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PER ANNUM, POST FREE.

The Elim Evangel

AND

FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 49.

DECEMBER 6, 1935.

Twopence

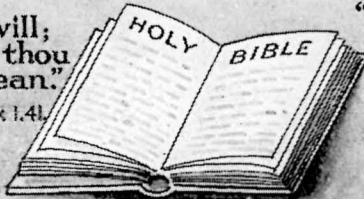
LATE NEWS.

Stirring Scenes in Bristol Church and Theatre OVER ONE HUNDRED CONVERSIONS Deepening of Spiritual Life Healings

Principal George Jeffreys and his Revival Team opened fire in the Empire Theatre, Bristol, to-day, and crowds flocked to the services. There were soul-stirring scenes in the Theatre as the Principal gave a panoramic view of God's dealings with the nations. Sixty-four souls decided for Christ and many testified to bodily healing. To hear the hearty singing from the crowded stalls, pit, dress circle, boxes and even from the top gallery was an inspiration. Ever since the Principal opened the deepening of spiritual life meetings in the Pembroke Hall revival fire has been steadily burning. Day after day the Word is unfolded and saints have been drinking in the Truth. God has also been confirming the Word with signs and testimonies of healing are given. One miraculously delivered from rupture, another of spinal trouble, others of rheumatism and stiff joints. Although the place is packed with believers, souls have been saved, and God's people are rejoicing for the answer to their prayers. The deep spirit of worship that rests upon the people has brought each one into touch with the power of God so that healings have taken place without the laying on of hands or anointing with oil. A nurse testified to an instantaneous healing of spinal trouble as the whole congregation worshipped. To-day's meetings in the Theatre have brought the fire into the open. The great Military Drill Hall, accommodating 4,000, is booked for the final eight meetings. Readers, pray on.



"I will; be thou clean."
Mark 1.41.



"I will send Him (the Comforter) unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,
J. Smith & R. Tweed.

General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVI. December 6, 1935 No. 49

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Principal George Jeffreys AT BRISTOL

THE DRILL HALL, Old Market Street.

FINAL FOUR DAYS' RALLY. Saturday, November 30th.
Sunday, December 1st. Tuesday, December 3rd and Wednesday,
December 4th. Each week-day at 3 and 7.30 p.m. Sunday at
3 and 6.30 p.m.

NOTE! Accommodation for visitors within easy reach of the campaign meetings. Apply: Miss M. G. F. Barbour, 8, Goldney Avenue, Clifton, Bristol.

SALISBURY.

Elim Tabernacle, Scott's Lane. Special visit of Principal George Jeffreys. Tuesday, December 10th at 7.30 p.m.
Wednesday, December 11th, 3.30 and 7.30 p.m.

CHRISTMAS. Why be Lonely?

House parties at Elim Woodlands and Glossop.

- Come and join us!
- Happy Fellowship and Home Comforts.
- Resounding Choruses.
- Infectious laughter.
- Seasonable activities.
- Times of spiritual refreshing.
- Making melody in our hearts.
- Attractive programmes.
- Special features for all.

Apply: Superintendent, Elim Woodlands, Clarence Road, Clapham, S.W.4, or Pastor and Mrs. W. L. Taylor, Beth Rapha, Glossop.



BERMONDSEY. November 17—December 4. Elim Tabernacle, Upper Grange Road. Special Youth Campaign conducted by Evangelist D. Vanstone.

BOGNOR. November 27—December 15. Pier Concert Hall, Evangelistic Campaign by Pastor H. O. Bale. Sundays, 6.30 p.m.; weeknights (except Fridays), 7.30 p.m.

GLAPHAM. December 3. Elim Tabernacle, Park Crescent. Special Farewell Service of Mrs. C. Taylor (Elim Missionary to Congo).

ELIM WOODLANDS will be opened to visitors on Wednesday, December 4, when Mrs. Cyril Taylor will have a farewell "At Home." Crusaders and older friends will have an opportunity of hearing about the work in the Congo and wishing our sister Godspeed. Tickets, 1/-, can be had at the door of the Woodlands.

ERDINGTON, BIRMINGHAM. Regular Foursquare Services in the Elim Hall, 83, Gravelly Hill North.

FARNHAM. Regular Foursquare Services in the Owen Hall, Union Street. Sundays, 11 a.m. and 6.30 p.m. Thursdays, 7.30 p.m.

HUDDERSFIELD. December 14—16. Elim Tabernacle, South Parade, off Buxton Road. Special visit of Mr. John Leech, K.C.

HULL. December 8. City Temple, Hull. Visit of Pastor W. G. Hathaway.

KENSINGTON. December 7. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special Youth Meetings conducted by Pastors J. McWhirter, D. B. Gray and G. Bishop.

KENSINGTON. Kensington Temple, Kensington Park Road, Notting Hill Gate. Pastor P. N. Corry will give a series of four special Bible Readings on "The Trial of Jesus Christ." Wednesdays, November 27, December 4, 11, and 18.

LONDON, HYDE PARK. Saturdays at 7.30. Open air services conducted at Marble Arch by Mr. John Knox.

MYERGATE, BALLYCASTLE. Now proceeding in the Protestant Hall, Special Campaign by Evangelist D. Hood.

PLYMOUTH. December 7—9. Elim Tabernacle, Rendle Street. Special visit of Mr. John Leech, M.A., K.C.

WIMBLEDON. December 8. Elim Hall, Southey Road. Special visit of Pastor E. C. W. Boulton.

WINTON. December 8, 9. Rechabite Hall, Kemp Road. Visit of Pastor P. N. Corry.

YEOVIL. December 14—16. Elim Hall, Southville. Special Anniversary Services. Speaker: Pastor E. C. W. Boulton.

Christmas and New Year CONVENTIONS

BELFAST. December 25, 26. Ulster Temple, Ravenhill Road. Each day at 11.30 a.m., 3.30 and 7 p.m. Speakers include: Principal George Jeffreys, Pastor E. J. Phillips, and Pastor W. G. Hathaway.

GLASGOW. January 1—5. City Temple (opposite King's Theatre), Bath Street. New Year's Day, 11 a.m., 3 and 6.30 p.m. Thursday, Friday, and Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Speakers include: Mr. John Leech, M.A., K.C., and Mr. Bernard Bateson. Convener: Pastor P. Le Tissier.

LONDON, East Ham. December 25, 26. Elim Tabernacle, Central Park Road. Christmas Day, 11 a.m., Boxing Day, 11 a.m. and 6.30 p.m. Speakers include: Pastor E. C. W. Boulton and T. A. Carver. Convener: Pastor J. C. Kennedy.

SHEFFIELD. December 25—27. Friends' Meeting House, Hartshead. Speakers include: Pastor S. Gorman. Convener: Pastor F. A. Farlow.

DOWLAIS. December 24—27. Elim Tabernacle, Ivor Street. Speakers include: Pastor W. G. Hill and Mr. W. Uprichard. Convener: Pastor W. J. Patterson.

BIRMINGHAM, Graham Street. Further particulars later.

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. XVI., No. 49

DECEMBER 6, 1935

Fridays, Twopence

The Condescension of Christ

(Philippians ii. 5—11)

By GEORGE C. REED

I DESIRE to present to you afresh the glories of our Redeemer. May God, who commanded the light to shine out of darkness, shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

"Who, being in the form of God." God has neither shape nor substance that any other being might be conformed to Him. To be in the form of God means to be of the same essence, to possess essential Deity. This is clear from the statement that follows: He counted not the being equal with God a prize, something to be grasped at, a coveted thing to which He aspired. He did not covet it, because He had it; He did not aspire to it, for it was His by nature. Other scriptures affirm this. He is the brightness of His glory, the effulgence, the shining forth of the glory of the Deity, that were otherwise unknown and unknowable. He is the express image of His person, the exact expression of His being; the image of the Invisible God. An image of a visible being is a reproduction of its appearance; the image of an invisible being must be a visible expression of what that invisible being is, a manifestation of its nature. "In Him dwelleth all the fulness of the Godhead bodily." The infinite, incomprehensible, invisible perfections of the Godhead were in some mysterious way embodied in another co-equal, co-existent, inseparable Being that is

KNOWABLE AND VISIBLE,

the pre-incarnate Word of God, in whom all holy created intelligences could know God. That glorious One became flesh and dwelt among sinful fallen men that they too might see and know God. "He that hath seen Me hath seen the Father."

"All things were made by Him." He was and is the active, immediate agent in creation, the maker of every created thing. From insect to archangel, sub-insect life and ultra-archangel being, all are His creation. The daisies that dot the meadow and the constellations that spangle the sky are alike His handiwork. The perfection, wisdom and benevolence seen in all created things; the numerical laws of

chemical structure and combination, the mysteries of the atom, the marvels of electricity, the movements of the heavenly bodies and the mathematical wonders seen in the relations of their size, velocity and orbits, all are His designing. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands." The immensity of the known universe overwhelms us; the light that we see to-night from some of those glorious bodies, started on its journey thousands, perhaps hundreds of thousands of years ago, speeding 186,000 miles every second; the duration of the universe can be measured by no unit comprehensible to man, for its duration is probably

COMMENSURATE WITH ITS IMMENSITY,

yet, "They shall perish, but Thou remainest; they all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed, but Thou art the same, and Thy years shall not fail." He is eternal,—He had no beginning, He changes not, He has no end.

"All things were made for Him." Men make what they need or what contributes to their comfort and pleasure. He had need of nothing; He made all things that He might have objects of His love, recipients of His bounty, beings upon whom He could lavish the riches of His goodness and benevolence.

And all things were made in Him,—in Him as the element in which they were to exist, from which they derive their life and their enjoyment, "In Him we live and move and have our being," as the fish in the sea, and the insects dancing in the sunshine. Such is the life of heaven's inhabitants. They who in heaven or on earth revolted to seek their sphere of life away from Him and their joys from another source, plunged themselves into misery, darkness and death.

