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The Elim Evangel AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

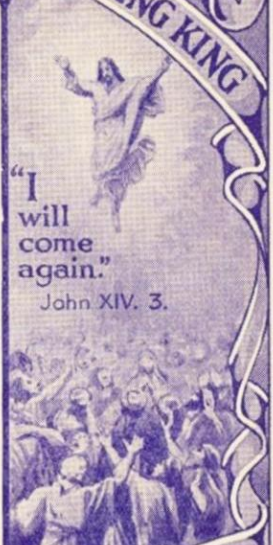
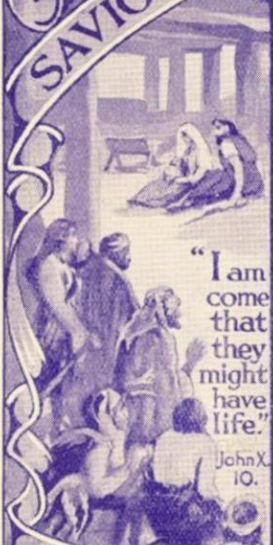
Vol. XIV., No. 3

JANUARY 20, 1933

Twopence

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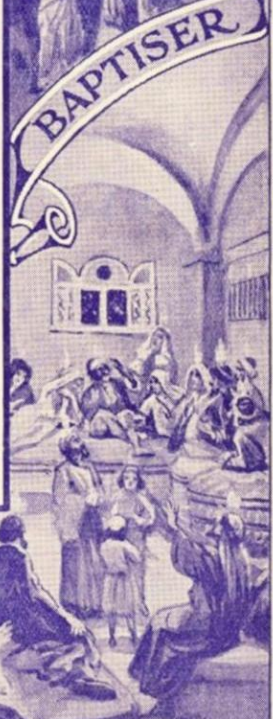
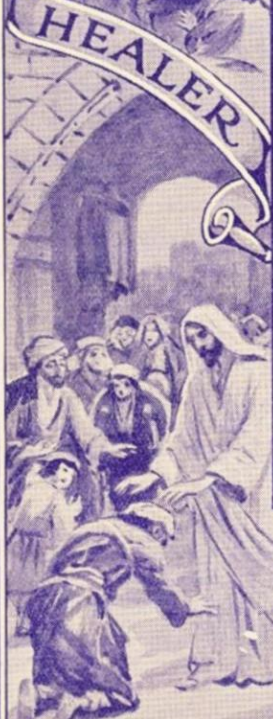
COMING KING



Hail to the Spirit

By AMOS R. WELLS

HAIL to the Spirit, the Spirit of might; strength for the marching and strength for the fight; power for witnessing, strength to endure; might to be patient and holy and pure! Hail to the Spirit, the Spirit of peace, peace that abides and will nevermore cease; peace the world gives not nor taketh away; peace for the ages and peace for the day! Hail to the Spirit, the Spirit of joy; bliss that earth's troubles can never annoy; happiness passing humanity's plan; blessings exceeding the knowing of man! Hail to the Spirit, the Spirit of grace; beauty of bearing and beauty of face; loveliness lying on all that we do; winsomeness filling us, through us and through; Hail to the Spirit, the Spirit of God; heaven's high majesty linked to the sod; heaven's dear beauty reborn on the earth; all things renewed with an infinite birth! Hail to the Spirit, who magnifies Christ; sacrifice perfect, unmeasured, unpriced; love of the Father, the Spirit, the Son; glory and praise to the Infinite One!



"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 XIV. Janu-ry 20, 1933 No. 3

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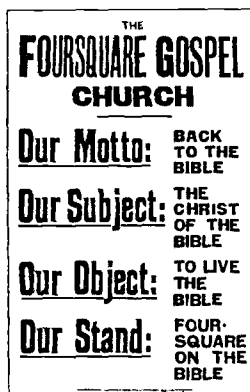
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WATCH THESE DATES

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

BATH. Jan. 29. The Historic Assembly Rooms, Alfred Street. Pastor E. C. W. Boulton.

COVENTRY. Commencing Jan. 9. Elim Mission Hall, Sackville Street. Campaign by Pastor H. O. Bale.

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

HOVE. Commencing Jan. 8. Elim Tabernacle, Portland Road. Campaign by Evangelist T. A. Carver.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally.

KINGSTON-ON-THAMES. Jan. 16—21. Elim Tabernacle, St. James' Road. Illustrated Palestine Lectures by Miss C. L. Wells. Every evening at 7.30.

PEMBROKE. Commencing Jan. 8. Town Hall. Revival and Healing Campaign by Pastor J. R. Moore.

SOUTH CROYDON. Commencing Jan. 1. Elim Hall, Selsdon Road. Campaign by Miss Linton.

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 Jan. 1. Elim Hall, Southville. Campaign by Pastor S. J. Cooper.

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. XIV., No. 3

JANUARY 20, 1933

Fridays, Twopence

Emotionalism

By Pastor JAMES J. MORGAN

ON every hand we are hearing the wholesale denunciation of zeal and earnestness in the cause of Christ, by many who profess to be His followers (and who should know better). "It's all emotion," "Pure emotionalism," they say. This Foursquare Gospel Movement which God is so wonderfully blessing up and down our land to-day, seems to be the special target at which so many aim such remarks.

I have no wish to defend "emotionalism," but only to defend the truth. Has emotionalism any part to play in the lives of Christian men and women? We know it is the trend of modern thought to stifle emotion, and not let people know what or how we feel. Such suppression is hampering many from enjoying to the full the blessings of salvation, and in many cases robbing Christians of the joy of bringing brightness and cheer into other lives.

Let us examine the life of Jesus with this thought in our minds. Did He express Himself through His emotions? As we read the story of His life we discover He wept, sorrowed, rejoiced, and loved, and on one or two occasions was angry. These are really strong proofs of His humanity, evidences that He was a man in the fullest and truest sense of the word, as well as God.

Jesus was sometimes angry. Most of us like snapshots of our friends, but we prefer to see them smiling. We have two pictures of our Lord when angry. One presents Him in the Temple Court (John ii.). A set of Shylocks sit at the tables changing money at robbers' rates, making large profits out of religious zeal. God-fearing Jews from the provinces have come to worship, and must needs buy oxen, sheep, and doves to sacrifice unto God. The money-changers lean gloatingly over their hoards. Into the

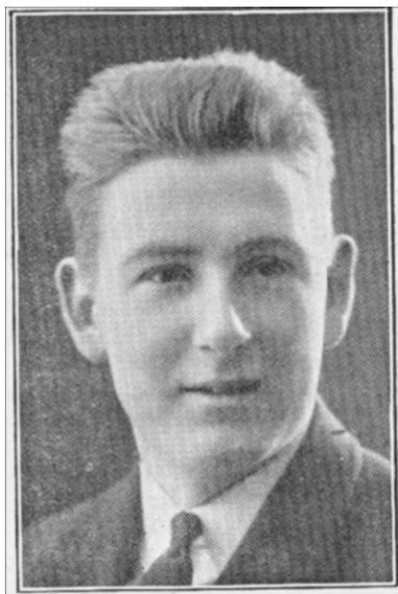
midst comes Jesus. Anger colours His cheeks, righteous indignation flashes in His eyes. Picking up a few small cords He makes a whip, and striding forward He seizes one of the tables and hurls it over; another step, and another table is turned over. Money rattles and rolls, consternation reigns. Cage

after cage is opened and the birds liberated; cattle pens are opened, and the animals are driven into the street bellowing and roaring. I somehow think the crowd wanted to cheer Him, and that night His action was the talk of Jerusalem. "Did you hear what happened up at the Temple to-day?" "No! You don't say so! What's His name?"

On one sabbath day Jesus was in the synagogue, and there was a man in the congregation with a withered hand. Some are waiting their chance to trip Him up, to make His deeds of mercy the ground of their hatred and accusations. They wait to see if He will heal on the sabbath day. "And when He had looked round about on them *with anger*, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other" (Mark iii. 5).

"Jesus angry? I don't think that can be true," says someone. "I prefer to think of Him as love." And yet this Bible speaks of His anger and wrath, and tells of people calling upon the rocks and mountains to fall on them, to hide them from the face of Him that sitteth upon the throne, and from the *wrath of the Lamb*.

With Jesus, anger and love were opposite poles of the same thing. His wrath is really His love on fire. Anger can only be justified when it springs from a heart that is aflame with holiness, and when grief for poor deluded souls accompanies it. "A



PASTOR JAMES J. MORGAN.

burning indignation hath taken hold on me because of the wicked that forsake Thy law," says the psalmist. This is as far removed from bad temper as day is from night. May God help us to be angry against sin and injustice, and yet not sin. "Be ye angry and sin not."

Our Lord often shewed compassion. Surely Jesus was emotional, for many times we read that He was moved with compassion. Compassion is the power to suffer with another, to share another's burden, to have a fellow-feeling. Let us notice the outflow of Christ's compassion, and

THE OBJECTS WHICH EXCITED IT.

1. *The sight of sinful humanity.*

"And when He beheld the city He wept over it." Riding majestically on the ass into Jerusalem on Palm Sunday, He comes to the brow of the hill, and the city bursts into sight. Its Temple gleams in the sunlight; clustered around it are the palaces, houses and streets; and the walls with their gates encircle the whole.

Pity, unutterable pity, surges in His breast. His voice is choked with emotion; His face is tear-stained. He sees its surging mass of humanity, blighted by sin, rejecting God's plan of redemption; and His voice is tremulous as He cries, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes."

2. *The sight of suffering humanity.*

This pulled at the strings of His heart, and brought forth many a tear. Two blind men moved His heart as they sat by the wayside. Their appeal did not go unheard. We read, "So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight and they followed Him." Listen to the cry of the father of the boy possessed by a deaf and dumb spirit, broken-hearted for his only child. "If Thou canst do anything, have compassion on us and help us." To this cry Jesus responded, and He rebuked the unclean spirit and healed the boy. Hear the leper's appeal: "If thou wilt, thou canst make me clean." And Jesus moved with compassion said, "I will: be thou clean."

