

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
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. XVII., No. 5

JANUARY 31st, 1936

Twopence



"I am come that they might have life."

John X. 10.



THE LAKE OF GENEVA

"He guideth me beside the waters of rest."—Psa. xxiii. 2 (Newberry, Marg.)



"I will come again."

John XIV. 3.

"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(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. XVII. January 31, 1936 No. 5.

CONTENTS

Consecration	65
The Mystery of Satan	66
Spiritual Flying	68
From Here, There, and Everywhere	69
Music Have Thine Own Way, Lord!	70
Bible Study Helps	70
The Cost of Discipleship	70
Family Altar	71
What Christ Means to Me	72
The Passing of the King	74
His Glorious Appearing	75
Have You Heard?	76
Contending for the Faith	77
The Crusader Page	79
The Blacksmith's Difficulty	80

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

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

Quantities.—A dozen or more of each issue may be obtained at 1/8 per dozen, post free, monthly payments.

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

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

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

Telegrams.—Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Clapcom-London."

COMING OF AGE TOUR PRINCIPAL GEORGE JEFFREYS TOURING THE SCOTTISH CHURCHES

Meetings for the Deepening of Spiritual Life
in the following centres:

- ABERDEEN.** Elim Tabernacle, Marischal Street. February 1st and 2nd. Saturday at 7.30 p.m. Sunday at 11 a.m. and 6.30 p.m.
- DUNDEE.** Elim Tabernacle, Dudhope Crescent Road. February 3rd to 6th. Each day at 7.30 p.m. Wednesday afternoon, 3.30.
- DUNFERMLINE.** Elim Tabernacle, Crown Hall, Chalmers Street. February 8th and 9th. Saturday at 7.30 p.m. Sunday at 11 a.m. and 6.30 p.m.
- EDINBURGH.** Elim Tabernacle, Dean Street. February 11th to 13th. Each day at 7.30 p.m. Wednesday afternoon, 3.30.
- KILSYTH.** Elim Tabernacle, Inns Park. February 15th at 7.30 p.m.
- GREENOCK.** Elim Tabernacle, Belville Street. February 16th to 20th. Each night at 7.30. Sunday at 11 a.m. and 6.30 p.m. Wednesday afternoon at 3.30.
- AYR.** Elim Foursquare Hall, 4, James Street. February 22nd at 7.30 p.m.
- GLASGOW.** The City Temple, corner of Bath Street and Elmbank Street. February 23rd to 26th. Each night at 7.30. Sunday at 11 a.m. and 6.30 p.m.

The prayers of our Readers will be appreciated.