He upholds all things by the Word of His might. His Word rolls the stars along in perfect order, and He maintains that delicate balance of forces that exists throughout the universe. A slight disturbance of this balance in your body, and you burn up with fever

or you chill and die; disturb that balance upon the

SURFACE OF THE EARTH,

and the waters that lie calmly in their ocean beds would race round and round the globe, scouring it of every vestige of life, or all things would be hurled into space as a stone from a shepherd's sling; disturb it in space, and the celestial bodies would crash in universal collision, or become perpetual, lonely wanderers.

"And by Him all things consist," that is, hold together. A mixture of sand and gravel is a very unstable substance. Add to the mass a certain quantity of Portland cement, mix all with water, and it becomes as solid as granite. By the cement it consists, or holds together. Christ gives substance and stability to all things. The atomic structure of some substances, nitro-glycerine for example, is so unstable that a slight shock or a spark breaks them up with terrific force. But for Him, every substance might be as unstable and the whole universe end in one vast explosion. Water is composed of two parts of hydrogen, a most inflammable gas, and one part of oxygen, which is the essential element of combustion. By Him those light, inflammable gases consist and exist as water, the enemy of fire. Without Him they might fly apart and wrap the globe in a mantle of flame. And this very thing will take place, for Peter tells us that the elements shall melt with fervent heat and that it is by the Word of the Lord that they are reserved unto that day.

Pre-incarnate, He was the object of heavenly worship.

THE UNIVERSAL PRAISE

of Psalm cxlviii. belongs to Him, for the Jehovah of the Old Testament is the Jesus of the New. One has well said: "Is God eternal, 'From everlasting to everlasting'? So is Jesus. Is God the Father omnipotent, omniscient, omnipresent? So is our blessed Christ. Think your deepest, soar your highest, comprehend your widest thought of God, and then impute it to Him who is in our midst, and who is related to us by the sacred ties of brotherhood."

He emptied Himself. Of what? Of nothing that was essential to His Deity; of everything due to Him because of His Deity.

He emptied Himself of glory and majesty and was made in the likeness of men. He took upon Himself a real humanity. He who created all things was born of a virgin; He who upholds all things by the Word of His power was nourished at a woman's breast.

He emptied Himself of lordship and dominion and took upon Himself the form of a slave,—a word that denotes bondage and ignominy. It was not just the outward form He took, as a lady might wear her maid's apron and do her maid's work for a morning. The word used, according to Trench, means form as expressing the mode of existence; to take the form of a slave meant essential servitude.

He who was the object of heaven's adoration became the butt of human ridicule. He was derided, mocked, spit upon, scourged, crucified; the Prince of Life was laid in a tomb.

HE EMPTIED HIMSELF.

But to whom did He become a slave? He ministered to men; He was in servitude to no man. He obeyed God, even unto death; that obedience was ever the obedience of a Son. He was made under the law; subject to it; its precepts were His delight. But when in submission to the righteous demand He laid down His life for the transgressions of others, which He had voluntarily assumed; that was obedience from which His whole being revolted with bloody sweat, and strong crying and tears. He became obedient not only *unto* death, but even *to* death itself. No other man ever voluntarily obeyed death; all others fall before it as the grass before the mower's blade. He chose to submit to death, a death that was the concentration of ignominy, cruelty and shame, a death blackened and deepened by divine displeasure against sin, forsaken of His God.

But why did He do it? Because God must be revealed, and all the fulness of the Godhead dwelt bodily in Him. When the water in the tank by the side of the railroad is full to the top, the indicator must go to the very bottom. Nothing less than all that condescension could fully express the love of God to men. But it was no wasteful, needless display. Nothing less than the Cross could express to the full God's love of righteousness and hatred of iniquity, nothing less could reveal the nature of sin, nothing less could make peace and harmonise

THE FORGIVENESS OF SIN

with the demands of law, and bring grace and truth together. Nothing less could absorb the ocean of indignation against sin and leave not a drop for those who deserve it all; nothing less could cancel the handwriting of ordinances that was against us and leave it as void as a punched ticket or a cancelled bond; nothing less could destroy him that had the power of death, that is the Devil, and deliver his captives; nothing less could draw out the love of a sinner to the God he by nature hates; nothing less could be the antidote for the poison of sin. The venom of some serpents is so powerful and active that a few drops injected into a vein brings certain and quick death. Sin needed no time for its development; the first man born of a sinful father rebelled against God's order of worship, murdered his own brother in a fit of jealous envy, sullenly refused mercy, and went out to seek a place away from God where he and his seed could live in delights of their own invention. And there is enough of the remnant of sin in every one of us to block our way to heaven and plunge us into perdition had not Calvary robbed it of its power to destroy us, and given us to await with glad expectation the day of complete deliverance.

Nothing less than the revelation of this condescending love is the solvent of selfishness. Try with soap and water to wash hands covered with tar, and

YOU TRY IN VAIN.

It must be cut with oil, and then it will come off. Selfishness is the essence of our sin, and its forms are myriad. Renounce the grosser forms, then search your heart and you will find self-seeking motives lurking underneath every good thing you would do, per-

haps the principal factor in many apparent acts of benevolence and Christian service. Selfishness is essentially Satanic, and he who aspired to the place of the pre-incarnate Word in heaven, and became His murderer upon earth, is a rival for His place in our hearts, alas, too often successful. May it be with us as with Mary, to whose grateful heart was revealed the coming Cross, so that her love broke its alabaster box of precious ointment upon the Saviour's head, and the whole house was filled with its fragrance.

This infinite, incomprehensible, divine compassion and condescension of Christ is presented to us as the pattern of our own life and service,—not a pattern or model to be imitated, as we try and try in vain, to follow in His steps, but an inner life to be manifested, His mind in us through His gracious Spirit, that is given to us, and lives in us, manifested by conduct that is the natural fruit of the life within.

A Wholesome Tongue

By A. B. SIMPSON

“**A** WORD fitly spoken is like apples of gold in pictures of silver” (Prov. xxv. 11). Literally, this means a word on wheels. The idea is that our words are living, moving, everlasting things, and we never can tell where they will stop. The words that Isaiah spoke to a little minority in his day have travelled through the ages and reached millions since. The dying words of an English maiden while her pastor was visiting her in her last illness were recorded by Leigh Hunt in a simple tract, called “The Dairyman's Daughter.” After reaching and blessing hundreds of people this little book was read by William Wilberforce, an English nobleman, who was wasting his life in frivolity. It led to his conversion and to his becoming the noblest statesman of his age, and the man who liberated every slave in the British Empire. William Wilberforce wrote a volume called “A Practical View of Christianity.” This in turn reached a Scottish clergyman who was wasting his life in sport and selfishness. His name was Thomas Chalmers. That book led to his conversion, and he became the mighty leader of the whole Church of his country in one of its greatest movements for God and righteousness. And his words and deeds in turn have been travelling down the generations. Surely that was a word on wheels. God give us grace to speak such words in the power of the Holy Ghost in testimony to the Lord Jesus and His grace.

But you cannot expect to use your lips for such glorious words and works, if the Devil can have them every time he wants them for foolish and filthy service. Kings and princes drink out of vessels that bear their monograms and are exclusively for their own use. The Lord will take your tongue and use it if it is always and only for Him. “If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use and prepared unto every good work.” God save our tongues and take them from this hour

The reasons for it are the same as those that brought Him down, indeed, it is to continue His work. God is still unknown to men, sin reigns, idols are worshipped, fear and dread of the unknown and unseen

STILL ENSLAVE MILLIONS,

continents are covered with spiritual darkness and death, the gospel must be preached and lived, yea, to have the mind of Christ is the heart of our commission, “As Thou hast sent Me, even so have I sent them”; to be emptied, to be servants, to be obedient unto death. And the fruit of it will come. “Wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

and prepare them for the gospel testimony here and the everlasting song for evermore!

Finally, how shall we hope to guard, control and wholly consecrate our tongues to God? Solomon has given us the answer to this question also. “The preparations of the heart in man and the answer of the tongue are from the Lord” (Prov. xvi. 1). The Lord Jesus expressed the principle of this when He said, “Out of the abundance of the heart the mouth speaketh.” If you have a frivolous heart, you will have a drivelling tongue. If you have an envious heart, you will have a backbiting tongue. If you have a false heart, you will have a lying tongue. If you have a holy heart, you will have a wholesome tongue. The tongue is the telltale of the soul, the index on the dial of character and life. The secret therefore of right speech is a sanctified and Spirit-filled heart. And so we find the very first effect of the outpouring of the Holy Ghost on the day of Pentecost was fire-touched tongues. “The preparation of the heart and the answer of the tongue” must come from the Holy Ghost. Give Him your heart and your lips in a complete surrender and everlasting dedication, and He will pour such a flood of grace into your being that your lips will overflow in words of grace, of testimony, of praise and power.

Fellowship in His Sufferings.

If I had not suffered with Him,
I should not know; one could not know,
The rapture of love's sacrifice.
Those fires, through ashes, always glow,
To light the long, hard way that leads
The faltering spirit up to see
The infinite unselfishness,
Which saved mankind on Calvary.
—Sel.

Fresh Crucifixions

IF we study the dealings of the Holy Spirit with our souls, we will notice that every time there comes to us a fresh anointing, or a sweet enlargement of spiritual life, or an uplift in heavenly knowledge, it is always preceded by some humiliation, or trial, or crucifixion. Just as it is a universal law that the bitter cup of repentance must be drunk previous to the joy of pardoned sin, and just as the crucifixion of the "old man" in the heart must precede the sweet rest of heart purity, so the same general law runs on through subsequent experiences in all the spiritual life.

George Whitfield once prayed to be melted into a wider knowledge of God's love, and, to his surprise, he was assaulted with most awful and vile temptations that almost distracted him for two or three days. He had to cry constantly for divine succour. When he had been deeply humbled by the impure temptations, the Holy Ghost led him out into such an ocean of gentle love as he had never known in all his sanctified experience. I heard of a young evangelist, who prayed the Lord to give him a great love for the souls of poor sinners and soon after he was seized with most alarming fears as to his own salvation, and it did seem as if his own soul would sink into hell. He had no time to pray for anybody but himself. When the trial was passed, there flowed up in his heart a yearning, compassionate love for lost souls that almost broke his heart; and he could not think of the sad condition of sinners without shedding tears.