3. *The sight of starving humanity.*

"Then Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days and have nothing to eat; and I will not send them away fasting, lest they faint in the way." His heart felt for those who had gone without food in order to listen to the gracious words which fell from His lips, and He performed a miracle in order that their need might be met. There were fed 4,000 men, besides women and children.

4. *The sight of sorrowing humanity.*

One day Jesus was about to enter the city of Nain, when a solemn procession met Him. It was the funeral of a widow's son—the bread-winner for his desolate mother. Jesus saw that mother's bleeding heart, and when He saw her, He had compassion on her, and said unto her, "Weep not." His com-

passion moved Him to restore that only boy to his mother, and so we read that He said to the dead, "Young man, I say unto thee, arise." And he that was dead sat up and began to speak.

Think of that solemn scene at the grave of Lazarus. The pathos of that picture is indescribable. John, the apostle of love, paints it with two words, and to improve upon his picture would be to gild the fine gold. "Jesus wept!" What pure emotion is here expressed.

An emotional Christ? Surely there are tremendous proofs of His humanity. Some may object to this description of Him. Let God by His inspired prophet give Him His title. A Man of Sorrows, and acquainted with grief, is one of Isaiah's titles. Did He not drink of the cup of sorrow? Were not His own words to His disciples in Gethsemane, "My soul is exceeding sorrowful, even unto death."

Jesus in happy spirit.

This almost sounds irreverent. It will to some who picture Jesus only as the Man of Sorrows. He is also the Man of Gladness, for we read He was anointed with the oil of joy *above* His fellows. If He was a perfect man, he must have enjoyed life with all its varied experiences. We are too one-sided, I fear, and seldom think of Jesus as joyful and happy. Our cast-iron theology takes from Him that which is normal in human life.

While no verse says distinctly that He ever laughed, we know His life was full of joy, else how could He impart what He did not possess. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." Jesus shared His joy with His disciples, and what happy people they were; they ate their meat with gladness and singleness of heart. If Jesus imparted this to them, then why do we say He had none? We too have been made

PARTAKERS OF HIS JOY.

Many of us have proved the words, "The joy of the Lord is your strength," and so believing we rejoice with joy unspeakable and full of glory. Has He not turned our captivity, and like Israel may we not say, "Then was our mouth filled with laughter, and our tongue with singing"? Has He not given us the oil of joy for the spirit of heaviness? Hallelujah!

We talk of men striking oil. Thank God, in the Rock of Ages we have struck an oil well—the well of gladness. And it is an artesian well at that, which springs forth and flows upwards by subterranean pressure. Surely the Lord Jesus must have been radiantly happy, for the sample of His joy that we have received is glorious, sometimes producing holy laughter and much joy of heart. Let us rejoice in the Lord.

What a wonderful place heaven will be! If when the prodigal came home there was music and dancing and merry-making, what will it be when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads? Surely they shall obtain joy and gladness, and sorrow and sighing shall flee away. For those who now weep, in that day shall laugh (Luke vi. 21); those who sorrow

now shall rejoice, and God shall wipe away all tears.

What will unemotional, stiff-as-starch Christians do in heaven? Surely with adoring wonder and sympathetic response, they will join in praising the Lamb. Surely no heart will be unmoved in that day, nor any tongue refrain from swelling the lofty anthem rolling sublimely through heaven. How shall we stand the glory of it all, for in His presence there is fulness of joy, and at His right hand there are

PLEASURES FOR EVERMORE.

Let us not be afraid of loving and serving God with all our hearts and minds, our soul and strength. Our soul is our emotional nature, and can be sanctified to God (I. Thess. v. 23). May we be able to say with Mary, "My soul doth magnify the Lord." Let us put our souls into our service for God, no matter what critics say. Let them say we are emotional; it is better to be emotional than to be a statue. A statue has no emotions, no matter how lifelike; but where there is living, pulsating life there is bound to be emotion, for the emotionless man is expressionless.

May God give us more pure emotion, in which all the energies of men's souls are gathered to serve God, or else some will fare badly for the first thousand years in glory getting used to the joy of saints and angels. Let Thy saints shout for joy. The fruit of the Spirit is joy. Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth, and girded me with gladness, to the end that my tongue (margin, "my soul") may sing praise to Thee and not be silent. O Lord my God, I will give thanks to Thee for ever (Psalm xxx. 11, 12).

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.

My first two start the alphabet;
My last two state God's Being;
My mid three name a planet dark,
In Hindu myths still coursing;
My whole was a prime ancestor
Of Israel's scattered clan,
Whose call in God pledged all his seed
To preach to world-wide man.

Key scriptures: Exodus iii. 14; Genesis xii. 1-5.

Name the hero of the charade. Also select and write out from the passage, Genesis xii. 1-5, a sentence of eleven words forming the pledge referred to in the two last lines of the charade.

Solutions should arrive by first post, Monday, January 23rd.

SOLUTION OF ACROSTIC, JANUARY 6th.

Child of nature, needing new birth (Gen. iv. 1; Jude 11).
Ancestor of all persecutors (John viii. 44; I. John iii. 12).
Ideal of bloodless atonement—
Not accepted of God (Gen. iv. 3, 5; Heb. ix. 20-24).

Prize-winner for December: Jean Phillips, 25, Walpole Road, Bromley, to whom we have sent a copy of the African missionary story, "When God changes a Man."

Special Mention: Dennis Wilkinson; Alfred Yardley.

This Great Salvation

L. F. M.

L. F. MITCHEL.

This great sal - va - tion, this great sal - va - tion, Its fountains and its

ri - vers now are flow - ing thro' my soul; The trees of life are blooming and

luscious fruits are growing; Come to the o - pen foun - tain, step in and be made whole.

Bible Study Helps

FELLOWSHIP WITH GOD.

(I. John i. 7).

May we ever know what it is "to walk in the light, as He is in the light." It implies: (1) To walk in acceptance; (2) To walk in ever-increasing knowledge; (3) To walk in holiness; (4) To walk in joy; (5) To walk in a growing sense of God's presence and favour.

And to abide in this knowledge, holiness, joy, and blessed sense of favour, to maintain this fellowship, there must ever be the relation that "the blood of Jesus Christ His Son cleanseth us from all sin."

THE TABERNACLE'S SERVICE.

(Exodus xxxv. and xxxvi.).

1. **A Providential Service.**
Everyone brought whose heart the Lord had touched (xxxv. 5).
2. **A Propitious Service.**
"They brought the Lord's offering" (xxxv. 21).
3. **A Prosperous Service.**
They brought much more than enough (xxxvi. 5-7).

The World's Next Great Event

II.—The Expedition of Christ's Coming (contd.)

By GWILYM I. FRANCIS (Swansea)

IN this chapter alone (Matthew xxiv.) we have Christ predicting at least seven very significant events which would immediately precede His coming, which, within the last ten or fifteen years, have been fulfilled with startling rapidity and exactness. Thus we come to—

(3) The signs of the end of the age.

THE PROPHETIC SIGNS.

For many shall come in My Name, saying, I am Christ; and shall deceive many (verse 5). For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect (verse 24).

False christs. A momentous sign of the near return of our Lord will be the preposterous claims of false christs and false prophets.

A few years ago it was estimated that there were forty-four persons in the world claiming to be the Christ, some of whom have had a large following. Within the last fifteen years, probably the most notable of these deluded individuals, has been a Persian, Abdul Baha, the founder of the Bahaiian movement—a false system of religion which has spread all over the U.S.A. It is estimated that several million people have embraced this fallacy, and its adherents have been claimed from the ranks of wealthy, educated, and cultured people.

Another is a young Hindu, known as Krishnamurthi. In 1926, Mrs. Annie Besant, a wealthy American lady introduced this young Hindu as the expected Messiah to millions of her followers, known as the Theosophists. From a number of intelligent men drawn from many countries, twelve were selected as representing this man's apostles. Although this caused a split among the Theosophists, yet it was accepted by the majority.

Even in this country many have made this foolish and false claim to be the Christ.

To be safeguarded against these false claimants, we are distinctly told in verse 27, that Christ's coming will be swift and sudden as the lightning. Nevertheless, this is a clear sign of the soon coming of our Lord Jesus Christ, before the world-wide reception of a superhuman being, known in the Scripture as the Antichrist (I. John ii. 18).

False prophets. Another sure but perilous sign of the last days will be the manifestation of false prophets, whose activities will be chiefly operative in the religious realm, and therefore all the more subtle and deceiving.

Modernism. It may be safely claimed that this prophecy is now being partly fulfilled in our

PRESENT-DAY MODERNIST PULPITS.

Modernists who claim to have special light and knowledge, but who deny the fundamental truths of the Bible and the Christian faith, are none other than fictitious and false prophets.

Romanism. Another striking fulfilment of this prophecy is evident in the rapid increase of this false religious system, and it is estimated that there are nearly seventy million Roman Catholics in the world at the present time; in every country they are making alarming advances and will soon become a dangerous menace to the Christian world.

Spiritism. Another startling fulfilment of this prophecy is to be observed in the alarming increase of that false system of religion known as spiritism. It has its false prophets, claiming supernatural powers, and also performing signs and wonders, deceiving and enticing countless myriads of people in these days.

Of these false, pernicious and dangerous systems, the Lord Jesus said: "Beware" (Matt. vii. 15); they are to be known not merely by their words or works, but by their fruits.

These are very significant signs of the times, and are also a prelude and a preparation for that terrible period after the rapture of the saints, when the whole world will be irresistibly subdued to the absolute, ironical control and profane command of the trinity of evil—Satan, Antichrist and the False Prophet; a powerful tripartite combination, whose chief aim and object will be to exterminate by every foul and brutal force any who may be on the Lord's side, and also to blot out the very name of God from the earth (Rev. xiii. 15; xvi. 6).