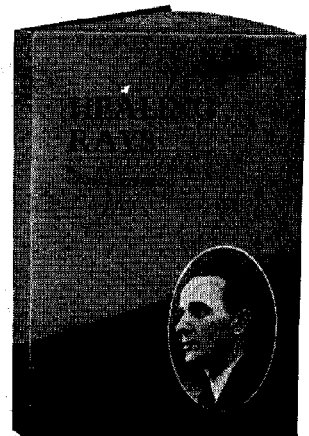
- BALDOCK.** Commencing February 2. The Town Hall. Evangelistic Campaign conducted by Pastor W. E. Smith.
- BATTERSEA.** Sunday evenings during February and March. Unity Hall, Falcon Grove. Special services at 6.30 p.m. Special speakers.
- BIRMINGHAM, LANGLEY.** Commencing January 19. Victory Hall, Cross Street (Near Langley Library). Evangelistic Campaign by Pastor L. Barrie.
- CARLTON, NOTTS.** February 5-16. Elim Hall, Conway Road. Youth Campaign by Evangelist D. Vanstone.
- CARDIFF.** January 28-February 3. City Temple, Cowbridge Road. Campaign by Pastor L. Morris.
- CARDIFF.** February 5. The City Temple, Western Crusader Rally, 3.30 and 7 p.m. Conducted by Pastors James McWhirter and Douglas B. Gray.
- CLAPHAM.** January 29. Foursquare Gospel Convention, Elim Tabernacle, Park Crescent. Speakers: Pastors E. C. W. Boulton, P. N. Corry, and W. N. Brambleby. Convener: Pastor C. J. Kingston.
- CROYDON.** February 15. Elim Tabernacle, Stanley Road. London Crusader Rally, conducted by Pastor E. J. Phillips, Miss Henderson, Miss Holman, etc.
- EASTBOURNE.** February 19. Elim Tabernacle, Hartfield Road. South Coast Crusader Rally conducted by Pastor P. N. Corry and Dr. F. Weston.
- EAST HAM.** February 20. Elim Tabernacle, Central Park Road. Visit of Pastor E. C. W. Boulton.
- FOREST HILL.** February 2 to 9. Elim Tabernacle, Perry Vale, Youth Campaign conducted by London Crusader Choir. Sundays, 6.30 p.m. Weeknights (except Friday and Saturday), 7.45 p.m.
- HULL.** January 29-February 16. City Temple, Hesse Road. Palestine Campaign by Rev. and Mrs. L. T. Pearson.
- IPSWICH.** February 2. Elim Church, Gordon Hall (Barrack Corner). Visit of Pastor G. Dunk.
- KENSINGTON.** January 8 to February 12. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special Series of Prophetic Lectures on the Book of Revelation by Mr. John Leech, K.C. Each Wednesday evening at 7.30.
- KENSINGTON.** February 1. Kensington Temple, Kensington Park Road. 3.30 and 7 p.m. Monthly Youth Meeting. Special Prison Night.
- LETCORTH.** January 29. Elim Tabernacle, Norton Way North. Sunday School Annual conducted by Pastor D. B. Gray and Evangelist D. Vanstone.
- LONDON, HYDE PARK.** Saturdays at 7.30. Open air services conducted at Marble Arch by Mr. John Knox.
- MIDDLESBROUGH.** Jerusalem Church, Brentnall Street. January 25 to 31, inclusive. Evangelistic Campaign by Pastor Hubert Entwisle.
- NETHERTON, BIRMINGHAM.** Commencing January 26. Elim Hall, 81, John's Street. Special Evangelistic Services by Pastor J. Williams.
- NOTTINGHAM.** January 30-February 2. City Temple, Halifax Place. Evangelist D. Vanstone.
- PUTNEY.** January 19-February 9. Scouts Hall, Oxford Street. Sunday services, 6.30 p.m.
- ROMFORD.** January 30. Elim Tabernacle, Palm Road, Mawneys Road. Special meetings at 3.30 and 6.30 p.m.
- SILLOTH.** February 9-23. Congregational Church, Wampool Street. Revival Campaign conducted by Pastor T. Tetchner.
- SOUTH CROYDON.** February 23. Elim Hall, Selsdon Road. Visit of London Crusader Choir (Section B), 6.30 p.m.
- ST-LEONARDS-ON-SEA.** February 1 and 2. Boscobel Hall, West Hill. Visit of Pastor W. G. Hathaway.
- STREET (Near Wells).** Commencing February 16. Campaign by Evangelist E. J. Thompson in the Crispin Hall.
- SWANSEA.** February 8-10. Elim Tabernacle, Alexandra Road. Special meetings conducted by Pastor E. C. W. Boulton.
- THORNTON HEATH.** February 2-3. Elim Tabernacle, Moffatt Road. Visit of Mr. John Leech, K.C.
- THORNTON HEATH.** February 23. Elim Tabernacle, Moffatt Road. Visit of London Crusader Choir (Section A), 6.30 p.m. (afternoon at Holloway Prison).
- WELLS.** February 2-16. Y.M.C.A. Hall, Union Street. Campaign by Evangelist E. J. Thompson.

Have You Read This Book Yet



Over 200 pages.
Three Illustrations
and
Portrait of Author
1/- (by post 1/3)

Elim Publishing Co.,
Ltd., Park Crescent,
Clapham, London,
S.W.4.



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. XVII., No. 5

JANUARY 31, 1936

Fridays, Twopence

CONSECRATION

By ERNEST S. WILLIAMS

THE following quotation largely sums up the subject of consecration: "Consecration, as Christian duty, involves separation from evil, devotion to God, and ceaseless pursuit of holiness in heart and life."

It is very evident that none are consecrated to God who continue to live in evil. Evil means, "contrary to divine or righteous law; possessing injurious nature or qualities unwholesome; something that harms or hurts."

A consecrated Christian is not lawless. He reverences God, God's house of worship, and God's service. He honours those who are over him in the Lord, and in due regard for others, seeks to live peaceably with all men. Injurious qualities are not shown forth by him who is consecrated to God. He desires injury to no one, is careful for others' feelings, peace and property. A truly consecrated man is careful with things which are his own. He handles them as being the property of God. He is just as careful with things which belong to others. Sanctified speech and conduct become the standard of his life. Rather would he

SWEAR TO HIS OWN HURT

than to resort to falsehoods to accomplish desired ends. Wholesomeness radiates from his life, and spiritual and moral health are felt as a result of contact with his person. "We have wronged no man, we have corrupted no man, we have defrauded no man," is the testimony of those whose consecration is full and sincere. The life is devoted to God in complete surrender to His will, and, without interruption, following after holiness in inward principle and outward expression becomes the prevailing purpose of life. Carelessness, half-heartedness, spurts of religious enthusiasm followed by periods of heart coldness and indifference, are evidences that there is not entire consecration of the life to God.