This will account for a great many things in the lives of Christians which greatly perplex them. They pray earnestly for great blessings, and suddenly find themselves in a world of trouble. They are disappointed, or keenly tempted, or persecuted, or defrauded, or depressed in mind, and know not what the cause can be, not discerning that God is answering their prayer, and working in them a breaking, or a humbling, or a softening, or an enlargement of heart, to qualify them for the very blessing they were seeking. Just as men plough up the ground in order to plant a fresh crop, so the Lord ploughs up our souls with some fresh crucifixion before He gives us a new crop of graces and blessings. Not only is this true, but there is a most exact fitness between the kind of trial we have and the kind of blessing we are to receive. If we only had enough wisdom to read the handwriting of the divine finger on the walls of our daily experiences, how it would fortify us in a life of faith.

WHAT IS ETERNITY?

**A day without yesterday or to-morrow
—a day without end.**

SOME RECENT PUBLICATIONS

"STANDING BY THE CROSS"

By J. T. Mawson

(MARSHALL, MORGAN & SCOTT, LTD.)

(Price 2/6, by post 2/10.)

This is a book with a direct Gospel appeal, brimful of arresting, saving truth, and calculated to arouse real soul concern in the unconverted heart. One realises in perusing this volume the impact of a living revelation of divine love and grace, manifest in the vicarious Atonement of Calvary. Throughout the twelve chapters the attention of the reader is focused on Christ and Him crucified, God's all-sufficient answer to human need. Christ is portrayed in all the splendid beauty of His sacrificial Saviourhood. In simple yet searching words the virtue and victory of that precious blood-propitiation is revealed, until one's heart is made to burn afresh in response to the redemptive love of Christ. We heartily endorse the sound and faithful Gospel teaching which this book contains, and therefore recommend it to the readers of the "Elim Evangel" as well worth their perusal.—E. C. W. B.

"WHO IS THE CHRIST?"

By Albert Ervine

(THYNNE AND CO., LTD.)

(Price 2d.)

An article containing the substance of a Bible Reading on the subject of the person of our Lord. Enquiry is made as to His Deity, Incarnation, Humanity, Anointing, Temptation, Ministry. The Scriptures are the court of appeal throughout, textual references shown in side column on each page.—A. B.

"THIS IS THE VICTORY"

By Jamie Langford

(THYNNE AND CO., LTD.)

(Price 3d.)

The story of a girl who embraced the truth of the text "God hath not given unto us the spirit of fear," and how it worked out in her experience, and in the lives of those whom she met in her pathway through life.—A. B.

"THEY THAT SOW"

By Mary Warburton Booth

(PICKERING & INGLIS)

Price 3/6 (by post 3/11)

I've read this book through twice and some parts of it three and four times, for this is missionary life in India as it is in reality. It is a story of battle, of bitter opposition to the gospel, of labour and travail for Christ, but it's well worth while for the sowing time is followed by reaping. So through the pain runs the glorious song of triumph until the reader is not only moved to the depths but transported to the heights.

Crusader librarians, get this book on your shelves; its influence will do more for God than many a sermon.

Miss Warburton Booth is the authoress of "He is not a Disappointment," and all the poems she writes are full of inspired messages. There are quite a number in this book.

Here is the very gift you have been looking for, and in sending this you will send a blessing.—P. N. C.

[Any of the books reviewed in this column can be obtained from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.]



Pastor P. N. Corry

Armistice Service in Super Cinema at Cardiff

TWENTY-ONE SOULS DECIDE FOR CHRIST



Pastor J. R. Moore

“**H**OW wonderful!” “Would not have believed it!” “Never have witnessed anything like it in our lives!” “Unquestionably the greatest peace demonstration ever held in Cardiff!” Such were the expressions of many of the 2,000 people who were privileged to attend the great Armistice service held in the Splott Super Cinema on Sunday, November 10th, when Pastor P. N. Corry (Dean of the Elim Bible College, London) discoursed on “Man and Arms.”

The service was opened by the great congregation singing:—

“Dearer than all, yes, dearer than all,
He is my King, before Him I fall;
No friend like Jesus my soul can enthral,
Jesus is dearer, far dearer than all.”

Pastor Jack Moore was the chairman and amongst the supporters on the proscenium, were Dr. F. Weston (who offered prayer), Dr. Pugh, and Major H. L. Nathan (M.P. in the late Government, and Parliamentary candidate for Cardiff South). Pastor Moore in his opening remarks said: “We always speak upon an occasion like this with our hearts saddened by memories. First of all I would pay tribute to all the dead. To-night ten million of the world’s flower of manhood lie rotted in their graves. Many of these men fought in the war of 1914-1918 to end war—to save democracy—to achieve world disarmament. Instead of ending war an endless vista of possible new wars has been opened up and all nations are feverishly piling up heavier armaments and spending larger sums on

WAR-LIKE PREPARATIONS.

But the strong, sweet voice of peace declares, and history agrees with it—that you cannot make peace by violence, rather will greater insecurity result. War, under whatever auspices it may be waged, will not cure or prevent war. Secondly, What are the conditions to-day in what I would call “The world between wars.” Must we not see the relationship between the millions of unemployed and the hundreds of millions of pounds spent for legalised murder in the recent world cataclysm? Must we not pay in money and memory for 10,000,000 lives that went out during the war? Thirdly, What resolves should we make on this Armistice Sunday? The greatest contribution that we can make as far as the safety of the world is concerned is to talk peace and think peace?”

Then came the discussion of Pastor Corry on “Man and Arms.” What a speaker, and what an audience!

Marvellous even to those who knew him best were the eloquence, depth of insight, breadth of view, clearness of vision and logical attitude of the man of God as he discussed the heart-rending and soul-excruciating problems which are vexing the true Christian conscience to-day. Throughout it all there was an entire absence of anything that savoured of the visionary theorist, or the impractical so-called reformer. It was manifest that the great audience realised that they were listening to a man speaking with divine authority and they remained deeply attentive to the end. The speaker magnified Christ’s new law—John xiii. 34, 35—showed how that it will answer more questions, soothe more heartaches,

CORRECT MORE MISUNDERSTANDINGS,

create more joy, dry more tears, solve more individual, national and international problems than any power or wisdom yet released into the ways of men and society. When the appeal for converts was made twenty-one accepted Christ as Saviour. After singing “And can it be that I should gain an interest in the Saviour’s blood?” Pastor Moore pronounced the Benediction.

As the people went away to their homes, they could be heard discussing seriously and earnestly the significant message which they had heard.

Resurrection

By ELZOE PRINDLE STEAD

“Thou sowest not that body that shall be.”
—I. Corinthians xv. 37.

YESTERDAY—dark, wrinkled bulbs in darker
earth were laid;

TO-DAY—bright shoots of tender, living
green appear!

On coming Easter morn, in fragrance rare and
matchless white arrayed,

A miracle of God will greet us here!

YESTERDAY—pain-marred and cold, we laid her
form away;

TO-DAY—her happy spirit dwells where
angels reign!

On God’s great Easter morn, down heaven’s
way and up from mold’ring clay,

In wondrous glory robes she’ll come again!

Over Dear Erin

R. MILLER.

DUET AND CHORUS. "LOOKING THIS WAY." J. W. VAN DE VENTER.

1. Lord, from the shores of this E-me-rald Isle, . . . From mountain and val - ley so
 2. Send us re - vi - val, our darkness dis - pel, . . . Ride forth in triumph, Thine
 3. O'er this fair Isle breathe conviction of sin; . . . Look down on our sor - rows, Thy
 4. Once more let Thy prais - es be heard thro' the land, . . . And old - time re - li - gion be the

blest with Thy smile, . . . God of re - vi - vals, give ear to our plea, . . . Re -
 e - ne mies quell; . . . Send us Thy peace, thro' the Lamb that was slain, . . . Ex -
 mer - cies be - gin; . . . The loc - ust hath eat - en the fruit of our land, . . . Re -
 peo - ple's de - mand; . . . The Blood of a - tone - ment the theme of our song, . . . The

CHORUS.

vive us a - gain, our hope is in Thee. }
 alt - ed in glo - ry, Heliv - eth to reign. } O - ver dear Er - in,
 store us the years, by Thy mighty hand.
 Cross all our glo - ry, to right ev - ry wrong.

Lord send the fire, . . . Free State and Ul - ster - grant our de - sire, . . . Set Ire - land

rall. *ppp*

free, Lord, all pow'r is Thine, Send us Re - vi - val, as in 'Fif ty - nine.'

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Bible Study Helps

THE BELIEVER'S CALLING

Believers are called—

1. To the Fellowship of Jesus Christ (I. Cor. i. 9).
2. To be Saints (I. Cor. i. 2; Rom. i. 7).
3. To Peace (I. Cor. vii. 15; Col. iii. 15).
4. To Liberty (Gal. v. 13).
5. To Glory and Virtue (II. Pet. i. 3).
6. To God's Kingdom and Glory (I. Thess. ii. 12).
7. To Holiness (I. Thess. iv. 7).
8. To God's marvellous light (I. Pet. ii. 9).
9. To Suffering (I. Pet. ii. 20, 21).
10. To Love as Brethren (I. Pet. iii. 8, 9).
11. To Eternal Glory (I. Pet. v. 10).
12. To Eternal Life (I. Tim. vi. 12).

THE CALL OF GOD TO THE UNSAVED

(Rev. xxii. 17)

1. **Through the Holy Spirit**—"The Spirit . . . says, Come."
2. **Through the Church**—" . . . The bride says, Come."
3. **Through the individual Christian**—"Let him that heareth say, Come."
4. **Through an awakened conscience**—"Let him that is athirst come."
5. **To all who cherish the least desire to become a Christian**—"Whoever will, let him take the water of life freely."
 1. A Positive call.
 2. A Personal call.
 3. A Persuasive call.
 4. A Purposeful call.