THE PERPETUAL SIGN.

And ye shall hear of wars and rumours of wars (verse 6).

During the years 1914-1918, twenty-seven nations were actively engaged in one of the greatest and most destructive wars which the world has ever known. It is estimated that the killed and missing amounted to over eight million; the wounded and disabled to twenty million, and the cost of the war was estimated at approximately £20,000,000,000 in money, besides the loss of property and ships, etc.

During that period we were constantly told that the effect of that war would be the entire stamping out of all the elements of strife; the complete crushing of militarism, and the restoration of all nations to a state of universal peace and prosperity.

In spite of all the strenuous efforts which have since been made to bring about such ideal conditions, we find that never in the history of the world were there such colossal preparations for war as at the present time. It is stated that there are more men under arms to-day than ever before. According to the estimates issued by the League of Nations, it appears that in the armies of fifty-nine nations, 6,055,000 men are enrolled, and 24,000,000 more men held in reserve. It is also recorded that more money is now being spent on armaments than in any past period of peace, and a well-known politician recently declared that the nations of the world are now spending over £800,000,000 a year on war. Rapid advances are being made in the world's preparations for a gigantic

war in the air, which will be the outstanding feature of the next terrible hostilities to convulse mankind (see Ezekiel xxxviii. 9). Airplanes have been invented which will be operated and guided to their objective by means of wireless, and capable of dropping bombs containing most deadly gases. The late Thomas Edison, the great inventor, once declared, that "by means of these deadly gases the whole of London's millions could be wiped out in the short time of three hours." Enormous preparations and advances have also been made in the manufacture of various deadly weapons of war, including new super-machine-guns, tanks, and death-rays, with other alarming scientific war inventions.

The nations of the world are just now setting the stage for the enacting of one of the most terrible scenes in the drama of human strife, and the whole world is speedily drifting towards a war which is to be far greater than was ever known before, and which is known in the Word of God as "the battle of Armageddon" (see Rev. xvi. 14-16; Joel iii. 9-14).

These modern inventions and preparations are ominous and portentous signs that the Lord is coming soon for His own.

THE POLITICAL SIGN.

Nation shall rise against nation, and kingdom against kingdom. . . . Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth (Luke xxi. 10, 25, 26).

At no time in the past have the prospects of the whole world been so critical, distressing and confusing as now. All over the world there are all manner of social disturbances; great economic distresses; serious financial paralysis, confusion, disorder, dislocation, and dissatisfaction reign on every hand.

The situation is unparalleled in the world's history; kingdoms shaking, thrones tottering, governments resigning, international affairs clashing, finances crashing, banks failing, industries closing, unemployment increasing, families suffering—such are just a few instances of the present state of the world.

The political situation in every country, especially in some of the greatest European nations, is keyed up to the highest tension, and everywhere the position is insecure, serious, and apparently hopeless. Everybody's financial, commercial, and industrial interests are at stake, and with the clashing of the policies of the different nations it is evident that we are heading for an unprecedented crisis.

What is the effect? The present world-crisis is creating a profound uneasiness in the minds of all classes, and by reason of the present depressing and distressing national and international political state, "men's hearts are failing them for fear," and on every hand the theme and topic of the day is, What will happen next?

From the earthly standpoint the prospects are truly dark and gloomy, and the horizon is rapidly becoming darker and darker, causing the Christless to tremble with despair. What is more, the Scriptures do not hold out any hope of an improvement, but on the contrary, the situation will become even worse; perplexity and panic, distress and disaster will be unparalleled until that climacteric period is reached, known in the

Word of God as the Great Tribulation (Rev. xiii.; Matt. xxiv. 21, 22).

From the Christian's standpoint, the prospects are entirely different, and all these distressing events are but assuring signs, that the coming of the Lord draweth nigh.

A Christian gentleman took his boy on a sea trip from one of the Welsh ports. The sea was very rough, and the hissing winds caused the angry waves to dash with mighty force upon the little boat, causing it to tip and toss and roll. Noticing his son in a state of deep concern, the father said, "My boy, do you believe that Britannia rules the waves?" Lifting up his drooping head, the boy quickly answered, "No, Dad, I believe that it is the Lord God Almighty that rules the waves."

Back of this sad and distressing situation, God is over-ruling in order to bring about His great and glorious purpose (Luke xxi. 9, 10).

THE PESTILENTIAL SIGN.

And there shall be famines, and pestilences (verse 7).

That we have reached the final stage of this passing age is amply illustrated and proved by the confirming reports which frequently appear in the various newspapers of the world.

Our Lord clearly foretold that immediately preceding His coming there would be famines and pestilences, and every reasonable person is compelled to admit that during recent years these phenomenal conditions have prevailed on an unprecedented scale.

Famines. Since the last great war there have been very severe famines in many parts of Europe and all the other continents of the world. In addition to the great and terrible famines which have been experienced in China and Russia, other European countries have suffered severely in this respect, and the countless millions who have perished through famines, in recent years, throughout the whole world is astounding.

Pestilence. In 1918, and during subsequent years, that great and mysterious epidemic known as "flu," has been aptly described as the greatest scourge which has ever swept over the world, affecting every country on the globe. Even isolated territories and places entirely cut off from civilisation were visited by this terrible affliction; ships which were 2,000 miles from land were affected, and it is estimated that the death toll for a period of one year amounted to over 12,000,000 people, 8,000,000 of whom died in India alone.

Not many years ago Russia was visited by a terrible plague, which claimed over 9,000,000 of its people. It is reported that since 1914 epidemics have taken a toll of over 40,000,000 lives throughout the world, a number which far exceeds the tragedies and casualties of the world war.

This is but a sure sign of the times, and also a foreshadowing of still greater suffering which is to come upon this earth after the imminent return of the Lord for His saints.

(To be continued).

ANONYMOUS GIFTS.

We gratefully acknowledge the following anonymous gifts: Foreign Missionary Fund: Lancing, 3/-; Torquay (designated), 10/-.

Prayer

By Dr. G. F. FINK

YOU cannot cultivate any garden without gardening. Neither can you cultivate prayer life without praying. When we remember that it was through Christ that every act of creation in the universe has always been wrought, it is not strange that nothing can prevent the answer to prayer, when rightly offered in the Name of the Creator.

In John xv. 7, our Lord says that the abiding Christian may ask whatsoever he will and it shall be "created" unto him. The word "done" in that verse ("and it shall be done unto you") is the Greek word *ginomai*, meaning, "it shall come into existence, receive being, it shall be made." It is the same word as in John i. 3, "All things were made through Him," the same word as in the passage, "Command that these stones become bread" (Matt. iv. 3); "The water now becomes wine" (John ii. 9, R.V.). So Jesus urges us to ask for whatsoever we need in His Name, and He pledges us that He will answer even if, to do so, He needs first to create it.

Dear saints, listen, the one concern of the Devil is to keep you from prayer. He fears nothing from prayerless study, prayerless work, prayerless religion. He laughs at your toil, your works, and your wisdom, but trembles when you pray. Prayer is asking God to do what you cannot do. Prayer releases the

energies of God. Prayer, if true, originates with God and must be heard. Prayer from the heart of God, by the Holy Spirit, to the heart of man is carried again to God by the Holy Spirit and must be heard. Note, we all have this marvellous privilege, and we are taking advantage of our rights and privileges, in the recovery of the sick, for financial aid, for deliverance in time of danger, for guidance, for the conversion of individuals, for a mighty revival, for missions and for missionaries. God could no more disappoint you than He can deny Himself. He has never said to a man of faith, "You have miscalculated, you have overdrawn your heavenly bank account, you take too lofty an aim, your stand is too bold. Go lower down and lessen your expectations." No, the Red Sea and the Jordan must roll up, water must come from the flinty rock, manna and quail must be dished up every morning, Jerichos must crumble, Goliaths must be beheaded, earthquakes must happen at Philippi, and squeaky hinges on prison doors must crack,—in other words, the supernatural, the mighty living God must live among us as He did in Biblical days. Oh, thou God of Martin Luther, John Wesley, Baxter, and Knox, come in greater power, for the Foursquare Church has been set aflame with all signs and wonders. Save the lost, heal the sick, cast out demons, and glorify Thy Name.

Concise Comments & Interesting Items

A religious revival is the eager expectation of a respected writer in the daily press. Mr. James Douglas says:

"I expect a great religious revival in the coming year. It will vitalise all the churches. It will sweep away their feuds and envies and rivalries. It will unite them in social service.

"The religious revival will make the rich eager to claim their brotherhood and sisterhood with the poor. It will bring all classes together in a new union of helpfulness and self-sacrifice."

Such a revival we believe is possible. But it can only be on the ground of a born-again experience. Brotherhood and sisterhood among mankind can only be realised by the reality of the Fatherhood of God—and men and women only become children of God by faith in Jesus Christ.

The same writer speaks about a second advent. He says: "I believe that we are on the eve of a second advent. The return of Christ will not be a physical thing. It will be a change in the hearts of men."

Foursquare people believe in a second advent—we believe in the second advent of the Lord Jesus Christ. But it will be a physical advent. "This same Jesus shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). We believe in the personal and physical

return of the same Lord Jesus who appeared and disappeared at will to His disciples after His resurrection and prior to His ascension. The year 1933 may be the year of such a return. If so, then like a flash the gloom will be exchanged for the glory.

Concerning the new Methodist hymn book we expressed doubts some time ago as to whether the old hymns about the blood and cross of the Lord Jesus Christ would be included. We are therefore very glad to see this comment in that fine Methodist evangelical paper, the "Joyful News."

"Second thoughts have proved best, and I have no hesitation in saying that practically everything in the old book which was vital will be found in the new one. Added to this there are some 350 hymns which have not hitherto found a place in the hymn book from which Wesleyans were accustomed to sing, and quite a number of these are of that popular order which will make the book very welcome in working-class congregations and in the village churches of Methodism."