To consecration there are two sides, the divine and the human. God consecrates us and His work is perfect. The moment one is saved God imputes to him a standing of entire consecration, freedom from

sin, and a position of holiness. This is expressed in the verse of scripture, "Ye are unleavened." He then exhorts that we make this standing the actual condition, or state, of our hearts, "Purge out therefore the old leaven."

THE LEAVEN OF MALICE

and wickedness, with every desire for wrong, is to be purged away. In its place is to be found the unleavened bread of sincerity and truth.

Our Lord Jesus Christ is our perfect pattern in consecration. Conscious of His consecration by God, He spoke of Himself as the One "whom the Father had sanctified and sent into the world." God had set Him apart for a distinct mission which He, in obedience to the will of God, was to fulfil. Co-operating with the divine plan, which is the seed royal of consecration, He dedicated His life that the purpose of the Father might be fulfilled, "Lo, I come to do Thy will, O God." "My meat is to do the will of Him that sent Me, and to finish the work." Nothing should cause Him to hesitate or waver. Neither demons nor men should deter His fulfilling the Father's will. Though it meant finally the death of the Cross, He set His face steadfastly to go up to Jerusalem. Through Him God was to fulfil an eternal purpose. In Him was revealed the divine triumph over all principalities and powers, effecting salvation for a dying world.

In us God also has

AN ETERNAL PURPOSE.

In His consecrated ones He manifests His power and holiness, "to the intent that now unto the principalities and powers in the heavenly places might be known by [through] the Church, the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." The consecrated are an honour to God and the delight of His heart. Those who name His name who are not consecrated are to Him a sad disappointment. The embodiment of consecration is "to do always those things that please Him."

God could consecrate such materials as the furnish-

ings of the Tabernacle without the consent of man, seeing they could not resist His will. Consecration of a moral being, however, necessitates action on the part of him who is being set apart. Man must co-operate with God. This co-operation God seeks, and must have, to fulfil His will as He would. This He can only gain as He gets the consent of our wills and the consecration of our all to Him. In times past we yielded our members as instruments of unrighteousness unto sin. We are now to yield them unto God as those who are alive from the dead.

Consecration is

THE BASIS OF ACCEPTABLE SERVICE.

The consecrated man feels he must be holy "in all manner of conversation." With Paul, "For me to live is Christ." Just a word to those who tell us self must die. Rather would we say it must die to all things that would hinder its yieldedness and submission to the will of God. In its true meaning self is "an individual known or considered as the subject of his own consciousness; a distinct personality." Before it was consecrated to God it may have been as was the rod of Moses at one time, a coiling, hissing, biting serpent. After its consecration it becomes the rod of God. What wonderful transformation! The love, reverence, devotion, and service of ourselves is to be for God. The things which hinder this are the things to which we must die. With our lives all given up in loving service to God, all other things

such as the sanctified use of time, of money, of influence, of talents, appear as consecrated service. Nothing is done through strife or vain glory, but everything in lowliness of mind to the glory of God. "Ye are not your own, ye are

BOUGHT WITH A PRICE,"

then nothing you possess is your own. It all belongs to God. He may use it, or He may remove it; the consecrated heart still says, "Not my will, but Thine be done."

Questions are sometimes asked such as, "Dare I read this book?" "May I attend this party?" "Would it be all right for me to wear this dress?" Full consecration solves the question thus—Nothing is to be done from which could arise question or doubt.

Consecration is the only way to a life of Christian victory. Unconsecrated persons may skim through, satisfied with unsubstantialness in their religion. But he who would live above reproach to the honour and glory of God, will present his body a living sacrifice, not to be conformed to this world in example, spirit, or aim, but to be transformed by the renewing of his mind that he may prove what is that good, and acceptable, and perfect will of God. Forsaking all alliances that would hinder progress in God, Christ becomes the source of his life and strength. In Him he finds wisdom, righteousness, sanctification, and redemption, his light, his life, his all in all.

The Mystery of Satan

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

TO some religious cults the mystery of Satan, as to his origin, has proved so great a stumbling-block that they deny his personality, but look upon his names as denoting merely the principle of evil. The Scriptures however represent him always as a personal being as real and literal as Michael the archangel (Jude 9). But we cannot conceive of him as created by God, originally, such a being as he now is. His very names denote that he is the Adversary of God (Satan) and the Slanderer (Diabolos) both of God and man—as a Destroyer (Apollyon), as a Serpent and as a Great Red Dragon, and his emissaries also as serpents and scorpions (Luke x. 19). He has hosts of angels subject to him as well as all the demons and evil spirits of every kind, so that: "ours is not a conflict with mere flesh and blood, but with the despots, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare" (Eph. vi. 12, Weymouth).