THE LOVE VERSE OF THE BIBLE

(John iii. 16).

1. **The God who is Love**—"God."
2. **The Measure of God's Love**—"God so loved."
3. **The Object of God's Love**—"The world."
4. **The Active Benevolence of God's Love**—"That He gave."
5. **The Unspeakable Gift of God's Love**—"His only begotten Son."
6. **The Beneficiary of God's Love**—"Whoever."
7. **The Preventative Provision of God's Love**—"Should not perish."
8. **The Vital Factor in Obtaining the Gift of God's Love**—"Believeth."
9. **The Product of God's Love**—"Everlasting life."

Don't judge a man by the clothes he wears: God made one, the tailor the other.

Don't judge a man by his family relations: for Cain belonged to a good family.

Don't judge a man by his speech: for a parrot can talk, and the tongue is but an instrument of sound.

Don't judge a man by his failures in life; for many a man is too honest to succeed.



The Scripture Union Daily Portions: Meditations by Pastor J. SMITH

Sunday, December 8th. Isa. ix. 1-14.

"His name" (verse 6).

In Proverbs we read: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." The safety lay in the strength of the tower. The safety of the Christian is in the strength of the Lord. To realise that you are surrounded by God, and to know that nothing can come to you except it comes through God. Whatever comes through is for our good: It may be to humble us, to strengthen us, to develop faith, or endurance, or love, or long-suffering, or patience in us. Jesus came in His Father's name, in Him dwelt all the fulness of the Godhead bodily, as when the official representative, or one of the partners of some firm calls upon you, he comes in the firm's name, he carries the full authority of the firm in him, and his word is official and final. So is the Word of that One who bears even a higher relationship to the Godhead than that of any earthly representative.

PRAYER TOPIC:

For floodtide anointed services attending the ministry of Mr. John Leech, M.A., K.C., in Elim Church, Plymouth to-day, and for every Elim service.

Monday, December 9th. Isa. xi. 1-13.

"The Spirit of the Lord shall rest upon Him" (verse 2).

There is a rich and glorious truth in this verse for those who can find it. This is not speaking of any special manifestation of the Spirit, but of the character of the abiding presence of the Spirit, and its effect upon the life. It is not only necessary to have special manifestations of the Spirit as recorded in I. Cor. xii., but also to have this permanent realisation of the presence of the Spirit of the Lord in your life. See the calm, quiet, deliberate manner in which the Son of God conducted Himself amid all the excitement and commotion with which He was surrounded. It is said of Charles G. Finney, how that when a move was being made, by many of the leading clergy in the church to silence him, how he gave himself to prayer, and as a result he was clothed upon as with a mantle by the Spirit of the Lord, and it was said of him, that he moved about among his opponents as a skilled physician moving among the fevered patients of a hospital ward.

PRAYER TOPIC:

That our representative church in the West End, Kensington Temple, may become the centre of far-reaching blessing, and of an outstanding Holy Ghost ministry.

Tuesday, December 10th. Isa. xii. 1-6.

"Therefore with joy shall ye draw water out of the wells of salvation" (verse 3).

It is a fact that there is something seemingly unreasonable and illogical in the joy of the Lord. It transcends everything of earth as heaven itself does. Here we have a common scene described: God is angry with me, then I realise that there is mercy with the Lord, I seek His face, He becomes my salvation; immediately His anger is turned away, and now He comforteth me. My soul is suddenly filled with joy, and my mouth filled with singing, so much so that I call upon those around me to cry out and shout because of the greatness of the Lord. Seemingly there is nothing around to be seen as a reasonable explanation for my indescribable joy, but praise God it is real just the same, I feel it in my soul as a well of living water.

PRAYER TOPIC:

Praise for definitely answered prayer on behalf of Mrs. Thomas (Spain) who has been wonderfully restored to health.

Wednesday, December 11th. Isa. xxiv. 1-12.

"And the rebuke of His people shall He take away from off all the earth" (verse 8).

Thank God it shall not always be:
"Truth for ever on the scaffold,
Wrong for ever on the throne."

But it shall be Christ on the throne, not only on the throne of heaven, but "The Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." When Jesus reigns on this earth as King of kings, and His Bride, His Church reigns with Him, then praise God it shall be no longer a reproach to belong to Christ. The kingdoms of this world have not yet become the kingdoms of our Lord, and of His Christ; but when the seventh angel sounds his trumpet this grand shout of victory shall rend the sky, and then the Lord and His people shall come into their own.

PRAYER TOPIC:

That practical thanksgiving offerings unto God from grateful hearts may continue to increase the Jubilee Fund.—"Prove Me now herewith."

Thursday, December 12th. Isa. xxvi. 1-13.

"Perfect peace" (verse 3).

How sweet are these words, how high above the ways of this ever-turbulent, restless world. This peace is spoken of in three degrees of comparison: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1); "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7); "And the God of love and peace shall be with you"

(II. Cor. xiii. 11). Thank God that the days of war and fighting are over, and we have peace with God; better still, we are kept by His peace which has come into our hearts; and best of all, He, the God of Peace has taken up His abode in us. This peace is an everlasting peace, there is no end to it (Isa. ix. 7). How dreadful it is to be at war with God, but how glorious it is to be at peace with Him. Ten thousand thanks to the One who drew up those peace terms and brought peace within our reach.

PRAYER TOPIC:

Praise for consistent consecrated services and outflow of blessing from the Elim Printing Press and Book Depot in Park Crescent, Clapham.

Friday, December 13th. Isa. xxvii. 1-13.

"He stayeth His rough wind in the day of the east wind" (verse 8).

There is a saying amongst us which is very much like this: "God tempers the wind to the shorn lamb." I like the thought that God controls the winds. They do not blow any stronger than God permits. What a fearfully unhealthy world this would be were it not for the winds. How unbearable life would be in our big cities. Paul describes these days of formal godliness and indifference as "perilous times," but he praises God for tribulations knowing how it develops the Christians. He even took pleasure in the cold winds of necessities, reproaches, and persecutions because that in these times the power of Christ did more mightily rest upon him. But God watches over these winds, and when it is coming just strong enough from one quarter He puts up His great hand and stays it coming from another quarter at the same time.

PRAYER TOPIC:

That converts of the Principal's Bristol campaign may become stalwarts for the Truth and for "the whole counsel of God."

Saturday, December 14th. Isa. xxviii. 9-22.

"For the bed is shorter than that a man can stretch himself on it" (verse 20).

What is there more uncomfortable than to try to rest in a short bed, and to find when you endeavour to wrap yourself in the coverings that they are too narrow: you are both cold and hampered. This is a description of the bed of the ungodly. He tries to wrap himself in a covering of lies, but it gives no comfort. He tries to stretch himself on the man-made creeds which ignore the judgments of death and hell, but alas, they give no rest to his troubled soul. A certain man said when dying, that he would give a thousand pounds if someone could prove to his satisfaction that hell did not exist. We know full well that verses 10 and 11 of this chapter have been ridiculed by both high and low, yet this experience gives a rest such as is not found anywhere under the sun. Thank God that thousands of His children all over our land are praising Him for this experience to-day.

PRAYER TOPIC:

That active loyalty to Jesus may be the hallmark of every Elim Crusader and Cadet—soldiers of the Cross, soul-winners for eternity.

THIS meeting is the definite outcome of the one held in Cardiff a year ago. At that time we were facing a Peace Ballot which sought to find out if people were prepared to give to the League of Nations the power of the sword, and both Pastor J. R. Moore and myself warned men and women against such a thing. Now after twelve months we are no nearer to the solution of the Peace problem, rather we are like folks sitting on the brink of a volcano which at any moment may go up and precipitate us into another war, more ghastly and more devastating than any that the world has ever known. All the more reason therefore why we should meet and find out what our attitude should be, not simply as men and women of the principality of Wales, or as members of the British Empire, but as Christians, as Christians face up to the problem that eventually must be faced.

Some of us have seen war in its true colours, not of scarlet and blue and gold, but of blood mingled with the brown earth until the sight has sickened us of war for ever. We can almost breathe again and thank God for the years that on the ground of age will enable us to escape being called up again. We are not cowards but we know too much. We have seen too much and war has no glamour for the ex-service man who served in France, Flanders, Gallipoli, Salonika or Mesopotamia. On the other hand some of you here to-night are young. War to you will not mean the old soldiers' billet but

THE FRONT LINE

—(if there can be such a thing in modern war) and we have to know how to face this hideous thing.

Then let us turn to the Word of God and see, as people who trust God to give them guidance, what He will have us do.

The Lord Jesus Christ laid it down as one of the principles of life that a man should love his neighbour as himself and then told them that the hated Samaritan was "neighbour" to a Jew. This was no new law but the reiteration of God's divine will manifested in the Scriptures from earliest ages. Go back as far as you will and we find that when the first drop of human blood was shed God charged the murderer with his crime and said, "What hast thou done? The voice of thy brother's blood crieth to Me from the ground. And now art thou cursed." No wonder Cain shrank with horror from his punishment for he had started that stream of innocent blood flowing down the ages that has not yet been stanchd.

Come a little further and hear the command that went along with the resettlement of public life after the deluge. Here are the words, "Your blood of your lives will I require . . . at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood by man shall his blood be shed." I am quite aware that this is the

verse upon which is based the system of capital punishment, but to confine it to this and to this alone is beside the mark, rather is it the Old Testament counterpart of the command of Christ "put up thy sword, for all they that take the sword shall perish by the sword." It is the irrevocable law in nature, in habit, in thought, as well as in the history of nations that men reap what they sow, collectively as well as individually. It is a divine and inescapable principle of elementary justice.