The report on this hymn book then proceeds, "It now remains for the Tune Book Committee to see that the tunes wedded to the hymns are also such as Methodist's love to sing." We admit the

importance of the tunes. But our further thought is this: suitable tunes are not sufficient; there must be the suitable playing of such tunes. This is where a great lack is found. Hymns that are full of brightness, movement, and praise are frequently played so slowly and mournfully that a deadness and dullness are immediately brought into the service. The right words, the right tunes, the right playing, are all equally essential. To this end the pianists and organists must be men and women filled with the Holy Ghost. How can men and women lead Holy Ghost singing unless they are filled with the Holy Ghost themselves? Those who have had any experience of the Elim Movement know the tremendous importance of suitable playing.

"**My spiritual experience** has always lacked a vital spark," said a thoughtful and noble Y.M.C.A. secretary to Dr. Stanley Jones. "I came near to saying Hallelujah once, but it never quite came out." Dr. Jones remarks on this: "If the Christian Church could ever really say Hallelujah, and say it from the depths, say it with its whole being, we could set the world aflame. But we are not saying it." Our comment is: it takes the baptism in the Holy Ghost really to enable men and women to say Hallelujah in this way.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER;

Sunday, January 22nd. Heb. x. 1-14.

"Lo, I come . . . to do Thy will, O God" (verse 7).

It is easy to delight in the will of God when we are led into peace and prosperity. But our Lord was not so led. God's will for Him meant the poverty of Bethlehem, the persecution of Herod, the exile in Egypt, the temptation in the wilderness, the bitter opposition of His own countrymen, the agonies of Gethsemane and the substitutionary suffering of the Cross. Yet He did not hesitate. Deliberately He put away from Himself every thought of self-ease. Blame or praise did not weigh in the slightest with Him. He knew His Father's will was best. It meant earthly loss but heavenly gain. It meant the central place of dishonour on earth, but the central place of glory in heaven. Let us will to do God's will, and then the Spirit of God will cooperate with ours, and give us grace to do it. It was through the eternal Spirit that Christ carried out God's will. It is by the same eternal Spirit that we shall do the same.

Monday, January 23rd. Heb. x. 15-25.

"Let us consider one another to provoke unto love and to good works" (verse 24).

Considerations of love should mark our attitude to each other. Yet love is not indulgent. True love will not tolerate evil. True love will not excuse sin. We should aim ourselves at loving with a right love, and aim at getting others to do the same. Love seeketh not her own. Love does not contrive her own popularity. Love does not seek her own power. Love does not close her eyes to evil in self or in others, but love is quick to forgive. Love considers herself, lest the weeds of evil grow amidst the love; love also considers others, and like the faithful gardener seeks to destroy the weeds and leave the flowers. Love is always on the look-out to do a good turn. Love is slow to anger, quick to sympathise, and always ready to encourage. Love is ready to keep herself out of sight. Love lays every crown at the feet of the King of Love. Let us indeed consider one another to provoke unto love.

Tuesday, January 24th. Heb. x. 26-39.

"It is a fearful thing to fall into the hands of the living God" (verse 31).

God is love, yes, but God is righteous. God cannot overlook sin, excepting in the one way He has provided. That way is through the Cross. If we reject and tread under foot the blood of atonement, there remains no other way of atonement. There remains only a fearful looking for judgment. "God is too good to let us suffer," say some. Is He? The world is covered with those whom God lets suffer. They have rejected His will,

they have turned aside to their own way. Drink-lust, money-lust, pleasure-lust, sex-lust, gambling-lust have lured them away from God. With what result? Mental suffering, bodily suffering, spiritual suffering abound. Men are knowing the foretastes of hell upon earth. Indescribable fires are burning at their minds and bodies. It is a fearful thing to live without God down here. It will be far more fearful in eternity. Final thought—the Cross removes our fear.

Wednesday, Jan. 25th. Heb. xi. 1-16.

"Without faith it is impossible to please Him" (verse 6).

Faith is the act of taking God into consideration. The world acts without taking God into consideration. The world makes its plans, enjoys its pleasures, governs its armies, builds its warships—yea, does everything without God. But faith brings God into everything. Faith makes its plans, enjoys its pleasures with the thought of God always in mind. Faith says, Does God wish me to do this or not? Does God wish me to say yes or no? Does God want me to take up this business? Does God want my children to go to this school? Does God want me to spend my money in this way? Does God want me to have a new coat or hat? Faith is always consulting God. Faith knows that God is interested in the things we physically eat, as well as in the things we spiritually eat. Faith knows that God is interested in all, and therefore gladly gives Him an interest in all.

Thursday, January 26th. Heb. xi. 17-31.

"By faith he [Moses] forsook Egypt" (verse 27).

Vast decisions are not called for from us every day. Moses only a few times in his life had to face such a vast decision as to whether he would leave Egypt or not. Every day he had to make decisions of more or less importance, but only occasionally was he faced with a decision of tremendous size. Yet his everyday decisions, covering a period of many years, prepared him for the big decision. It was because he had been constantly saying yes to God in smaller matters that he was prepared to say yes to God in this large matter. When Moses left Egypt, from a worldly standpoint he did a mad thing. Had he remained in Egypt he might have become the future Pharaoh of Egypt. But because of God, because of faith, he forsook it all. Let us learn that our faithfulness to God in the small daily yes's and no's is the only safe preparation for the big yes or no when the vital crisis suddenly faces us.

Friday, January 27th. Heb. xi. 32-40.

"Out of weakness were made strong" (verse 34).

Through faith—out of weakness were made strong. Faith is the one anchor

which holds men and women on the storm-tossed sea of life. Faith saves from prostration. It is the prayer of faith which leads to the rest of faith, and it is the rest of faith that daily brings the victory of faith. Lives which are largely friendless and strengthless receive their daily powers of endurance through their faith. Faith brings God very near. Faith brings the God of all creation into our strengthless lives. Faith turns sighs into songs and prostration into courage. We endure as seeing Him who is invisible. We are living in days when strong men are becoming utterly weak. The circumstances of life are breaking their spirits and bodies. Yet amidst it all the utterly weak are becoming the victoriously strong because their faith is in God. Are you discouraged?—try faith! Faith never fails.

Saturday, Jan. 28th. Heb. xii. 1-13.

"Nevertheless afterward" (verse 11).

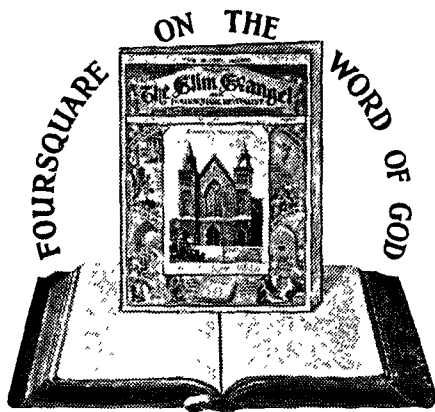
Unpleasant things frequently are permitted in our everyday life because we are considering the afterwards. We don't like spring cleaning, but we endure it because we are considering the afterwards. We don't like the litter caused by the paper-hangers, but we endure it because we are considering the afterwards. Those who take medicine don't like it, but they do it because they are considering the afterwards. It is not pleasant to punish children, yet parents do it because they are considering the afterwards. God is always considering the afterwards. He knows that the now future afterwards will one day become the eternally present. In the light of the future He disciplines us in the present. We cannot always understand the discipline that now grieves our spirits, but in the after-years we shall praise God for it. Faith kisses the Hand that uses the rod. Faith never loses sight of the afterwards.

It is my habitual practice about little things to bring them before God. I never attempt to carry any burdens myself. I roll them on God, and speak to God about them.—George Muller.

There are many things that a human being does not desire, because they do not bring satisfaction and joy. There is one thing everybody does desire, whether they acknowledge it or not. That is love. There is One who not only has an exceeding abundance of love, but who wants to bestow it upon us. Open your heart to His showers of love, and you shall not be in want.

ANOTHER—

"A small token of gratitude for all that the 'Elim Evangel' means to me. It is a simply fine magazine, and I always look forward to its arrival."—C. B., Wimbeldon.



EDITORIAL

The Stedfast Man.

PASTOR CYRIL E. TAYLOR is a well-known Elim missionary to the Congo. Recent reports make it clear that he and his wife have been passing through difficult times. For over ten years they have had no furlough, except a brief respite on a visit to South Africa some years since. Yet no complaint arises from their lips. In a recent article Mr. Taylor unwittingly reveals the secret of his plodding, persevering life. He says:

"Going for God in Central Africa entails the following of a tiny zig-zagging native bush path. We follow it on and on, from day to day, because only as we follow it can we ferret out those poor lost souls living in heathen darkness in the forest side and bush holes. Sometimes the path trails through a beautiful forest glade . . . another time over difficult stony ground. Perhaps on another day over wretched ruts impossible for either walking or cycling . . . and one will arrive at one's destination with bruised and bleeding ankles.

"Yet does one seek to change this narrow native track for a Parisian boulevard of western asphalted pavement? No, no: a thousand times no! This is the path that the Lord has been pleased to choose, and it *must be followed to its finish.*"

Closely observe the last statement: "It must be followed to its finish." Such is the spirit of the missionary. Such should be our spirit. If we know that the Lord has chosen a path for us, then, however winding it may be, however difficult and foot-wearying, we must follow it to the finish.

A Little at a Time.

A MOTHER once said to her little girl who was sewing:

"If you look the whole length of your seam you will get disheartened, for it seems so long: look only on the little bit between your thumb and finger."

Our life here is mercifully cut up into "littles." God knows that if its "whole" were presented at once, it would crush us down. Let us live to-day and ask for grace to set about doing cheerfully the "littles" of to-morrow.

Echoes from the Sanctuary.

THE SOLITARY PLACE

By Pastor E. C. W. BOULTON

The wilderness and the solitary place shall be glad . . . and the desert shall rejoice.—Isaiah xxxv. 1.