Moffatt renders this: "We have to struggle, not with blood and flesh but with the angelic rulers and angelic authorities, the potentates of

THE DARK PRESENT,

the spiritual forces of evil in the heavenly sphere." But these forces are also working through man. For wicked men are energised, often unwittingly, by the ruler of the authorities of the air, the spirit that now energises the sons of disobedience (Eph. ii. 2). So

that just as God energises (lit.) His own people, so does Satan energise his subjects to fight against God's people. For this reason we are told to put on the whole armour (panoplia) of God, above all taking up the shield of faith, wherewith we shall be able to quench all the fiery darts of the evil one (Eph. vi. 11, 15). But God did not create these beings to become the adversaries of God and of all that is good. For the Scriptures show that Satan was perfect in his ways from the day that he was created, until iniquity was found in him, that he was full of wisdom and perfect in beauty, and that his "covering" or palace was in the heavenly Eden, the Garden of God, adorned like the heavenly Jerusalem with every precious stone, such as the jasper, the chrysolite, the sardonyx, the topaz, the beryl, the onyx, the sapphire, the garnet and the rock-crystal, their setting

WROUGHT IN GOLD.

He was the anointed cherub that covereth, like the cherubim above the Ark which were figures of the true or heavenly cherubim. So that Satan had a place next to God Himself, in the Holy Mountain of Godhood, from which he was cast out into the lower heaven and "from the midst of the stones of fire," which we find from Exodus xxiv. 17, meant the immediate presence of God, because his "beauty made him proud of heart, and his brilliance deprived him wisdom" so that he said in his heart, "I will exalt my throne above the stars of God . . . I will be like

the Most High." So that he drew away with him in his rebellion against God—"a third part of the stars of heaven" (Rev. xii. 4). These facts do not lie on the surface, but are found only by those who "dig deep" for hidden treasures of knowledge and those to whom God reveals them by His Spirit, even the deep things of God. In Ezekiel xxviii. 11-17, Satan is referred to as King of Tyrus, and in Isaiah xiv. 12-15 as Lucifer, Son of the Morning, or Day Star. Prophetic students have made the discovery that the creation described in Genesis i. 1, may have been

MILLIONS OF YEARS AGO,

and that the earth was not created desolate and empty, but that the state of ruin and chaos described in verse 2 as "The earth was made waste and void" was the result of the overthrow of the world over which Satan had been appointed the original and legitimate ruler. For we are expressly told that God did not create the earth desolate and empty (Isaiah xlv. 18, Hebrew).

For God's own purposes, Satan has been allowed to retain his titles of Prince or Emperor of this world and ruler of the authorities or powers of the air. But he has usurped the title of the "god of this age," and his aim has always been to draw the worship of the world to himself, and he is succeeding in this to-day more than in any past age, for even in this country and in other civilised countries, there are many buildings set apart for the worship of the Devil and Revelation xiii. 4 shows that during the Great Tribulation the worship of the Dragon will become worldwide in extent. In all this he is mightily assisted by his invisible agents which are of two classes, viz., his angels which retain the bodies in which they were created, and the demons, who appear to be the naked spirits of the men who

INHABITED THE WORLD

over which he ruled. They are certainly not the spirits of those who pass over during this age, for these are not permitted to wander over the earth, as Satan and his angels and demons are for God's own purposes, permitted. It would seem indeed there is a needs-be for the trials of our faith brought about by their agency, for we are told that Jesus was led up of the Spirit to be tempted of the Devil. As Weymouth puts it: "Jesus was led up by the Spirit in order to be tempted by the Devil" (Matt. iv. 1; Luke iv. 1). At that time "The Devil led Him up and caused Him to see at a glance all the kingdoms of the world and offered to give Him all their power and glory if He would worship or do him homage. That he had power to bestow it was evident, for the Lord Himself calls him the Archon or Emperor of this world (John xiv. 30) and the Book of Daniel (x. 13-20) shows that Satan appoints his spiritual rulers over the kingdoms of the earth, for the "prince of the kingdom of the Persians" who resisted the heavenly messenger sent in answer to

Daniel's prayer was evidently one of these, as well as the Ruler of the Kingdom of Greece which was then rising into power. But

MICHAEL THE ARCHANGEL

occupied a similar position of rule over Israel, and helped the glorious being sent to Daniel (Dan. x. 13 and xii. 1). So that Israel is the exception, as having a spiritual ruler appointed by God, while other nations have angelic rulers appointed by Satan. Every day their malice is becoming more apparent as we are nearing the end of the dispensation, and the manifestation of Antichrist, as shown by the following excerpts from the *Daily Express* of August 22nd, 1934:

"A CURSE ON COMPASSION"

Nazi's Call for War on Christianity.

Berlin, Tuesday.

"We must march and rebel and summon all our forces for a final battle against Christianity," declares the Hitler Youth leader, August Hoppe, in an article in the periodical "Nordland."