Arms and

Sermon recently preached by Pa

The nations of the earth, the mighty empires of the past that were founded upon blood have themselves gone out in a sea of blood. Mighty Nineveh may rise to fame, and Babylon the Great sweep with her hordes across the plain, but their blackened ruins burned with the fierce fires of their destruction show that this law worked and brought about their fall. Medo-Persia may conquer and grind to powder, Greece fill the earth with her glory until the conqueror sighed for more worlds to conquer, but where is the empire to-day? Rome with her grip of iron may hold the whole Mediterranean in her power and reach out to grasp even these fair valleys of the British Isles, but the law of the sword cut short her majesty. But why continue? The whole history of nations is one monotonous repetition of the same law. "They that take the sword shall also perish by the sword." You cannot expect anything else. It is impossible to sow hate, fear, distrust, and reap buttercups and daisies. You will only reap

THE BLOOD-RED POPPIES OF FLANDERS

and the mud and blood of the battle field. In the light of this law it is easy to see how 1914 came about. It was the answer of France to the humiliation of 1870, just as 1870 had been Germany's answer to the wars of Napoleon. Each succeeding generation reaped that which the other had sown, plus the compound interest on the bill. The debt becomes greater, the hate becomes more hateful, the force of national prejudice grows until the life of the nation becomes coloured with its racial hate and with hardly anything else. To protect themselves in these days we live in an atmosphere of national alliances, and other nations are drawn into the mesh until the whole

world is an armed camp to-day with mutual suspicions poisoning the air. East and west, north and south; from the Pacific to the North Sea and from Pole to Pole. Men try to get rid of the burden that is crushing out the life-blood of the nations with its stranglehold by putting all power into the hands of the League. Are they blind not to see that in the power of this so-called "Policeman" they are transferring everything that will make her the greatest military despot in the world? Once more it will be

the Man

Pastor P. N. Corry at Cardiff.

the power of the sword and sooner or later (sooner, I think) the nations will turn and rend each other into shreds. It is no settlement of the evil; it is begging the question and in the long run increasing it.

But this law of sowing and reaping has greater consequences than the national aspect. It has a bearing on the methods by which war is waged. The habit of blood shedding and the instruments used become more and more frightful. The flinty rock gave place to the arrow and the spear; the bow and arrow to steel; the steel to

POWDER AND SHOT,

and now (God forgive us) these instruments are not frightful enough and the world is faced with the bomb and poison gas which will blot out civilisation unless mankind comes to its senses. War used to be fought on dry land; they overflowed to the sea; they invaded the air; they burrowed under the ground, until no place is safe and the heavier-than-air poison gases will make tombs of our dugouts and bomb-proof shelters will no longer shelter. War is too frightful to be contemplated any longer by people with the slightest grain of common sense. Please do not think this is the opinion of a raving Pacifist. Listen to Winston Churchill in "My Early Life":—

"War which used to be cruel and magnificent has now become cruel and squalid. . . . We now have entire populations, including even women and children, pitted against one another in brutish mutual extermination, and only a set of blear-eyed clerks to add up the butcher's bill."

The late Field-Marshal Sir William Robertson

said, "War was all right fifty years ago (we do not agree). It's a fool's game now. Fifty years ago it was fought in a more or less just and sportsmanlike manner. With the thousand-and-one mechanical barbarities attached to it to-day it is merely a horror."

The late war leader, Marshal Foch, said, "The next war will be a world war in the fullest sense of the word and moreover it can no longer be isolated. . . . Bombs, . . . tanks, . . . machine guns . . . aeroplanes will pour a rain of horror on the earth. In the next war there will be no such thing as the front and the rear."

These warnings are by men of war, not peace, and in the face of such statements, unless we do something as Christians, the doom of civilisation is as certain as the dawn.

We have seen how nationally the cost of war grows out of all proportion to its gains, the methods used become more and more devilish and inhuman, now for a moment or two watch its effect upon those that wage war, because just as nationally so individually man sows and reaps.

The other day, when reading a magazine for last month, I came across an account of primitive fighting and read, to my astonishment, that a man could go off the field of battle for a breather and that while he was doing so it was considered unsportsmanlike to shoot him in the back! As Mr. Churchill puts it: "War was for highly-trained champions," but in modern war man must be made a brute before he can go through with such wholesale murder. Those among my audience who have been instructed in modern bayonet fighting will know what I mean, and I will quote a war general to prove it from Rev. Dick Sheppard's book, which everybody should read, "We Say No."

Brigadier-General F. P. Crozier says regarding the training of young soldiers that "In order that he shall enter into the true spirit of the show, however, the fun of the fair as we may call it, it is necessary to corrode his mentality with bitter-sweet vice and to keep him up to the scratch on all occasions." Later he says, "It is not reasonable to expect the youngsters to keep the trenches for England intact and their chastity inviolable at one and the same time. He who hopes to wage war without wine and women is living in a fool's paradise."

Nor is this the only witness but only one of thousands that could be quoted. Here is an extract from *Blackwoods*, of December, 1934. It is the account of an interview of a private soldier with his war-time general:

"Why did you send us on those raids? Why did you do it, General?" "To cure you of *agoraphobia* (fear of coming out into the open). I had a No. 1 physiologist on my staff who kept his finger on your

(continued on page 781).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Called Home.

ANOTHER veteran in the service of the Master has passed to her eternal reward. Miss S. A. Duncan, well-known to many as one of the editors of *Trust*, has recently been called into the presence of the King at the ripe age of eighty-one. For many years, in company with other saintly servants of Christ, she has stood as an exponent and example of the life of faith in God. The history of the work with which she has for so long been associated contains some remarkable proofs of the power of Holy Ghost prayer and of the faithfulness of God. As one after another of these Christian stalwarts and greathearts are removed what a need for those who remain to buckle on the armour and gird themselves to the battle. Let us pray that others may be raised up who will take the place of those who have laid down their sword in exchange for the crown.

Floods! Floods!

HEAVY and continuous rains have converted some parts of the countryside into what appears a huge lake; rivers have risen until they have overflowed their banks, roads becoming impassable, and in some instances being covered with eight feet of water. Villagers have been driven to the upper stories of their homes to escape the invading waters. And yet it seems such a short time since we were in the midst of a prolonged period of drought which resulted in a serious shortage of water. How sadly the Churches are in need of floods of pentecostal power in these days. And yet God is waiting to open the windows of heaven and pour out floods upon the dry ground. Oh for a divine deluge that shall empty its life-giving power into the fellowship of God's people. Let us pray for an awakening that shall sweep away all that dishonours the name of God, discredits His Word or defiles His sanctuary. A mighty outpouring that will leave its indelible impress upon the life and service of the Christian Church in this land, giving to its ministry both a vision and a voice that shall speak in arresting and authoritative terms to the heart of the nation.

It is very easy for us to speak and theorise about faith, but God often casts us into crucibles to try our gold, and to separate it from the dross and alloy. Oh, happy are we if the hurricanes that ripple life's unquiet sea have the effect of making Jesus more precious. Better the storm with Christ than smooth waters without Him.—Macduff.

Clusters of Camphire.

DIVINE DISCONTENT

By Pastor C. C. W. Boulton

"There arose a mighty famine in that land; and he began to be in want."—Luke xv. 14.

Years on the husks of religion I've fed;
Missing God's best! Missing God's best!
Seeking the things that satisfied self;
Vain was my quest! Vain was my quest!
Proud was my spirit, unyielding my will,
Now I've surrendered my heart He doth fill,
Deep is my rest! Deep is my rest!

FAMINE invariably follows in the train of the disobedient. It is the law of cause and effect in operation. Though perchance this may assume the appearance of calamity yet actually it is the reverse. When rightly interpreted it is all part of a benign providence that shall lead to my emancipation and enlargement. There is an unseen yet nevertheless vital connection 'twixt my famine and my freedom—'twixt the want that overtakes me and the wealth that awaits me.

It was my insatiable thirst for a larger life that in the first instance led me into the far country; I rebelled against the limitations of the divine will, and broke through the restraints of the divine yoke; I sought for a wider sphere wherein my selfish ambitions could find realisation. It was the famine that caused my awakening, and brought true desire to birth within me. It was the failure of the things upon which I set such store that created the cry for satisfaction.

I thank Thee for the things that fail'd;
'Twas then this hungry soul travail'd,
And came to birth anew in Thee.

Vain is it for the heart of the believer to seek anchorage elsewhere than in God. There are so many alternatives to the divine will that invite the soul out of union with God.

"Began to be in want." O glorious moment of realised need! Happy hour when a divine discontent seizes my soul and swings me out of sympathy with all but God's utmost and best. In the far country I lost my true spiritual element; I wandered from my real spiritual orbit; I drifted on a chartless sea. Yet it is this sense of want that reveals my relationship to Thee. Were I not a son I should remain content with the husks and the swine, but because I am a son sooner or later my soul shall recoil from those things which for a season charmed me.

Blessed Lord, speak Thou the word that will kindle within this breast a holy unrest. Let me catch the vision of Thine open arms—of Thy welcoming kiss—of the festal board—of the robe and the ring—of the music and song, until all fetters fall and I pass out into the place of height and depth and length and breadth in Thyself.

Thou hast called me—I am coming;
Naught can longer hold this soul;
Thy constraining love has conquer'd,
Thou shalt now possess the whole.