HOW strange that the wilderness, the solitary place, and the desert should be the scenes of gladness. Surely in the wilderness we expect to become acquainted with tears and travail; the desert pathway will be strewn with the wreckage of blighted hopes; the solitary place will be full of tragic signs of stern struggle with overwhelming odds. We are not prepared to meet with music and song.

And yet it is in these most unlovely and unlikely places of life that God chooses to manifest His love and grace. This is the glory of His power—to transform life's arid wastes into scenes of fulness and fertility. On the scorching desert sands He works His miracles, clothing barrenness with verdure and fruitage.

Wherein lies the secret of this marvellous change of aspect? Is it that the "solitary place" is suddenly filled with friendly visitants? Or has the desert miraculously changed its dreadful character? Is it not that the person rather than the place has experienced a gracious inward renewal; the beauty that seems so mysteriously to appear has always been there, but my eyes have not been anointed to perceive it. I have looked only on the repulsive exterior of the desert, and failed to interpret aright. But Thou hast lifted the veil—Thou hast made the desert a place of delight. There Thou didst lead me to the bush ablaze with holy fire—out of the midst of the burning glory Thy voice spoke, until my soul caught the heavenly flame, and from the altar within rose the pure incense of worship.

For so long the wilderness had been a prison that shut me within its gloomy and forbidding folds; but now Thou hast revealed to me that it is the place of Thy choice, the school of Thy love. Thou hast caused my blindness to pass away, and now I see that it is all part of Thy precious and eternal plan; Thou hast taken away the resistance within that made my surroundings so sombre—the spiritual transformation has lit up with a Divine radiance and significance the frowning environment that for long had chained my spirit. Thy hand has freed me, and with freedom has come gladness. Thou hast made my wilderness of solitude into a Patmos of vision; my stony pillow in the desert has become the trysting place 'twixt earth and heaven. In the loneliness of my night Thou hast come and wrestled with me, and with the dawn I have discovered a new spiritual world; it is as though I had been re-born in the hours of dark conflict, and now emerge a new man to meet the hostile future in the strength of the Supreme One.

"I have wondered whether the path were right,
For 'tis always a walk by faith and not by human sight,
But He never has let the test be more than I could bear,
Nor ever permitted a burden that He, too, did not share,
And if clinging hands have slackened, or heart been overcast,
He's just made me feel how close I was within His mighty clasp."

In the Beginning

By ROY T. BRUMBAUGH

In the beginning God created the heaven and the earth.—Genesis i. 1.

EVERY age has had its great men. If there were philosophies to write, a Plato or a Socrates was present to unveil the intricacies of the mind. If there were thrones to occupy, a Nebuchadnezzar, a Charlemagne, a Peter the Great, or a Solomon stood forth to be crowned. If poetry had to be written, a Homer, a Shakespeare, or a Milton appeared with the pen of a ready writer. If the history of the human narrative had to be set forth in chronological sequence, there has ever been at hand a Herodotus, a Josephus, or, in the higher realm, a Luke or a Moses. When God wanted the "book of beginnings" written, He called Moses to the task. Genesis is a foundational book. The rest of the Bible is meaningless without it. However, it is understood only in the light of the rest of the Bible. This illustrates the unity of the Word of God.

THE BOOK OF ORIGATION.

The Hebrew name for the first book is *Beresheth*, which is the first word in the Hebrew, meaning "in the beginning." *Genesis* is the Greek equivalent, and means "origination," "beginning," "generation," or "creation."

The beginning of everything commanding human interest is found herein. In Genesis, God records the beginning of time. We see the first heavens and the first earth. Life appears at the fiat of God. Man, created in the image of God, looms on the horizon of history. The first home is set up, and the family is made the unit of society. The ugly face of sin appears. Crime produces its first victim. Civilization begins, and is developed by the ungodly line. Articulation is heard. Language becomes the vehicle of thought. History starts on its long march. Prophecy is written. Nations appear on the face of the earth. Israel is called out from among the nations to be God's separated people.

SEVEN GREAT NAMES.

Seven gigantic personalities appear in the "book of beginnings." *Adam* is the father of the human race. He sins, but he returns to God by faith in the blood of Christ. The natural man is fallen, but may be lifted up as was Adam. But "without faith it is impossible to please God."

Enoch walked with God. So may we. It is never too late to start.

Noah built an ark to the saving of his house. Christ is our Ark. "Jesus, Lover of my soul, let me to Thy bosom fly."

Abraham left polytheism, and became the leading exponent of monotheism. Like him, we may go out at the command of God, not knowing where we are going.

Isaac stooped and dug wells. We should "search the Scriptures," because they testify of Christ. We need to dig into Divine revelation until we come to the streams that "make glad the city of God."

Jacob met God at Peniel. God conquered. "Jacob"

was changed to "Israel," meaning, "God rules." We exercise influence over men from the moment that God dominates us.

Joseph led a pure and holy life. Persecution made him a better man. He humbled himself, and God exalted him in due season. Jehovah still lives.

The central figure of the seven is Abraham. He was the greatest of them all. He is the father of the faithful. His earthly descendants are as the sand of the sea. His heavenly people are as the stars, without number. He was, indeed, a friend of God.

SEVEN PAIRS OF NAMES.

We notice seven pairs of names in Genesis. *Adam* and *Eve* picture Christ and the Church. The two are one for ever.

Cain and *Abel* represent religion and Christianity. Cain's way is man's way. It is the "way that seemeth right unto a man, but the end thereof are the ways of death." Abel came to God by the way of the blood, and was accepted of Him.

Abraham and *Lot* shew the contrast between walking by faith and walking by sight. Abraham pictures the spiritual Christian. The experiences of Lot are those of the worldly Christian.

Ishmael and *Isaac* were sons of the same father, the former naturally, the latter by special promise. Anti-Semitic feeling began in the day of Ishmael, and to this day Ishmael has persecuted Isaac. The Arab Mohammedans are Ishmaelites.

Esau and *Jacob* were twins. Esau was the elder, and, according to the laws of that time, should have received the inheritance. However, with God, the "first shall be last and the last first." Jacob received the inheritance "that the purpose of God according to election might stand."

Joseph was in verity the ruler of Egypt. *Pharaoh* had the name of king, but his prime minister was the supreme dictator. The kingdoms of this earth shall become the kingdom of our Lord and Christ. He shall be recognised among the peoples of the earth as "King of kings and Lord of lords."

DISLIKE FOR GENESIS.

Men say they do not like Genesis. Some say they do not like it because the book is full of myth, yet these same persons read Greek, Roman, and Egyptian mythology with pleasure. Some say they do not like Genesis because as history it contains error. Prejudice and error pervade secular histories, yet men do not grow weary of the narratives concerning men and nations. Some say they do not like Genesis because it is full of contradictions. Anyone who reads the newspapers feeds daily on contradictions, yet people do not hate newspapers. Men do not like Genesis because it reveals the sinfulness of the natural heart, and because it pricks the pride of man. It is light, and men love darkness rather than light because their deeds are evil.

The Bible begins with a tremendous fact—"In the beginning God created the heaven and the earth." For years philosophers groped in the dark after this truth and found it not. Genesis i. 1 is not the product of human speculation; it is a statement of Divine revelation. There is neither height, nor length, nor depth, nor breadth to this truth. The mind is lost in the incomprehensible. The greatest intellect staggers at the revelation. Human pride is humiliated by this condensed compilation of profound facts.

"In the beginning"—what a majestic introduction this is! Back of it are endless ages, and on the other side of it, the silence of endlessness. No human mind can penetrate the mysteries of eternity in which God was the solitary existence. From it there come the scenes of human experience, the facts of earthly existence, the events of history, the periods of time. The Bible does not tell us when these things took place. Science has guessed, but science does not know. Science speculates and estimates the beginning as anywhere from a million to a billion years ago. Faith accepts the statement of Genesis i. 1 as it is written by the hand of God.

THE EXISTENCE OF GOD.

Who made God? Where did God come from? These questions arise in many minds. The questions, however, imply a contradiction. By God we mean the ultimate, absolute, self-existent Being. If God were created, then the question would arise: Who made the one who made God? So we go back endlessly, coming always to the Ultimate Being. It is easier and more satisfactory to approach the matter otherwise. We are beings. We live in a universe. We are something surrounded by some things. Therefore, there must have been something always, for out of nothing, nothing comes. It is easier to conceive of the something before other things as being an all-powerful Personality, rather than an impersonal force. The fact of God is here and elsewhere in the Bible stated, not debated.

"For he that cometh to God must believe that He is; and that He is a rewarder of them that diligently seek Him" (Heb. xi. 6).

"The fool hath said in his heart, There is no God." No man knows enough to make such an assertion. Man lives on one of the smallest planets in the astronomy of God. He is one of millions on this planet. He does not know where he comes from nor where he is going. He does not know that he will be alive when the sun shines to-morrow morning. He does not know why his finger nails grow nor why his heart beats. He does not know whether there be a man in the moon or not. Who is the insignificant entity, therefore, that he should say, "There is no God"? At the best, he knows little enough, and yet blatant infidelity cries out, "There is no God."

GOD IN CREATION.

Creation means to bring into existence an entity, a principle, a force, or a quality that had no prior being. It implies the creation of something out of nothing. This text tells us definitely that all matter had beginning. The absolute origin of everything is here set forth in words which leave no one in the dark.

The ancient philosophers traced everything back to

fire, water, and air. But who made these? The scientist to-day traces everything back to molecules, atoms, electrons, and protons. But who made these?

God is seen in the works of His hands. "The heavens declare the glory of God." The earth is full of His glory. The clouds are the dust of His feet. The thunder is the sound of His voice. The summer zephyr is the whisper of His love. The earthquake is the stamp of His foot. The sun is the smile of His face.