"Germans free yourselves from the domination of the priests, who are alien and who only deliver you to Jewish exploitation," he continues.

"You must fight in the true spirit of anti-christ against the last remnant of the heritage of Christianity in our Nordic race and free yourselves from the Jewish-Christian conception of compassion and loving your enemies."

"A curse on compassion and mercy. Praise be to everything which hardens us."—B.U.P.

70,000 JEWS FLEE FROM GERMANY.

Geneva, Tuesday.

Nearly 70,000 Jews have fled from Nazi oppression in Germany since the beginning of last year, declared M. Jacob Lestchinsky, the Jewish statistician, at the World Jewish Congress here to-day.—Reuter.

Both these extracts are signs of the end, and of the advent of Antichrist.

This new phase of the work of Satan shows that he is coming out into the open as well as the deadly work that is carried on in secret. Fascism and Communism are both alike in their hatred of God and of all religion, and both are now invading Britain. "All religions," say they, "are one and the same poison, intoxicating and deadening the mind, the will and the conscience and a fight to the death must be declared against them."

The danger to our own beloved country is great. Newman Watts in "Anti-Godism in Britain," says that "Masses of our countrymen are already atheists in practice, if not in theory, and extensive propaganda is being carried on among these unthinking multitudes by the emissaries of Russia's Godless campaign." Christians awake! Let us each be up and doing. Sound the battle cry! Pass on the watchword to all around: "It is high time to awake out of sleep" (Rom. xiii. 11).

Have you sent YOUR £1 to the Elim Jubilee Fund?

See article on page 59 in last week's "Evangel"

Spiritual Flying

By DAISY CHING

LAST YEAR'S Ministerial Conference—which I had the privilege of attending—was so unanimous in desire for a further Pentecostal Revival, that precious memories of past experiences arose in me as though clamouring for a further and fuller continuance.

“ Let it come, oh Lord, we pray Thee,
Let the showers of blessing fall.”

At the time I received the baptism in the Holy Ghost in 1907 aeroplanes were only a coming wonder, in fact, motor cars were still quite a new luxury. With the baptism of the Holy Ghost I realised that God had taken me up into a new plane, as different to the usual church worship as the passage of an aeroplane to an automobile. I should like to tell you of some of my experiences in spiritual flying and I. Corinthians' xii., xiii. and xiv. is the *sine qua non*.

In keeping with I. Corinthians xii., verse 3, at the time God was preparing me for the baptism in the Holy Ghost, in the great Revival at Pandita Ramabai's Mission, an Indian woman constantly came to me in the prayer times, and gave me messages in English, though in ordinary times she could neither understand nor speak a word of English. Can you visualise a large hall in the centre of an Indian compound, and fifteen hundred Indian women silently filing in with bare feet, and graceful sarees. As a young girl, but shortly arrived in the land, I was afraid of this particular Indian woman, tall and dark, singled out, and singling me out, and I did not understand then as I do now, that she was *electrified with the power of God*. I would watch the door by which she entered, then walk round the outside of the hall and slip in by a door on the opposite side. But God was dealing with me. All the women were arranged rank upon rank, squatting cross-legged upon the ground. Only a few missionaries and visitors relieved the symmetry with their white faces and dresses. After at least an hour of solid Bible teaching in the Marathi language, the whole company gave themselves to prayer. When, in the hunger of my heart, I was lost to everything but the desire for more of God Himself, I would be conscious of this particular woman, coming on her knees, with eyes shut, straight to me. Having reached me, always with closed eyes, her hand would descend upon my back again and again, as I was prostrated before the Lord, and she would give me direct messages from Him, in pure English. As this went on day after day, my stubborn will began to break, and my fears to depart, and between the meetings I sought out my faithful prayer warrior. Then I found that she could only speak to me in the vernacular as I struggled with her native tongue. She did not understand, nor could she speak, one word of English, but, as the older missionary explained to me, “ *She speaks in tongues in English.*”

One prayer time as I groaned and groaned in the spirit, and wondered what God wanted of me, she emphatically declared, “ Called to intercede, called to

intercede,” and this message from God, in the language she had never learned, has followed me down the years.

If you will read verse 3 of I. Corinthians xii. again, I should like to take you with me in the memory of two more recent spiritual flights.

Some twelve years ago I was in an English prayer meeting. Next me sat an elderly English Christian worker in deaconess-dress. She had never had any touch with India, she was seeking the baptism of the Holy Ghost. Suddenly the words burst from her in perfectly clear Hindustani, “ Jesus is Lord.”