Palestine and Prophecy

A Fortnightly Feature for Bible Students

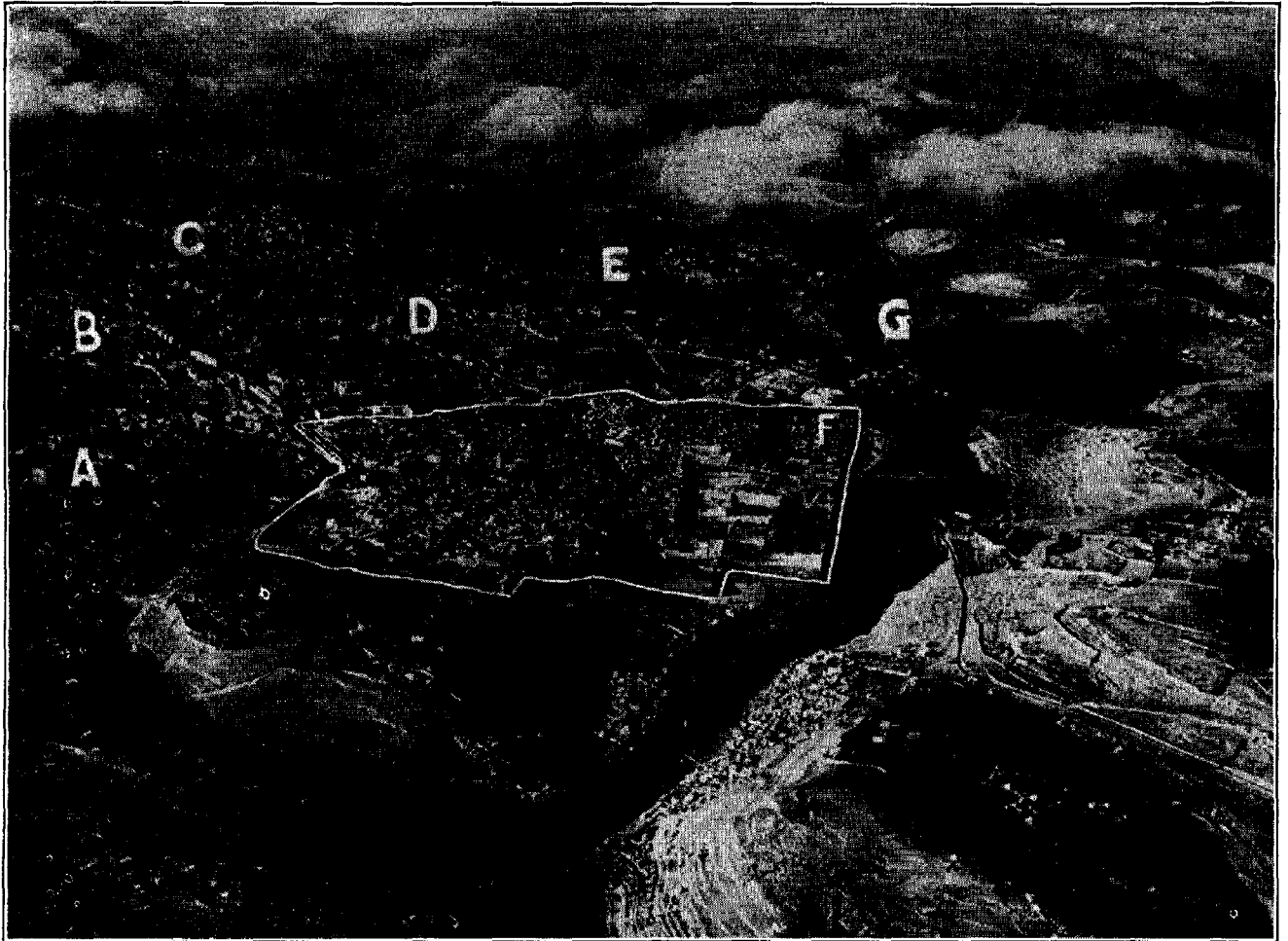
JERUSALEM—OLD AND NEW

By Pastor P. N. CORRY

WHAT city in the world can call up memories like Jerusalem? Memories almost as old as time. Memories of glory and of gore, of devotion and destruction, of crowning days and days of conquest, but when you visit the city nowadays those memories almost fade into the background before the marvel of the Jerusalem which has come into being

few moments we were transported up the tower and saw Jerusalem as a map at our feet. Never have I seen so many new buildings, sparkingly bright and clean, as though they had just come out of a box.

Away on our right was old Jerusalem within the walls, the dome of the Rock, the Church of the Holy Sepulchre, the Jaffa Gate, now an opening in the wall



By courtesy of]

[The American Colony Photographers, Jerusalem.

The remarkable present-day development of Jerusalem as prophesied by Jeremiah and described in this article.

since 1918. The tourist in these days finds as much and perhaps more to interest him in the city without the walls, rather than that which is within.

A few months ago we were walking these streets. Wherever you looked new and well-built business houses, shops, offices, as well as dwellings were being put up with all the modern and the latest improvements of up-to-the-last-minute architecture. That first afternoon we made our way to the new Y.M.C.A. building—large and beautiful halls (a delicious blending of Asiatic with the ultra modern) delighted the eye but we had come for the view of the exterior and in a

—as though one of the front teeth of the city's facade had been taken out—but the city away

BEYOND THE WALLS

attracted the eye. Building, building, building, like bees in a hive so that you no longer wonder that thirty per cent of the Jewish labour in Palestine is occupied in the building trades.

Ezekiel, writing five hundred and eighty years before Christ, prophesied:—

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded (Ezek. xxxvi. 8-10).

Isaiah also, six hundred and ninety years before Christ, wrote:—

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations (Isa. lxi. 4).

It would be marvel enough to see this new city rising upon the waste places of the land, such as the barren hills of Judæa and the sand hills of Tel Aviv, but that is not all. *The city is taking shape exactly as foretold by Jeremiah 2,600 years ago.* Here is the prophecy:—

Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of Hosts is His name:

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever (Jer. xxxi. 35-40).

In order that you may see something of the

MARVEL OF THIS PROPHECY

we reproduce an air view of modern Jerusalem. A white line has been drawn round the old city of Jerusalem in order that you will readily divide the old from the new. Now draw a line from the base of the F to the base of the A and you have the exact line "from the tower of Hananeel unto the gate of the Corner." Continue the measuring line upon the Hill Gareb. The letter "A" approximately marks this spot, though the photo does not show much of it—the district extends much further than the view takes in. In this part of new Jerusalem, large buildings like St. David's Hotel, the new Y.M.C.A., the Zionist Executive Headquarters, Post and Telegraph Offices, and Government Departments as well as many Banks and business houses have put up very substantial buildings. Now move round and "compass about to Goath," which we have tried to mark with "B" but which extends much further to the left or west than we can possibly show. This is now a very crowded Jewish quarter, with large restaurants, cinemas, etc. It was the part of Jerusalem in which I had stayed in 1930 and I thought I knew it well, but in 1935 I lost my way because its buildings had changed so much and new streets been opened up. Frankly to own that I was astonished at the change brought about in four years was to put it very mildly, it was

ALMOST UNBELIEVABLE.

The valley of the dead bodies lies between C and D and D marks the site of the ashes, to the north of the city where the ashes of the Temple sacrifices were poured out. When foundations were being dug here some years ago that is just what they found in any quantity—ashes, now the Lord is replacing them with beauty and a new and very charming suburb of Jerusalem covers the spot. The prophetic vision now moved on over all the fields "E" unto the brook of Kidron which is marked with the letter G. The new Palestine Archæological Museum is one of the most recent of the modern buildings erected in this part of Jerusalem. Our final letter F marks the "corner of the horse gate towards the East."

Thus you will see that when the prophet told them to take the measuring line from the tower of Hananeel unto the gate of the corner and out over Gareb—he was facing due west. He then fetches a circuit about to Goath, the valley of the dead bodies unto the brook Kidron and finishes up at the horse gate facing toward the east.

It is as though he had turned from the foreboding of the sunsets to the hope of the sunrising and to the new day that dawns for Israel.

We are living in the dawn of that new day and the ground he covered in this prophecy is exactly the ground that is now being covered by the new buildings of Jerusalem, so that the city

WITHOUT THE WALLS

is to-day much larger than the old city could ever have been, confined as it was by walls and valleys.

One need not refer to fulfilled prophecy of old-time to prove the Scriptures to be the inspired Word of God. Here is a prophecy that is being fulfilled before our eyes, a prophecy that has been on the pages of the Bible for thousands of years but which has only within very recent years begun to come to pass.

ANONYMOUS GIFTS

We acknowledge with grateful thanks the following gifts from donors who wish to remain anonymous:

Foursquare Gospel Testimony: S. T. S., 2/-.

Prison Work: Clapham, per Pastor Kingston, 2/6.

Work in General: London, 10/-; London (Through the finger of God), 10/-.

Foreign Missionary Fund: Lisburn sister, per Miss Henderson, 5/-; Herne Hill, A. C. (special gift), 10/-.

OUR ASKING—HIS GIVING

"The Lord is able to give thee much more than this."—II. Chron. xxv. 9.

The ability of God is beyond our prayers! I have been thinking of some of the petitions that have entered into my supplications innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of My Father's giving! It is beyond what we ask.—Dr. Jowett.

ARMS AND THE MAN (continued)

pulse, though you may not have noticed it. When you showed symptoms of an unhealthy affection for the seclusion of your dug-out I prescribed some exercise and fresh air. No man can fight when afflicted with a fear of open spaces. My aim was to save your life by winning the war as quickly as possible. To finish off a soldier like Fritz I needed

TIGERS NOT RABBITS.

So I made tigers."

"Maybe, but you lost a lot of men doing it, General."

"No; I saved the men who would have been killed if it had taken longer to finish the war than it did. You'll admit that one tiger is more efficient as a fighting instrument than thousands of rabbits. And survivors of successful raids were tigers with their tails up. By January, 1918, I had some thousands of fighting tigers."

We were told that the fathers, brothers, husbands and sons who died on the fields of France were heroes, saints, martyrs, but now we see that was a mistake, they were only rabbits. The pity of it is that the shooting was so good for 800,000 of our particular breed of rabbit were left in France! But those that survived we read were human tigers. Men so brutalised that the lust to kill governed their soul until they found it not only easy to take life but they delighted to do it. My friends, no State, no Government, has the right to debauch and debase its youth and manhood in this way. There is another bill to pay—a dreadful bill, and men are paying it to-day.

Those who went through such soul-searing experiences are not turning to the Church for consolation; they remember too well what part the Church played in the last war. The vision of the various national Churches of the world praying to the same God of love to help them win their cause and of ministers of God(?) urging men as their Christian duty to

TAKE UP THE SWORD

caused thousands to lose all confidence in the Christian Church. Well indeed might that brilliant wit and master of satire, Mark Twain, write his "War Prayer." When he wrote this "War Prayer" thirty years ago, he said, "It can be published after I am dead, for only dead men can tell the truth in this world, and I have told the whole truth in that prayer." He writes:

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sun's flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of One who is the spirit of love and who is the ever-

faithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and honour and glory, now and ever. Amen."