We enter a church. We see the stained glass windows, the pews, and the pulpit. We hear the organ and the choir. Everything is arranged with one thing in mind. It is evident that behind the building and everything therein there is one mind, the mind of the architect and builder. It is also evident that the church had a beginning, likewise the universe. Symmetry, beauty, design, and order appear everywhere. All this had beginning, and "in the beginning God created." "Known unto God are all His works from the beginning."

The word "God" implies the Trinity. Every member of it had a part in creation. The Father was the Architect; the Son was the Builder; the Holy Spirit was the Decorator who made the universe beautiful. However, the Son was the chief factor in creation. "All things were made by Him; and without Him was not anything made that was made."

There are three heavens. The first heaven is where the clouds loiter, where the wind blows, where the atmosphere is present. The second heaven is where the stars twinkle. Larger stars, and in greater number, are being discovered every year. The largest star so far discovered is so large that, if hollow, it could contain our whole solar system as far as Mars, with fifty-five million miles to spare on every side. The third heaven is the place where God's throne is, where the glorified body of Christ is, and where the Mediator is now interceding for each one of us who are in Him.

The earth is mentioned almost one thousand times in the Bible. In Isaiah xlv. 18, we are told a number of things about the earth.

First, God Himself formed the earth.

Second, God made the earth.

Third, God established the earth.

Fourth, God created the earth not empty nor without form.

Fifth, God formed the earth to be inhabited.

To those who can see, the earth is full of God's glory.

PUTTING ERROR TO FLIGHT.

Genesis i. 1 puts antichristianity on the run. It repudiates various forms of error.

It declares that God is. The fact of God repudiates atheism.

It tells us not only that God is, but what God does, and away goes agnosticism.

God is one—and away goes polytheism.

Matter is not God. God is not matter. In this verse, God and matter are separate: so pantheism receives a death blow.

Matter is, and God created it. These facts expose the fallacy of Eddyism.

This text and the verses that follow distinguish

between "created," "formed," and "made"; and so the emptiness of evolution is unveiled.

God created. In John i. 1-3 and elsewhere, we read that God the Son created. This repudiates Russellism, which places the Son of God among the

creatures of God, thus denying His essential Deity.

God is. That is a fact. Man is. That is a fact. Man who is, must appear before God who is. Every one of us "shall give account of himself to God." Are you prepared to meet your God?

The Consecrated Mind

By N. H. MACK

THERE was once a widow who had a family and children to support. It went hard with her, but every Lord's Day she gave a nickel for the Lord's treasury. People who knew her pitied her, and they offered to put that much towards the Lord's treasury on the Lord's day for her, so that she might be spared that burden, and might save the nickel for bread or clothing for her children. She was much grieved over this, and could hardly

FORGIVE HER FRIENDS.

She said, "I want to make this offering every Lord's Day. It is the only blessing I can enjoy along that line, and will you take that blessing from me?" She was consecrated, and nothing was too much to carry out the conviction of the Lord as laid upon her mind in His service.

God has given us a mind and as we study, meditate, and think of this mind God has given us, we find it so wonderfully great and precious, so sweeping in its make-up and developments, that one, at least of my capacity, can but see a few things about this precious mind. This mind is primarily divided into three divisions. I think the parts of the mind are the feeling, the emotions, and the will. The Apostle Paul in the Philippian letter gives us instruction concerning this mind. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." This mind the apostle recommends to us.

Now God has given us this mind, and when we have consecrated it, that means that we turn this mind back to God, that we yield ourselves to God. And that means that we are willing to serve Him, to be used of Him in whatever way and manner, and whatever place and capacity He sees fit thus to use us. Our consecration does not make us immune to mistakes and errors, or to unbecoming habits, but our consecration fits our hearts and our minds to be taught and to be helped, to be corrected so that our eyes and minds may be

OPEN TO THE INSTRUCTION

and criticism that the Lord may bring to our notice. The Word of God, the Spirit of God, and even children will give us reminders sometimes.

There was a time when I did not believe in ordaining. The Lord told me I was to preach. Where was I? When it came to the ordination, I had one of the most awful struggles of my life. Unbelieving, I was shut in on every side; I could not believe; there was no answer; it served me right. God gave me the lesson I had asked Him to give. This prayer I placed before God. "Keep Thy servant humble, no matter what it takes, what suffering, keep Thy servant

humble." The struggle on that occasion became so terrible that for a few moments my mind ceased to function. But praise His Name for a merciful God, a God so merciful that during the sermon He shewed me just what was to be. There was no doubt. All was clear, and afterward came the revelation that "To-day the hand will be laid on thee."

"Come unto Me, . . . Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." That is the only way to have a consecrated, submissive mind. We do not know ourselves and we cannot see afar off, and so the only safe way is to have our hand in His hand, and pray Him daily to keep fast hold of our hand. It is not safe to say, "Let me take You by the hand." We little children are

EASILY FRIGHTENED OFF.

Every mother who goes by a dangerous place would grasp her child's hand. I have asked my Jesus, my Lord, to hold me tight by the hand every day. The Psalmist said, "Search me, O God, . . . and see if there be any wicked way in me."

Young people, you are not your own. You may not choose for yourself. As we willingly yield to His leadings He will find a place for us. Even if the church does not know our gifts, even if father and mother do not know our gifts, the Lord does. It is an awful thing how high-minded we get, if we do not keep ourselves at the feet of Jesus. Mary had a consecrated mind, desiring to sit at the Master's feet and listen. Martha had the idea she must keep the house clean, no matter who came and sat down. If she had just stopped at the door, and listened a little bit to the Master, it would have been much better.

Jesus gives a good lesson there. He uses Martha's name twice. Even while He was speaking to her, her temper had come down about seventy-five degrees. "One thing is needful; and Mary hath chosen that good part."

CHOOSE CHRIST

as your Elder Brother, the Holy Ghost as your Guide, and work where you find something to do. A man's gift will make room for him, and a woman's too. The people who are humble are useful, and cannot possibly fill half the places that are waiting for them. Do not talk about what the Lord wants you to do. When you are fitted for it and consecration has been going on long enough, He will find it for you. You will be surprised how the Lord does take you through the mill, through the heckel, coarse and fine. If we are willing the Lord will take us through the breaker, through the coarse and fine heckel, and through the scutching machine. The Lord will find us places and more places than we can fill.

Scholarship is Agreed ?

By Rev. KEITH L. BROOKS

THERE are thousands of young people to-day who are completely carried away with that much over-worked phrase, "Scholarship is agreed."

It never occurs to them to ask, "What scholarship?" They have not awakened to the fact that the nomenclature of scepticism is deliberately trying to monopolise the word "scholarship," which it has no right to do.

"Scholarship" never has been agreed, and is not agreed to-day. There is no foolishness under heaven that has not at some time or other been given out to the world in the name of "science" and "scholarship." "A scholar" is one who has studied. "A scientist" is one who classifies evidence, and forms opinions concerning it.

A good neighbour, speaking of her pastor, who is an avowed high critic, said to the writer, "But he is a highly educated man, and he knows." Educated—yes, but in what? He has informed himself on the prevalent theories of evolution, speculations of German critics, and the rationalism of the day. Paine, Voltaire and Ingersoll were called "educated" men. But the outstanding defenders of orthodoxy to-day have also been and are men who have had the best of educational advantages.

SCIENTISTS ARE NOT AGREED.

When representatives of one particular school of scientists assemble and issue a statement to the press that atheistic evolution is proven, and that the Bible is a collection of myths, hundreds of young people are carried off their feet because "science" has spoken. But—what science? Science is simply classified knowledge—evidence that has been accumulated and made available in the human search for truth. Scientists are not agreed. Associations of scientists are apt to be more interested in propagating their particular theories than in examining the evidence produced by other scientists of equal repute against them. The very fact that scientific textbooks differ so widely, and that all of them have to be discarded sooner or later, indicates that it is possible for reputable scientists to draw conclusions from the evidence that prove entirely erroneous under the test of time. There is no reason to believe that the textbooks of to-day will be more enduring than those of the past.

The only truly great scientists are those who confess how little they know, in view of the fact that what they are ignorant of is immense. The greatest of them is not, nor are all of them together, capable of grasping all the facts. Many a great thinker has come to the place where he has had to admit that he had acquired just enough knowledge to discover his own boundless ignorance.

We need not then be scared by any self-asserted "final scholarship." Many a man who has bound his soul to mere scholarship has thrown away the key to happiness and heaven. Human knowledge is very often the parent of doubt, and doubt invariably leads to looseness and misery of life. Knowledge therefore

may be the worst of folly unless it can somehow be directed along safe lines. We must have something more solid than the guesses of men. This leads us to the question: Can we have any sure knowledge of eternal realities—of God, the universe, the soul, salvation, the future? Are we left to the conflicting opinions of various schools of thought?

BIBLICAL CLASSIFICATION OF SCHOLARS.

The Bible divides all scholarship into two classes. First,—there is the wisdom of this world, the product of the natural mind, which ever tries to explain things apart from any revelation from God. Of this knowledge we have the following statements: It is transitory (I. Cor. xiii. 8). It exalts itself against the knowledge of God (II. Cor. x. 5; I. Cor. i. 21). It often perverts morals (Isaiah xlvii. 10). It is foolishness with God (I. Cor. iii. 19), and God will bring it to naught (Isaiah xxix. 14; I. Cor. i. 19, 20).

Of its adherents, the Bible declares they are "ever learning, and never able to come to the knowledge of the truth" (II. Tim. iii. 7). They are wise in their own conceit (Prov. xxvi. 12); unduly puffed up (I. Cor. viii. 1); glory in their wisdom (Jer. ix. 23, 24); declare that scholarship is all on their side (Jer. viii. 8); becloud issues by the use of many words (Job xxxviii. 2); utter knowledge that is vain (Job xv. 2).

Of their end, we are told that a day is coming when they will be utterly dismayed (Jer. viii. 9) and the Lord will shew their knowledge to have been mere silliness (Isaiah xlv. 24, 25). Human history surely abundantly corroborates these assertions, for again and again the theories of the worldly wise have been exploded and they have been taken in their own craftiness (Job v. 13).

