to the Gentiles, but let us also take care that we in our turn are not guilty in the same condemnation. O God, keep us tenderhearted to truth, quick to hear, to see, and to obey the Word.



ELIM CRUSADER PAGE

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



Notes & News

Would those Crusader Secretaries who have not sent in the Roll books for inspection kindly do so at once? They should be sent to the National Crusader Secretary, 20, Clarence Road, Clapham, S.W. 4

Dunfermline After years of travelling prayer, the church at Dunfermline has brought forth her spiritual children, and now we can sing, "Prayer is over, praise begun, Hallelujah, it is done!" It is with grateful and praising hearts we can tell of the great things God has done in our midst. Some six months ago, very few of our Crusaders would be seen inside a Gospel service, but since coming in contact with the wondrous Man of Calvary their lives have been changed, transformed, yea, revolutionised. Feet that once danced to the world's alluring music, now are ever running to fulfil the Master's commands, hands that once held the cards and glass, are now holding up the wonderful Treasure, lips have indeed been touched by the Pierced Hands, and now are ever praising the Lord and telling out the sweet old story, in song and speech, either in the open air or at their various occupations. The branch here was formed on October 13th, 1932, and although small as yet, the various members are proving themselves to be soul-winners, as a result many have been added to the church.

Praise His Name! The Crusaders recently took the Friday evening service, one brother and one sister ministering the Word, whilst others rendered solos, duets, etc., and the whole gave a choir piece entitled, "I'm A S S B G." God confirmed His Word and gave two precious souls. Quite recently, after an interesting and instructive dialogue, between the Pastor in charge and the Secretary (Mr. Lochose), on "How to Point a Soul to Christ," two sisters came to the Lord. Though many of these are recent converts, yet they have already proved Christ as the mighty Baptiser in the Holy Ghost. To many the Bible is a wonderful storehouse, whereas once it was dead and unwanted, indeed, one testified that she never knew before that the Bible was such a grand old Book. Hallelujah to the Lamb! God has indeed poured out His blessing and many are saying, "We never saw it on this fashion before." As Crusaders, we know the secret, as it is revealed in our motto, "He is able." The testimony of each one is found in that beautiful chorus,

The Foursquare Gospel, I know 'tis true,
The Foursquare Gospel, 'twill just suit you,
I have tested and tried it and proved it true,
Glory to Jesus, 'tis ever new —J L

Bradford. "Glorify God in your body and in your spirit, which are God's." Thank God that is the desire of the Bradford Crusaders, that God in all things shall be glorified. God is richly blessing the efforts of the young people of this assembly, and signs and wonders are being wrought by the mighty power of the Holy Ghost. On a recent Wednesday evening the Crusaders held their report night and what a revelation it was of the mighty love of God, how He had blessed them and those people with whom they had come in contact, how that, through the efforts of the various bands, souls had been saved, backsliders restored, and through prayer bodies had been healed. Seventeen sisters representing the different bands gave their reports of the work done for the Master. Thank God for the Spirit of love and unity which exists between the young people of Bradford, each one standing shoulder to shoulder with one end in view, the salvation of precious souls and the extension of Christ's kingdom. In the world, and yet not of the world, they are pressing forward toward the mark for the prize of the high calling of God in Christ Jesus, and as the ox stands between the plough and the altar, to work or to be sacrificed, thank God their motto is, "Ready for either"—A S

PLAYING SECOND FIDDLE A Modern Parable

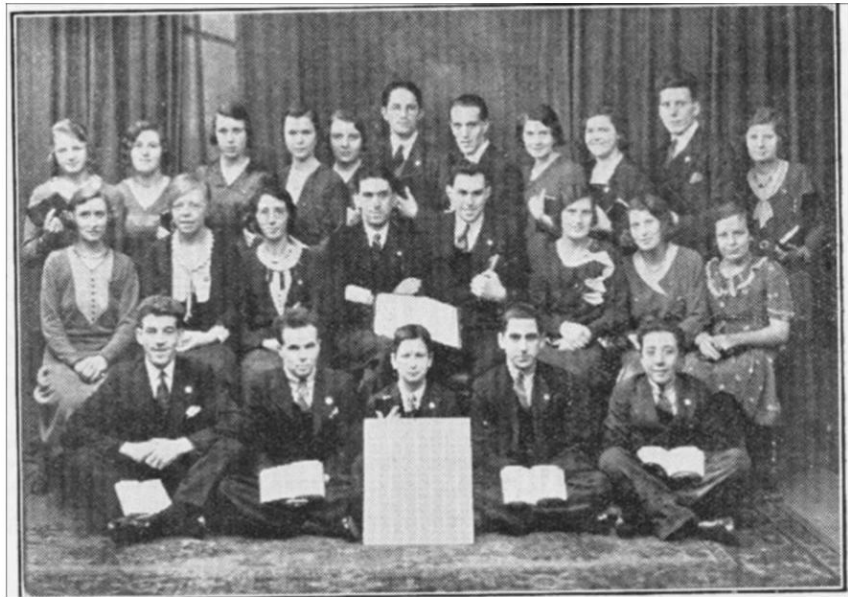
By CATHERINE BAMFORD

Special meetings were being held in a certain town, and a placard was to be carried through the streets to announce the meetings. A call for a volunteer to carry this went out. A young boy responded, coming faithfully before service to carry out his promise, another young lad being just eager to do the same service, accompanied the carrier of the placard, and when his hands would tire this lad would grasp the sign and relieve the weary hands of his friend. Quite often the two boys could be seen sharing the weight together.