Crude, is it not?—yet who will say that it is not deserved? The world will have no use for the Church that countenances war. Either the Church of Jesus Christ must for ever renounce war as an instrument for the settlement of a national difference and stand for God as

THE MESSENGER OF PEACE

in the world, or close her doors and lose her right to witness for Christ. Every prayer that asks God to bless the sword has its awful counterpart in the prayer of Mark Twain and the command of Jesus Christ, "Put up thy sword" is an order that must be obeyed by the Church of Jesus Christ.

Listen to that grand statesman, Mr. Baldwin, and see in the words a confession of the failure of the Church:

"I have been made physically sick to think that I and my friends and statesmen in every country in Europe 2,000 years after our Lord was crucified, should be spending our time thinking how we can get the mangled bodies of children to hospitals and how we can keep the poison gas from going down the throats of the people."

Remember also that it was General Earl Haig himself who said to the Churches, "It is your job to make my job unnecessary."

Men of war, of the world, and of much experience, expect the Church to fulfil her duty to the nations of the world; not to bless them in their brutal work.

To such a state then have we come through neglect of

THE LAW OF LOVE,

nationally, economically, individually and spiritually that the world is rushing headlong to doom. The bills are being presented for payment. Having taken the sword many are ready to perish by it. The crop of terror is ready for reaping, having taken the sword the sword will take us. We have sown the wind and are now about to reap the whirlwind. What shall we do? Is there any way of escape? Is there any hope? I believe there is and if that were not so I would not dare to stand on this or upon any platform.

It is the way of repentance and life. The Christian way of repentance—which is right about turn, quick march. Forsake these weapons of the flesh. Have done with this devilish business of war. Put on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof. Realise once and for all that we do not fight against flesh and blood but against the Devil. Then facing the question as Christ's men dare things for Him. You will have no part then in worldly warfare against your fellow man. God knows no difference between Jew and Greek, bond or free, barbarian or Scythian. Racial suspicions, animosities, bitterness, as well as all difference of colour, are finished at the Cross when He who made of one blood all nations to dwell upon the face of the earth, reconciled them with His own blood, thus making

peace. Have finished with the arm of flesh, sheath thy sword, and arm yourself with the mind of Christ. Peace will then have her heroes as well as war, and the world will realise with amazement that the Son of

GOD IS STILL REIGNING

in the hearts of men. Where will you deal with this question? Not amid the excitement of military parades, not with the sounds of military bands in your ears, not amid the shouts of men and the cheers of your fellows, but in the Garden of Gethsemane, under the stars. There you will see a man bound with cords and encircled with armed men. They were about to begin their dreadful work, to wreak on that body all

the hate, the beastliness, the brutality, that the godless military machine is capable of, until with lashed flesh, torn muscles, bruised limbs, bleeding cheeks, lacerated hands and feet, that Man is done to death, and remember He died while the soldiers played a game of dice at His feet. Yet the Christ refused to resort to force, and He who said "Put up thy sword" also said "My kingdom is not of this world." There and there alone will mankind find the answer to this problem. Look into His eyes, listen to His voice, obey His commands, and your problem is solved. You must become a new man in Christ Jesus and then your arms will be those of the Spirit, not of the flesh.

Christ Our Full Redemption

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

FROM beginning to end, Christ is all our salvation. He is the Alpha and the Omega, the First and the Last (Rev. i. 8, 17). He is the Prince-leader; the Author and Perfecter of our faith. He became a curse for us, became sin for us, that we might become the righteousness of God in Him; He who knew no sin, God made to be sin, on our behalf; so that we, through union with Him, might become the righteousness of God (II. Cor. v. 21). No wonder He had to cry out on the Cross: "Eloi, Eloi, lama sabachthani," "My God, My God, why hast Thou forsaken Me?"

For all the curse of the Law was upon Him. He was not only accursed for your sakes and mine, but like the Serpent, who was cursed above all creatures, He is said to be *epikataratos*, or as Ferrar Fenton renders it: "Cursed beyond measure" (Gal. iii. 13). For the curse of the Law, which He bore for us included:

"EVERY SICKNESS AND EVERY PLAGUE,"

even those which are not written in the Book of the Law (Deut. xxviii. 61). But from all these Christ hath redeemed us by becoming a curse for us. The gospel therefore, cannot be complete without this teaching of the full redemption of our bodies. It is not merely the privilege, but the bounden duty of every herald and evangelist to proclaim the redemption of our bodies, as an essential part of the salvation wrought out for us in Christ.

Christ in us means that "He is made unto us, and becomes in us wisdom from God, righteousness, sanctification and redemption" (I. Cor. i. 30). Redemption comes last, because it is the consummation—the crown of life through which the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

But even now we should be in the enjoyment of that glorious freedom, for the Son having made us free,

WE ARE FREE INDEED.

It is only sin and disobedience to His will that can keep us out of the full enjoyment of our inheritance. Most of us are like those Galatians to whom Paul wrote: "My little children for whom I travail in birth until Christ be formed in you," and even

of Himself, in this connection, he says: "Not as though I had always attained or were already perfected." "But as far as I now live in the flesh, in faith I live" (Gal. ii. 20, 21).

It was an inward death that he sought, a "dying day by day." "Indeed we who still live are continually being given over to death for Jesus' sake." "Carrying about in our bodies the dying of Jesus, so that the life of Jesus might "come out," be exhibited; "be manifested in our mortal flesh." In this way Paul got to know Him, and the power of His resurrection, for just in proportion that he laid down his own life—the resurrection life of Jesus took its place; less and less of Paul every day; more and

MORE OF CHRIST.

So it must be with us, He can only increase within us, as we decrease—loving not our own souls, even unto death. So that we thus follow Him in His rejection "without the camp, bearing His reproach," counting it, as Moses did, "greater riches than all the treasures of Egypt." "Let this mind be in you which was also in Christ Jesus." For if we have the mind of Christ, holding the truth in a spirit of love, we shall grow into complete union with Him who is our Head—Christ Himself,

"I Don't Want it."

A mother had taught her little boy, "The Lord is my Shepherd, I shall not want," as a morning text, and in the evening she asked him if he could repeat it. He immediately complied with "The Lord is my Shepherd, so I don't want it." It was not the text, but how wonderfully true it is that those who can say, "The Lord is my Shepherd" from heart-knowledge of Him do not want the countless things that others crave for. They do not want the world: they are not attracted by the glamour of it. They have heard a sweeter story, and found a truer gain.

Invasion of Music and Song

London Crusader Choir and American Evangelists' Campaign

The visit of the London Crusader Choir and the McCrossan Musical Messengers to Barking was indeed a day of glorious results. Three services were held in the large Baths Hall, and at night the building was packed to capacity, and for the final gathering people were refused admission. Both the choir and the McCrossan Trio, who during the last few months have co-operated so happily and wholeheartedly, rendered the gospel in music and song with such ability and charm that the large congregations were moved and captivated with the message of the Cross through such a unique ministry.

Alderman D. Hardwick, an esteemed Christian gentleman, and a local Salvationist, spoke very encouragingly and sincerely for a more definite effort for the salvation of souls. His timely words and appreciations were greatly enjoyed.

The singing of new congregational choruses led by Charlotte McCrossan, will long be remembered. How the congregations were made to sing—who could not respond to such gifted and able leadership! How they sang—

To be like Jesus,
To be like Jesus,
All I ask to be like Him,
All through life's journey
From earth to glory,
All I ask to be like Him.

It was a time when hearts were touched and lives were reconsecrated to the service of the King. Following an earnest and appealing gospel message by Don McCrossan,



(Conducted by Pastor DOUGLAS B. GRAY)

a final service of music and song was held. The following is an extract of the services held, from the *Barking, East Ham and Ilford Advertiser*:

"There were big congregations at the Barking Baths Hall on Sunday for the visit of the London Crusader Choir and the McCrossan Musical Messengers, a trio of musical evangelists, who are visiting this country from America. The choir, a powerful and well-balanced combination, have made a name for themselves by their frequent prison services and evangelistic visits. Their conductor, Pastor D. B. Gray, who is well known in Barking, had them well in hand, and the singing of the choir was a musical treat.

The McCrossans, brothers and sister, introduced a novel way of singing gospel songs. Their appeal was very sincere, and the fact that they are accomplished musicians made their visit all the more welcome.

In the afternoon Alderman D. G. Hardwick presided, and in his remarks he expressed his pleasure at being present to support so admirable a work and his keen interest in it. The choir sang favourite hymns, and individual members gave instrumental items and Scripture recitals.

Two meetings were held in the evening, and for both the hall was packed. Extra seats had to be brought in to accommodate some of the people. At the first meeting an address was given by one of the McCrossans, the choir and trio also taking a large part. The service of song which followed was conducted by Pastor Gray, and included "And the glory of the Lord" and the "Hallelujah Chorus" by the choir.

The McCrossans extended their visit to the district during the week, being at Ilford on Monday and East Ham on Tuesday night. On Wednesday evening they took part in a Crusader rally conducted by Pastor Gray at the Baths Hall, where local Crusader choirs had a part in the service. On Thursday they were at the Elim Hall, Barking.

Barking's National Week

A full programme was arranged by Pastor James McAvoy for the Crusader week, and visitors included the Vanstone Party, Pastor W. Brambleby, the Camp Officers, Miss Henderson, Pastor E. J. Phillips and W. G. Hathaway, and a party from the London Crusader Choir. Every contribution was an inspiration, and the efforts of the local Crusaders and Cadets up to everyone's expectation. Splendid congregations gathered nightly and rejoiced at the witness of consecrated and talented youth.