The second class of thinkers are those who humbly confess the limitations of the natural man, seek illumination from God, and find in His Word a revelation of certain fundamental truths, through the acceptance of which they come to have an experimental knowledge of Him by the operation of the Spirit of God. The Spirit of God, once possessing a man, begins to teach him what valuation to place upon knowledge derived from the world; how to interpret it and "use it aright" (Prov. xv. 2). This knowledge has its beginning in the fear of the Lord (Prov. i. 7), in acknowledging the utter foolishness of man's guesses (I. Cor. iii. 18) and in humbly asking wisdom from God (James i. 5).

THE DIVINE ILLUMINATION.

The Bible tells us that the Spirit of God quickens the natural intellect to apprehend Divine things which the mind of man unaided could not know (I. Cor. ii. 7-12). The natural man, however complete in his natural faculties of mind, cannot receive the impulse and illumination of the Spirit, for this intelligence must be given from above. It cannot be evolved out of the natural intellect (I. Cor. ii. 14). Jesus Christ spoke of the wisdom hidden from the wise but revealed to trusting babes (Matt. xi. 25). This under-

standing is not held forth as a prize for scholars only, but for all who are lowly in heart.

Reason demands the existence of a Supreme Being who is "the God of all wisdom." Reason calls upon us to seek from Him as the final source of perfect knowledge, such disclosures as He may be pleased to make. We have never known of a man who sought wisdom in this way who did not come sooner or later to accept the Scriptures as the Divine revelation to man concerning truths vitally essential to his eternal welfare.

HOW MAY WE KNOW?

Having reached that point, we are met with a straightforward challenge to every honest seeker: "If any man willeth to do His will, he shall know" (John vii. 17). The education worth while is not that which merely swells the head, but that which expands the affections, widens the sphere of our sympathies, makes us realise our relation to God and our responsibility toward all men, refines our natures, elevates us in the scale of being, brings us real rest of heart. The Lord Jesus meets us at this point with this challenge: "Come unto Me" (Matt. xi. 28, 29). He is made unto the believer "wisdom and righteousness and sanctification and redemption" (I. Cor. i. 30).

Who shall dare to say that the promise of Christ has not worked out in the experience of untold thousands who have been enabled to testify, "We know that He abideth in us by His Spirit which He

hath given us" (I. John iii. 24). God has come to them as a silent, inward, Divine force of life, strengthening, renewing, purifying, perfecting and guiding, setting the heart at rest in a world full of conflicting human opinions.

This is why thousands to this day disregard the contradicting voices of the worldly wise and pit their experience against all the evolutionary arguments that happen to be popular.

Let scientists continue to array evidence, let philosophers continue to offer the best that the finite mind apart from God can produce to explain things about us,—but one who has had a real experience of regeneration will never permit representatives of either class to mount upon the judge's bench and pronounce a verdict against the Bible in the name of "all scholarship."

Cowper wrote:

A glory gilds the sacred page,
Majestic like the sun.
It gives its light to every age;
It gives, but borrows none.

And Scott wisely wrote:

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne'er been born
Who read to doubt and read to scorn.

The Mystery

By HENRY PROCTOR, F.R.S.L.

CHRISTIANS often wonder why it is that in these days of intense scepticism, the outward and palpable evidences which were granted to believers under the former dispensations are not given to us. It must be remembered that knowledge is not faith. Faith is lost in sight, but to those who believe God, apart from any confirmation to the outward senses, the blessedness is far greater than anything which those Israelites could attain who heard the voice of the Almighty speaking from Sinai, and who saw unmistakable manifestations of the presence of God in a cloud by day and in fire by night, in the plagues of Egypt, and in the final destruction of Pharaoh's army in the Red Sea.

To be supernaturally nourished on manna for more than forty years, while even their clothes did not wax old upon them, and to see as they did such

MIGHTY SIGNS AND WONDERS

wrought by God on their behalf through the prophets and judges, would leave little space or opportunity for a naked faith such as we Christians now possess.

According to His infinite goodness, and mercy therefore, God has reserved some better thing for us. He has made known to his saints a great mystery which had been hid from all former ages, and generations, until it was first of all revealed to the Apostle Paul. By means of the exceeding great and precious promises, contained in the revelation of this mystery, we may now become partakers of the Divine nature, and have Christ dwelling permanently in our hearts, by

faith Christ formed and living and growing with us. He must enter as deeply into our nature as the first Adam did, and so we must have from Him a new inward spiritual man as truly as we have outward flesh and blood from Adam. This is the secret that was hid from all generations previous to the dispensation of the mystery which was first of all committed to the Apostle Paul, and afterwards revealed to His holy apostles and prophets by the Spirit, that a people should be taken out from both Jews and Gentiles, who should be made a joint body in Christ (Eph. iii. 9).

This is that thing that God reserved for us, the saints of this dispensation (Heb. ii. 40).

Is it not worth while then to share His reproach, and to be partakers of His sufferings, since we are to share in all His glory hereafter?

Those who are baptized into the One Body are "His seed," the

PROLONGERS OF HIS DAYS

upon the earth. As truly as we were in the first Adam, sharing his sin in Eden and inheriting his depravity; so truly did we die with Christ on Calvary, rose again, ascended with Him, and are now sitting with Him in the heavens. For the Christ who dwells within us, who has made our bodies His glorious temples, who speaks in us and energizes us mightily, is the same who died on Calvary, who is risen, ascended, and glorified.

If anyone should say like Nicodemus, "How can

these things be?" we have but to point him to the first Adam; has he not multiplied himself, since the beginning, millions on millions of times? His seed, his image, his nature is everywhere existent, and why not just as truly the spiritual seed of the last Adam.

Their inward new man is "being renewed after the image of Him that created him"; they are sharers in His Divine Nature. For "Christ died not that we should be able to form a holy nature in ourselves, but that we should receive one ready prepared and formed in Christ for us by union and fellowship with Him," and "as our natural corruption was produced originally in the first Adam, and propagated from him to us, so our new nature and holiness is first produced in Christ, and derived from Him, or as it were propagated."

In the supper of the Lord we have a beautiful emblem of a glorious mystery, which can always be taking place in the temple, for just as we receive food into our bodies by eating and drinking, so do

WE RECEIVE CHRIST

by meditation, and faith, and He is as truly united to us thereby as our food is to our bodies by eating and drinking. These are "things which angels desire to look into," which many kings and prophets have desired to see and have not seen, and in which even now, "the principalities and powers in the heavenly places are learning the manifold wisdom of God."

Truly this is a great salvation which grants to us "the power of an endless life"—a salvation which shall endure unto the ages of ages, and which in

"the dispensation of the fulness of the times" (*plenitudinis temporum*) shall seat the downtrodden saint with Christ on His Throne, and put all things under the feet of the Christ mystical, i.e., "Christ the Head," and "the Church which is His Body."

But how shall we escape if we neglect so great salvation? It is just those who have been exalted to the highest heaven of privilege who will, if they prove unworthy of their high calling, be brought down to the lowest *sheol*.

If those who despised infinitely smaller privileges were punished with death, of how much sorer punishment shall we be counted worthy, if we despise and tread under foot even the prize of the high calling.

Bradlaugh is dead, but we have a thousand Bradlaughs in the pulpit, so that the Secular Society which he founded say that their work is taken away, because it is being done so much more effectually in the churches.

The remedy would be found in the proclamation of the Mystery, for the Apostle Paul teaches us that if "the rulers of this age" had known it they would not have crucified the Lord of glory, and may we not believe that if the modern shepherds and their flocks knew it, they would not "crucify Christ afresh and put Him to open shame"?

Thank God this is still the day of grace, although the day of vengeance may begin at any moment; for suddenly and as a thief and a snare, shall it come on the whole earth.

Let us watch, dear readers, that we may be counted worthy to escape.

Years of Suffering Rolled Away

at Principal George Jeffreys' Birmingham Campaign



E. GITTINS.

I have been a church-goer for as long as I can remember, having been confirmed when a girl. I always thought I was a good religious woman, but the first day I went to the campaign meeting in Birmingham my blind eyes were opened. I saw that instead of being a good woman meriting any favour from God, I was a lost, condemned sinner. Although a church member I did not know my Saviour. Thank God, I got to know Him. He found me and saved me, and now I am full of joy and happiness.

I was a great sufferer for many years. In 1904 I had severe operations and never seemed to recover. Since then I was under treatment at the hospitals. Before the Principal came in 1930, I was dismissed from the hospital incurable. The doctor said I could not get better, but, all praise to Jesus my Saviour, from the day He found me I began to amend. I can now run upstairs without pain or ill effect, and I feel at least ten or even twenty years younger than I did four years ago. I am considerably over seventy. People who knew me four years ago can hardly believe I am the same woman.

All praise to Him who gave Himself for me.—
E. GITTINS (Sparkhill).

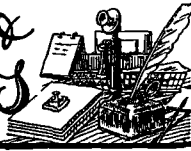


ELIM CRUSADER PAGE



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

Notes & News



Scarborough. Though only a very small branch, yet we have much for which we can praise the Lord. We have been granted permission to hold a meeting once a month in the Workhouse Institution. We have already had two meetings, and each one has been a time of great blessing. Over a hundred of the inmates gather in the dining-hall to hear us speak and sing the praises of our Mighty Captain. We pray that through our efforts many sheaves may be garnered in.—B T

BACKSLIDING.

By Miss F. Prosser (Halifax).