There has often been a thought in my mind concerning this, and it's worth passing on. Sometimes we cannot take the first responsibilities, but we can be a faithful second man, and come, too, like the boy to fill in the places where a little help is needed at the right time.

David was willing to take care of the door, if he couldn't preach on the platform. And so often we as young people can only do the lesser tasks. But all is needed, and when we have cheerfully gone forward to do these things the Master puts His seal of approval and says, "Thou hast been faithful over a few things, I will make thee ruler over many."

May we as young people be ready to fall in line, no matter where the call arises, and be like the boy who was willing to be a helper to the one who carried the sign.



Elim Crusaders, Dunfermline.

Children's Bible Educator

We are giving a prize every month for the best answers.

In order to encourage our children in the study of their Bibles, we are giving each week a simple and instructive Scripture puzzle, the solution of which requires the search or comparison of important passages and subjects

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

BIBLE CHARADE.

Graces three we're given to men,
Beauteous beyond tongue or pen,
Wrought by Holy Spirit's power,
Guarding through the Tempter's hour
Twelve fruits of the Tree of Life
Spring from us, the Purger's knife
Helps us, cutting alien growth,
As John fifteen, two, six, quoth
In Paul's First Corinthians find us,
Chapter thirteen will not nonplus,
Twelve fruits—in Galatians five

Twos as twins the right verse give,
With the next verse on to run,
Here add Second Peter one,
Where 10 verses five, six, seven,
Three more fruits lead on to heaven

Name the three graces and the twelve fruits appearing in the scriptures mentioned (In the Galatians and II Peter references omit second mentions of the same or similar fruits. Then twelve fruits will be found left)

Solutions should arrive by first post Monday, December 19th.

SOLUTION OF ACROSTIC, DECEMBER 2nd

Answer. Murder offered him at birth
Obscurity in a humble occupation
Scorned and rejected by Israel
Exalted by God to lead Israel
Sees, but waits for, the kingdom

Correct answers were received from: Tom Armstrong, Eva Boxall, Mary Hurst, Joe McClenaghan, Barbara Mippin, David Newington, Mary Noble, Jean Phillips, Winnie Stares, Gladys Whitney, Dennis Wilkinson, Marjorie Wiltshire, Alfred Yardley

A Man of "The Masses"

NOT long ago a friend of mine was travelling by train. As the train steamed into a station there was a wild rush for seats by the men from neighbouring mines and steel works who were waiting on the platform for it was evening, and labour had ceased for the day. In a very few seconds the compartment was crowded with grimy workers, some of whom had to stand.

Rising from his comfortable seat in the corner, my friend invited one of the standing men to take his place, accompanying his offer with the remark, "You are tired after your day's work, while I have been sitting down most of the day, and it will do me good to stand."



DRAWING FROM HIS POCKET A LITTLE TESTAMENT, HE SPOKE BRIEFLY

After a little hesitation on the part of the working-man, the places were exchanged. As the train proceeded on its way, my friend was conscious of being under a close scrutiny from the man to whom he had given his seat. Then the latter spoke:

"By the looks of you," he remarked, "you might be a preacher."

"I might," came the brief reply.

"And if you were near to me, I would come and hear you preach," continued the man, in this way conveying his appreciation of the kindness shown to him, and implying that one who could thus act must have something to say that was worth listening to.

This was too good an opening to let slip, and my friend at once seized it. "You can't come to hear me preach," he observed, "for I live too far away from here, but I can preach you a sermon just where you are."

Then, drawing from his pocket a little Testament, he spoke briefly of the life and death of Christ, dwelling upon the sacrifice on the Cross with a pathos that went to the heart of his hearer.

"Is that true, mister?" asked the latter, with something like a break in his voice, and being assured that it was all absolutely true, and that the Son of God had actually suffered and died for the world's sins, tears streamed down his face, making little white channel-ways on the grimy countenance. "I never heard that before," sobbed the man, into whose darkened soul the light from Calvary was streaming for the first time.

At the next station many of the workers left the train, this one among them, and my friend having used his opportunity to advantage, the man who had heard of the love of Christ for the first time stepped out a new creature in Christ Jesus. I am told that he is going on well in the Christian life.

This little story points clearly to the fact that ship-building yards, factories, workshops of every kind, are full of men to whom Christianity seems too remote for practical everyday use. Many of them know nothing about it, they have not been reared in Christian homes, and the claims of religion make no appeal to them. Others may possess a passing acquaintance with Christianity, but they have never come into touch with it, and as it seems to offer no immediate remedy for present-day difficulties they turn elsewhere for the way that leads to temporal betterment.

And the tragedy is that, for the most part, we leave such men alone! While the political agitator, the communist demagogue and the infidel blasphemer make these men the target of their propagandist zeal, and at the best have nothing but husks to offer them, Christians with their rich and glorious message of full salvation both for time and eternity too often pass them by on the other side.

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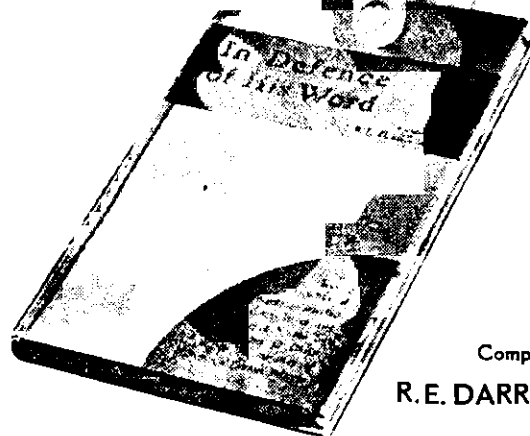
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pictures and then



read next page

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