For the third short flight we must visualise the drawing-room at Elim Woodlands. Amongst others, an elderly lady was seeking the baptism of the Holy Ghost. Twice she was prostrated by the Spirit of God. Then, sitting up quietly in her chair, she yielded to the divine urge to speak, and the words, in an Indian dialect, burst through her, “ Thy King cometh.” God had so planned that I, and another friend from India, were near her, and she was greatly surprised to be told by two witnesses that she had spoken in an Indian dialect. I might add that for many years since this dear friend has helped to support one of our missionaries in India.

“ Wherefore I give you to understand that no man speaking by the Spirit of God, calleth Jesus accursed, and that no man can say that Jesus is Lord, but by the Holy Ghost.”

ANONYMOUS GIFTS

We have received the following amounts from anonymous donors, and to them we say “ Thank you ” in His name:—

Jubilee Appeal Fund: Southampton, 5/-; Edinburgh sister, 10/-; Isle of Wight (C.M.), 5/-; J.A.F., per Pastor Corry, 10/-; Three Croydon friends, 10/-; Leeds (E.P.), 5/-; Per Elim Book Shop, 2/6; Budleigh, 2/6; Clapham (E. M. B. H.), per Pastor Kingston, 5/-; Devonport, per Pastor Boulton, £5.

Foreign Missionary Fund: Finsbury Park (E.C.), 2/6; Southport, per Pastor Cloke, 5/-; J.S.M., 5/-; Hove Crusader, designated, 2/6; Scunthorpe family, 10/-; Scotland (E.M.), per Miss Henderson, designated, 10/-; Belfast, per Pastor Kitching, £25; Streatham (C. H. W.), designated, 10/-; Croydon Crusader, per Miss Henderson, 5/-; Clapham (E.M.B.H.), per Pastor Kingston, 5/-; New Milton brother, 3/-.

Work in General: Birmingham sister, £1 4/-; Grimsby, £1 10/-; Amman, Transjordan, 8/-; Portsmouth, £5; Scunthorpe family, 10/-.

World Crusade: Alexandria (Dumbartonshire), £1; North Berwick, £2.

Prison Work: Leyton friends, 9/-; Southport, per Pastor Cloke, 5/-; Blackpool sister, 5/-; Finsbury Park (E.C.), 2/6; Isle of Wight (C.M.), 5/-; Bradford (L.A.), £1; Sheffield, £1; New Barking (E.D.), £1.

The Neglect of Prayer

Of all the duties enjoined by Christianity none is more essential and yet more neglected than prayer. Most people consider the exercise a fatiguing ceremony, which they are justified in abridging as much as possible. Even those whose profession or fears lead them to pray, pray with such languor and wanderings of mind that their prayers, far from drawing down blessings, only increase their condemnation.—*Fenelon*.

From Here, There, and Everywhere

SHARP CONTRASTS

IN I. John v. 19, God and the Devil are brought into sharp contrast: "We know that we are of God . . . the whole world lieth in the wicked one" (margin). John affirmed that generally speaking the whole world rested in and relied upon Satan. But the Church of Jesus Christ has come out from the world and rests in and relies upon God. Present-day history confirms this. The world with Satan as its god, and the Church with Christ as her God are both existing and working at the same time.

TURKEY LIETH IN THE WICKED ONE

"As is well known it is the object of the present Government to weaken and finally abolish all religions."

Mrs. Norton of the Belgian Gospel Mission says:

"I must confess to a shock when I learned that it was a punishable offence to give away tracts in Turkey, and if they were printed in the old Arabic—well, the punishment would be something more than light. No literature printed in the old Arabic can be brought into Turkey. Recently, an English Christian worker, full of zeal, arrived in Turkey armed with tracts printed in old Arabic. On the train he went to and distributing them, and placed one in the pocket of a man passing through the corridor. How like my husband that would have been! The passer-by chanced to be a Turkish secret service man, and the tract distributor had to leave the country within twenty-four hours! Another precaution to be observed if one gives away or sells Scriptures, which is allowed providing he has a permit, is to be careful to ascertain whether the person to whom he gives a Scripture is above eighteen years of age. If not—again punishment."

CHINA LIETH IN THE WICKED ONE

The incident given below speaks eloquently of the millions of Chinese who do not know the Light of Heaven—the Lord Jesus Christ, but yet are being freely supplied with oil—one of the forms of supply of natural light.

"I stood on the edge of one of the great Chinese provinces. I asked of my guide, 'How many men are there beyond us who have never heard the name of Jesus Christ?' 'Thirty million. But,' he said, 'we must go back. We are already in dangerous territory here. We must go back.' As I stood aside to bow my head and lift my heart in prayer for that great body of men and women without the message of the living Christ I heard the creaking of one of the unspeakable Chinese wagons, and, as I turned, there passed a miserable vehicle drawn by a weather-beaten camel, driven by a wizened coolie, and loaded with cans of Standard Oil, while underneath there hung a crate of lamps marked, 'Made in Connecticut, U.S.A.' We could send them lights for their homes, but we had not sent them light for their hearts."