Backsliding on the part of a child of God is a great grief to the heart of God. Israel's history bears this out. We read in the Bible, "When Israel was a child, then I loved him" (Hosea xi. 1). "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord" (Jer. ii. 2, 3). But when the Lord was speaking to the prophet Jeremiah about His dearly bought people, He said, "Hast thou seen that which backsliding Israel hath done?" (Jer. iii. 6). Those, dear friends, are very sad words, because Israel had backslidden, and God felt it. How He yearned over them is proved by His words, "Return, ye backsliding children, and I will heal your backslidings" (Jer. iii. 22). Backsliding begins in the heart. Those words are verily true: "The backslider in heart shall be filled with his own ways" (Prov. xiv. 14). God and His ways are forsaken. Just listen to another lament on God's part: "My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). How very truly the Lord calls Himself a fountain of living waters, a wonderful source and spring of all blessing. Now notice the words, "broken cisterns, that can hold no water." They describe the bitter experience of those who depart from God.

Of all hearts in this world, there are none so unhappy as those who have been drawn away from the holy joy of serving the Lord, into paths of sin and self-seeking. The backslider knows well where true happiness is to be found, but having been drawn away from the Lord, he proves by bitter experience that all other sources of supply are but "broken cisterns," with nothing whatever to quench his thirst, or to satisfy the aching void of his distracted and discontented

heart. This, dear friends, is a state of soul far worse than in the wretched hours of bygone unconverted days. It is verily true that behind many a smiling face, and behind much outward activity, there is to be found a conscience ill at ease, and a soul which in its wretchedness tries by such means to conceal the bitter truth of its departure from God.

Is it possible this paper has fallen into the hands of a backslider? You are not happy! You feel you could even envy the dead sinners around you, for they have no remorse. They have never loved the Saviour that you have forsaken. Their conscience has never been awakened from its slumbers, but yours gives you no rest. Its inner voice is ever crying, "You are doing wrong." Does your aching heart recall the happy hours you used to spend with your once-loved Bible, your warm corner in the prayer meeting, and happy work done out of love to God? But now you have gradually left God, and instead of your Bible, it is the ensnaring and soul-destroying novel which fascinates you, while it eats away not only brain and time, but the very vitals of spiritual life as well. Amusement after amusement enwraps your soul; yet with all this you are not happy.

I think I am right in saying that the first steps away from the Lord are the neglect of private Bible reading and private prayer, and as the heart grows colder and the interests in God's service grow less, the Devil whispers, "Give it up." And sad to say, you did give it up. It is verily true that the way of transgressors is hard, and "the backslider in heart shall be filled with his own ways." We have three enemies ever on our track; they are the world, the flesh, and the Devil. It is the purpose of all three to wreck our spiritual life and enjoyment. There is a hymn based upon the finding of a bird with a broken wing, four lines of which run—

I bound up its wound, and each morning
It sang its old sweet strain;
But the bird with a broken pinion,
Never soared as high again.

As applied to a child of God whom the Devil has succeeded in wounding, those words may be true, but praise God, when we come to restoration He has abundant grace to restore. Let us for a moment think of Peter's fall; for, sad to say, Peter did fall, but Peter's restoration has been a comfort to thousands. Just think of Peter on that awful night; first the flesh at work, as seen in Gethsemane, where instead of watching he was sleeping; then a little later on we find the world at work in those who taunted him while he was having fellowship with the enemy, and warming himself by the fire they had made; and this led to the Devil getting his innings, making Peter deny the Lord, and then swear and deny Him again.

Yet in Peter we have a wonderful example of how God deals with a wayward soul. The way back to God is often hard, it may be through a path of soul-searching trials, but the backslider will find that "the love wherewith God loves is everlasting" (Jer. xxxi. 3)—just such a love as could turn its eye on Peter and bring about his complete restoration. Peter's restoration was so complete that he was the chosen vessel to charge home to the Jews the very sin of which he himself had been guilty; he said, "Ye denied the Holy and Righteous One" (read Acts iii.). Peter also was the chosen executor of God's judgment on Ananias and Sapphira, when they lied (read Acts v.). So Peter, I think, very much unlike the bird with the broken wing, soared higher than he ever did before.

I love to think that when the Lord rose from the dead He appeared to Cephas. That was what we can call a secret interview, and being secret, it proves that restoration can be a secret between the soul and God. In some cases there may have been years of backsliding, but, praise God, there need not be years in knowing restoration. Let God's love melt and conquer the sinning heart, and the coldness of years is gone in a moment.

The soul that keeps in communion will not go astray; communion is maintained by reading, meditation, and prayer; these, you will find, cease before backsliding becomes apparent: so let us be on our guard against the slightest falling off of our private intercourse with God; let Him be first in all things. Satan has access into the outer courts of God's presence; his purpose there, hateful and malicious, is to condemn us day and night before God; but praise be to God, we have one there ready to meet every charge laid against us, and that on the ground of His own perfect and accomplished redemption. "Who is he that shall condemn? Shall Christ Jesus who died, yea rather, who was raised from the dead, who is at the right hand of God, who also maketh intercession for us?" (Rom. viii. 34). "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (I. John ii. 1).

Let there be true and full confession, and we shall find the Lord faithful and just to forgive, and to cleanse us from all unrighteousness (I. John i. 1-9).

Yes, we shall have what we want if we beg God for it, but—God grants and permits that which He does not approve, if we want it against His will; but oh, the leanness of soul! It may not always shew up at present, but fire will reveal the result in "that day"!

Book Reviews

In the Quiet Corner, by S. D. Gordon (FLEMING H. REVELL Co., 2/6). This latest book by the well-known author of the "Quiet Talks" series is well worth reading. Right through the book one feels the warmth of the Spirit as it lights up in a striking manner the influence of the quiet corner upon the believer's life. The reader is given glimpses of men, in the old Book and in history, who have moved the world by its influence.

There is a rare charm about all Dr. Gordon's writings, and reading this volume makes one feel that the true perspective of life can only be obtained when viewed through the blessedness of constant communion with the Master. It will provide a spiritual feast to the reader who has a desire to know more of the deeper things of God.

It Matters to Him about You, by "A. C. L." (ARTHUR H. STOCKWELL, LTD., 2/6), contains a choice selection of poems covering many of the varied experiences of the Christian life. It is full of the

fragrance of Divine truth, and one is glad to see woven into its beautiful renderings the clear witness to evangelical truth.

To those who love poetry this book will be a most welcome addition to their treasury of truth.

Russell, Rutherford, and "The Harp of God." (THE BRITISH BIBLE UNION, Present-age pamphlet, No. 9, 2d.). This booklet by the Rev. C. Leopold Clarke contains a vigorous exposure of the subtle doctrines of Russellism. The author quotes freely from their text books, and, by a comparison of their statements with the Word of God, shews how hopelessly befogged they are concerning the vital truths of the Scripture. To anyone who has come into contact with the heretical teaching of Russellism this little booklet will be a veritable mine of information in helping to combat the error.

All these books may be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

"It's the Blood I Need" or, the Mistake of her Life

A SERVANT of the Lord was holding Gospel meetings, and on the Lord's Day it was his custom to preach in the open air, generally in the city park.

One Lord's Day, while telling of the precious blood of Christ, he noticed an old lady who was standing in the inner circle of the crowd that surrounded him. Her



"I NEVER SAW THE MISTAKE OF MY LIFE TILL YESTERDAY OH, SIR, IT'S THE BLOOD I NEED!"

face, well wrinkled by years, was expressive of the deepest anxiety, and as he sought to press home the truth, she seemed to lose thought of her surroundings. Her head was bent forward, and her eyes stared into his, as though she was afraid she might lose one word of what was being said.

Israel's safety, when sheltered by the blood of the paschal lamb in Egypt, was dwelt upon, as being typical of the safety of all in Christ; and the absurdity of placing works, prayers, or religious observances of any kind in place of the blood was noticed; because God had not said, "When I see you working, praying, or weep-

ing," but "When I see the blood, I will pass over you" (Exodus xii. 13).

Meetings for the coming week were then announced to be held in a hall every evening, and all were invited. Next evening found the old lady with us; the same anxious look on her face. In the after-meeting an opportunity was taken to tell her of her condition before God. The question was asked, "Are you saved?"

For a moment there was no response. At last she raised her eyes, her whole frame trembled with emotion, as she slowly repeated the story of a lifetime spent in anxiety. "And now, sir," she added, "I've been trying for the past fifty-four years to be religious, but I got no peace with God, and I never saw the mistake of my life till yesterday. Oh, sir, it's the Blood I need! The Blood! The Blood!"

Her voice rose as she ended her tale, until every eye in the room was fixed on her, and we anxiously waited on God that the result might be her conversion in reality. God's simple Gospel was put before her, how that Christ, on the Cross, had died for the ungodly, making an atonement for sin, satisfying every righteous claim of God, so that God was just and the Justifier of every one who would believe on Jesus.

"Can you trust the Son of God?" was asked.

Suddenly she looked up, "I can, and I do," she replied.

"He says, 'He that believeth on the Son, hath everlasting life' (John iii. 36). Do you believe Him?"

"I cannot help it when He says so."

At this her tears began to flow freely, but they were tears of joy. "Oh, sir," she said at last, "isn't it wonderful, that after fifty-four years of mockery, God should at last have mercy on me, and save my poor soul?" And we could only say, "Praise the Lord!"

Dear reader, a word ere you lay this paper down. Are you saved? Have your sins been forgiven? Or is your religiousness so much form and ceremony, consisting of a routine of so-called good works and prayers—a bloodless religion, which is an abomination unto God?

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DOBSON, JONES—On December 31st at Elm Tabernacle, Hendon, by Pastor W. B. Kelly; Sidney Clifford Dobson to Nora Margaret Jones, both Elm Crusaders.

ROWLES, McDOWELL—On December 26th, at Elm Tabernacle, Rochester, by Pastor L. Morris; Jack Rowles (Crusader Secretary) to Hilda Gladys McDowell.

SYMONDS, HACKETT—On December 26th, at Elm Tabernacle, Southampton, by Pastor L. C. Quest; W. Symonds to D. Hackett, both Elm Crusaders

WITH CHRIST.

GRIZZELL—Miss Ivy May Grizzell of Rochester, age 18. Funeral conducted January 3rd by Pastor L. Morris.

*During
January.*

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