Southend Crusader Week

Satisfied with Christ

"Satisfied with Jesus" was the dominating theme of the special Crusader meetings. The co-pastor and Crusader leader, Mr. G. Backhouse convened each meeting with a joyful strain which inspired us all. The gospel message on Sunday evening was given by Crusader Flack from Chelmsford, and on Monday evening by one of the local Crusaders. Tuesday the speaker was Mr. Collier from West-cliff church; on Wednesday a Crusader from Leigh church, and on Thursday Mr. Jeffries from Maldon gave the final message on "The Second Coming of Christ," a very fitting message for the last of a variety of speakers.

Each evening special united pieces were rendered by the Crusader Choir, as well as a variation of solos and duets by different Crusaders. Several duets accompanied by an autoharp by two sisters were a very appreciated addition to the week's programme.

The Leigh Crusaders were responsible for our Wednesday evening meeting. The much-appreciated programme included a solo, a recitation, several united choir anthems, and a message to unsaved young people from the Word of God.

On the following Wednesday the

London Youth Meetings

will be held on
DECEMBER 7th
in the

KENSINGTON TEMPLE

Kensington Park Road
Notting Hill Gate

Conducted by Pastors

JAMES McWHIRTER

DOUGLAS B. GRAY

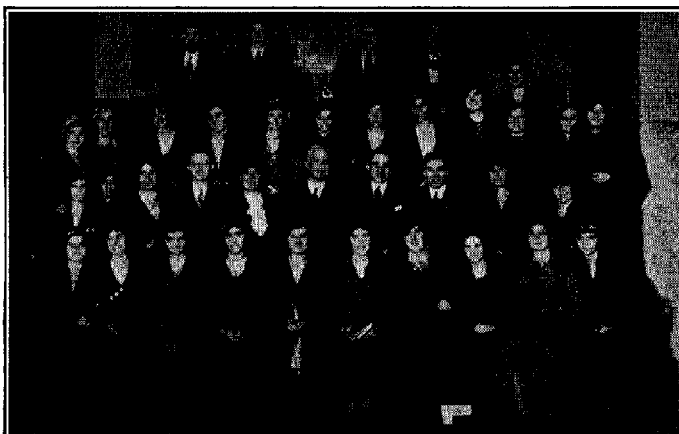
GOWAN BISHOP

at 5.30 & 7 p.m.

Special Address, Music and Song Items by
Vanstone Family, Trios, etc.

A Call to Youth—A Call for Service

Everyone Heartily Invited



Southend
Crusaders
with
Pastor
and Mrs.
George
Kingsston

Southend Crusaders returned the visit to Leigh assembly. The programme was somewhat of an unusual character. Besides a solo and duet and several choir pieces, there was a dialogue entitled "Heart Trouble," and a musical monologue entitled "There were Ninety-and-Nine." Several short messages were given, entitled, "Aim High," "Fight Shy," "Draw Nigh," "Trust and Try," and "Prize Bye and Bye," at intervals during the service, thus maintaining the

interest throughout.

Another interesting part of the programme was the "Bible School." Mr. Backhouse stood amongst the congregation and asked twelve questions of six Crusaders, e.g., "Who was the first submarine passenger?" the answer being Jonah, and where is the Biblical health prescription to be found?" the answer being I. Tim. v. 23.

We give God all the glory for the success of these special services, feeling that

He has abundantly answered the prayers of the Crusaders that gathered to pray on the previous Saturday evening and 7 a.m. Sunday morning. He that said "Ask and ye shall receive" never faileth.

The ministry in word and song has proved a great blessing to the older folk as well as the young, inspiring all to fight the good fight of faith with our motto more precious than ever before, "God's best for us—our best for God."

Spared Not—Even So

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Romans viii. 32.

Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you.—John xx. 21.

THE tragedy of the Cross can never be repeated. The glory of the Christian religion lies in the fact that the "spared not" Son of God was led to exclaim triumphantly, "It is finished." Nevertheless, Christ and His followers are inseparably united. "As He is, so are we in this world."

The standard honoured by our blessed Lord must still be recognised by those who would, in walk and work, lay claim to Christlikeness. If Christian service is to be pre-eminently fruitful, the spirit of Calvary must be the one essential characteristic.

We reluctantly admit that much of the present-day preaching is woefully silent concerning the "spared not" life. The Church has submitted to an easier and less exacting method, and is in grave danger of forfeiting her remaining remnant of spiritual power.

While new "ways and means" are being constantly adopted, it must be evident to all, who have eyes to see and ears to hear, that the one imperative need facing Christ's servants to-day is that we possess

sufficient grace to hold still while the Word of God and the Spirit of God speak to us concerning our lamentably low standards, producing as they most certainly must, efforts fleshly, powerless, and fruitless.

We witness a sentimentalism these days which removes the Cross, destroys vision, tears down the altar of consecration, kills the spirit of sacrifice, and leaves thousands of professed believers robbed of power under the domination of the carnal mind, out on the highway of their own choosing.

The Lord of glory came not to do His own will, but the will of God who sent Him. This splendid self-abnegation must be insisted upon by all His disciples who love Him supremely. His Cross, the place of separation, suffering, and death, must be firmly fixed in our vision.

"As My Father hath sent Me, even so send I you." Let us earnestly inquire what significance these solemn words have for the household of faith to-day.—A.W.R.

Enter In

HOW simple it is to go in by an open door. You have only to enter in. Christ says, "I am the Door: by Me if any man enter in, he shall be saved" (John x. 9). Many stand knocking or seeking in other ways to obtain admission, when they have only to go in at once.

Some tourists went to inspect an old building of great interest. Applying to the caretaker, he handed them a key, saying, "You can unlock the door and go in and I will come to you directly."

Going to the door and inserting the key they tried to turn it in the lock. But all their efforts were in vain. Just as they gave up their fruitless twistings and turnings the caretaker came upon the scene.

"We cannot make this lock open," said one.

"I beg your pardon for giving you so much trouble,"

was his reply, "I quite forgot to tell you that the door is not locked at all. All you need to do is just to lift the latch and walk in."

How this may illustrate the mistaken directions of some preachers. They do not know or else have forgotten that the door of salvation is unlocked by the finished work of the Lord Jesus Christ at Calvary. Thus it is that the eyes of their hearers are turned in upon themselves and they endeavour to produce right feelings and experiences, or else they look to baptism or to partaking of the Lord's Supper in order to gain them admittance to salvation now and to heaven hereafter.

At infinite cost the door has been unlocked; nay it has been opened wide and the way of life is plain. Lift the latch in simple faith and enter. Christ has done all the mighty work of redemption and He must have all the honour and the praise thereof.

Classified Advertisements

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 6d. per insertion extra.

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Bournemouth.—Board-residence, Christian guest house, 3 minutes sea and shops; warm sheltered house; recommended; special winter terms; every comfort, personal supervision: Misses Green and Blackmore, 5, Beach Avenue, Nr. Fisherman's Walk. B2204

Elim Bible College.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

Elim Rest House.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 11, Rodenhurst Road, Clapham Park, London, S.W.4.

Glossop.—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

Hove.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2182

London.—Christian greetings! Mrs. Barnwell offers to visitors and others, homely Christian fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; phone Mount-view 7069. B2226

Ramsgate.—Holiday and Home of Rest, open all year; vacancies for Christmas holidays; book now in advance; home comforts, close to sea and country; Christian fellowship; terms 85/- per week; special Christmas terms; Mr. and Mrs. Webster, 85, West Cliff Road. B2214

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New Barking, Essex.—Two large unfurnished rooms, use kitchenette, bathroom, washing machine, garden, 12/-; no children; or board-residence, terms arranged; 5 minutes station, assembly. Apply after 7.30. 34, Salisbury Avenue. B2218

Three unfurnished rooms to let; gas cooker, own meter (electric light), sink and water; rent moderate. Apply, 15, Norman Road, Wimbledon, S.W.19. B2216

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Good cook-general required for private Christian home, not over 30; must be strong; bright Christian appreciated; references essential. Mrs. Green, 27, Leeson Road, Boscombe, Bournemouth. B2220

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Wanted, useful help, one hour's work daily, in return for furnished room; small salary; daily or resident. Write Mrs. G., 24, Tower Road, St. Leonards-on-Sea. B2223

SITUATION WANTED

Young man, age 23, Elim Crusader, seeks situation; willing to learn anything; capable and energetic. Apply Box 398, "Elim Evangel" Office. B2224

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Piano for sale, practically new; overstrung, iron frame, etc; perfect condition; Croydon area. Apply, Box 400, "Elim Evangel" Office. B2227

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Wanted, small portable organ suitable for open air work; also canvas baptismal tank. Apply, C. H. Harthern, 14, Newcastle Street, Penkhull, Stoke-on-Trent. B2222

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Piano Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free), or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. B1966

WITH CHRIST

Higgs.—On November 6th, Mrs. Ivy Higgs, aged 33, of Bradford Church, beloved wife of Mr. J. T. Higgs. Funeral conducted by Pastor R. Mercer.

DON'T LEAVE IT

too late, or you will find that all the **Elim Sacred Art Calendars** are sold. Many have been disappointed in past years, so order now! To-day! 1/3 (by post 1/4). Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.



Six New Records

Including favourite pieces by the McCrossan Musical Messengers, London Crusader Choir, and Alice Woodhead.

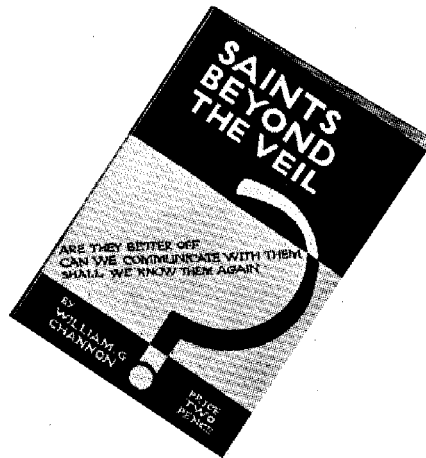
- **E20** "I Heard the Voice of Jesus Say"
"Deeper"
McCrossan Musical Messengers with Auto-harp accompaniment by Charlotte McCrossan.
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