RUSSIA LIETH IN THE WICKED ONE

"It is a crime (so says Dr. Miles of the Russian Missionary Society) against the Government to engage in any kind of Christian service. Believers who dare to worship God do so at the risk of their lives. Moreover, all mail going in, or coming out of Russia, is opened and censored. Christians caught describing their suffering are put to death.

"At Kyem, a former monastery, which has been changed into a prison, scores of evangelical ministers have been cut off from communication with their people and are being tortured

to death in overheated prison cells or else confined to filthy, vermin-infested, unheated prison cells where their lives are being slowly snuffed out, due to such exposure, or to the ravages of typhus."

AMERICA LIETH IN THE WICKED ONE

"Atheism is spreading like a disastrous torrent over the land. Schools of higher learning made possible by the gifts of the saints of a few generations ago, now permit the organization of cells of the American Association for the Advancement of Atheism. The groups are known as 'God's Black Sheep,' 'The Devil's Angels,' 'Damned Souls,' 'Legion of the Damned,' etc. Socialists and Communists domineer the Universities. Morality and faith are being ridiculed in the seats of learning, as well as by ultra modern writers and on the screen."

"The great outstanding menace in America is crime. Last year there were 10,000 murders and more than 300,000 robberies and hold-ups. There are 160 murders in New York City to 10 in London. Seven of 10 murderers in London are hanged. One of 160 in New York goes to the chair. Chicago recently attained first place with the record of a murder a day. There are at the present time 135,000 murderers at liberty in the United States. In the year 1914 the number in the Atlantic penitentiary was 722. In 1925, 3,225."

ITALY AND GERMANY IN THE WICKED ONE

Mussolini in Italy and Hitler in Germany allow sufficient liberty in religious matters to suit their purposes for world control. Their purposes are to crush every form of religion that does not minister to political power. Because the Lord Jesus Christ was a Jew Hitler persecutes Bible Christianity. Mussolini toys with religion, especially Roman Catholicism, in order to gain the sympathies of all classes of people, but when Mussolini's ambitions clash with Bible principles then it is the Bible principles that have to go and not the Duce's ambitions.

OSWALD SMITH'S SUMMARY

"The Kosmos, or world-system under Satan's control, is most imposing as well as powerful. It has armies and fleets. Hence the nations glory in their power. They like to parade their armies and praise their fleets.

"Moreover, Satan's Kosmos is very religious, at least outwardly so! If he can supplant the gospel and the Blood Atonement with man's systems, he will do so. There is no blood in Satan's religion. He hates the Blood, but glories in the pomp and grandeur of religious observance. Hence, the magnificent robes, the bowing and kneeling, the church altars, pictures, images, ikons, incense, burning candles, etc. The more the outward show the less spirituality.

"Satan's Kosmos is most scientific and cultured. He glories in science and in the achievements of man. He speaks much of the advance of mankind and the culture of present-day civilisation. He emphasises the progress of the present generation and exalts art and music.

"But underneath all this the Kosmos seethes with rivalries and hatreds. It is ambitious at its roots.

"When any great crisis arises Satan resorts immediately to armed force. Demons are let loose, and wherever possible they stir up both national and individual hatred. Thus the principles for which Satan stands dominate the whole race."

Accepting Christ means the loss of the world, but the gaining of heaven

Have Thine Own Way, Lord!

A.A.P.

GEO. C. STEBBINS.

Slowly.

1. Have Thine own way, Lord! Have Thine own way! Thou art the
2. Have Thine own way, Lord! Have Thine own way! Search me and
3. Have Thine own way, Lord! Have Thine own way! Wound-ed and
4. Have Thine own way, Lord! Have Thine own way! Hold o'er my

Pot - ter, I am the clay. Mould me and make me
try me, Mas-ter, to - day! Whit - er than snow, Lord,
wea - ry, Help me, I pray! Pow - er - all pow - er -
be - ing Ab - so - lute sway! Fill with Thy Spi - rit

Af - ter Thy will, While I am wait - ing Yield-ed and still.
Wash me just now, As in Thy pre - sence Humbly I bow.
Sure - ly is Thine! Touch me and heal me, Sa - viour di - vine!
Till all shall see Christ on - ly, al - ways, Liv - ing in me!

Copyright, 1907, by Geo. C. Stebbins.

Bible Study Helps

THE RESURRECTION OF THE LORD JESUS

(Acts iv. 33)

I. Foretold.

1. By King David (Psa. xvi. 9, 10).
2. By our Lord (Matt. xx. 17-19; Mark x. 33, 34).

II. Witnessed.

By many (I. Cor. xv. 4-8).

III. Approved Christ.

1. As righteous (John xvi. 10; Heb. i. 8).
2. As the Son of God (Rom. i. 4; John xx. 27-31).

IV. Made Possible.

1. The gospel of grace (I. Cor. xv. 3, 4).
2. The descent of the Holy Spirit (Acts ii. 32, 33).
3. The building of the Church, which is His body (Matt. xvi. 18; I. Cor. xii. 12, 13).
4. The dwelling of Christ in the believer (II. Cor. xiii. 5).
5. The manifestation of Christ through the believer (Gal. ii. 20).
6. The believer's victory over sin (II. Cor. ii. 14; Rom. vi. 9-11).
7. The believer's power for service (John xiv. 12).

V. Assures Us.

1. Of His return for the Church (John xiv. 3).
2. Of our resurrection and rapture (John xi. 25; I. Thess. iv. 14-17).
3. Of His millennial reign on earth (Psa. lxxii. 8, 11; Luke i. 32, 33; Rev. xi. 15).

The Cost of Discipleship

By A. C. SNEAD

Before the heavenly joys of Christ and His salvation can become our own we must willingly part with those things that might tend to hold a rival place in our hearts and plans. Is not this one important reason why the Church is so slow in world-wide soul-winning ministry? Many of God's people still hold on with firm grasp to temporal things and fail to realise the greater value of eternal things. The temporal should be used to promote the eternal. Commercial products of civilised lands are purchased by tribespeople in many parts of the earth where no message of the gospel or portion of the Bible have ever penetrated. Is it because the people in the business world believe in and push the interests of their products more fully than the Christians do the message of Christ and His salvation? If the spirit of the following verses were dominant in the lives of God's children, all mankind would soon be given the message of Christ, who died and rose again for their redemption.

Fully surrendered, Lord, I would be,
Fully surrendered, dear Lord, to Thee;
All on the altar laid,
Surrender fully made,
Thou hast my ransom paid,
I yield to Thee.

Fully surrendered, life, time, and all,
All Thou hast given me held at Thy call;
Speak but the word to me,
Gladly I'll follow Thee
Now and eternally,
Obey my Lord.

Fully surrendered, silver and gold,
His who hath given me riches untold;
All, all belong to Thee,
For Thou didst purchase me;
Thine evermore to be
Jesus my Lord.

NEXT WEEK:
SPECIAL
FUNDAMENTALIST
NUMBER

Order Extra Copies in Advance

FAMILY ALTAR



The Scripture Union Daily Portions : Meditations by Pastor V. S. PRITCHARD

Sunday, February 2nd. John x. 1-18.

"To Him the porter openeth" (verse 3).

Praise God for such an unerring door-keeper. No false hireling can pass the searching scrutiny of the Holy Ghost. The true Shepherd does not gain access to the sheep and sheepfold by stealth or storm. He approaches in His own regal and rightful way. He is both King and Shepherd by conquest of love, through His life laid down in love. The sheep are His and He knows His own. In these of all days there is a need to allow the blessed Holy Ghost His office of door-keeper of the sheepfold. So many enemies in shepherd's clothing are seeking to gain entrance into the fold, to be used by the Devil to injure the sheep. In those blessed though perilous days of the first Pentecostal Church, the Holy Ghost was the doorkeeper and safeguard. They sought the mind of the Spirit. His discernment exposed the wall-climbers and frustrated their fell designs.

PRAYER TOPIC:

For signal blessing upon all services to-day, particularly upon special effort to increase spiritual force and attract the unsaved.

Monday, February 3rd. John x. 19-30.

"My sheep hear My voice" (verse 27).

Love must not be one-sided. Thou dost love me, for Thou didst lay down Thy life for me. And I do love Thee for Thou didst first love me. The truest sign and proof of my love for Thee is to heed Thy voice. I may pray well, preach well, work well, but do I listen well? For the praying, the preaching and the working will be nothing unless prompted by Thy voice. Men may think and speak well of me, but that is of no eternal value. Oh, so cause me to wait upon Thee that I shall go out only at Thy command, speak only and always at Thy behest, and labour only as Thou dost direct. May Thy voice be my constant delight, so shall my feet be kept in Thy paths, and my spirit under Thy blest control. So day by day and moment by moment shall I hear the sweetness of Thy approval. "Well done good and faithful sheep, enter thou into the joy of thy Lord."

PRAYER TOPIC:

For good attendances and splendid results at Forest Hill campaign. London Crusader Choir's first campaign, may they be mightily encouraged.

Tuesday, February 4th. John x. 31-42.

"And many believed on Him there" (verse 42).

In spite of the division, calumny and hate, Jesus won through. If we are faithful and seek only to please the Father, we shall, like Jesus, make both enemies and friends. No real godly man has been universally loved. "They that will live godly must suffer persecution." It is the badge of our discipleship, the

insignia of a holy order. The truth of necessity causes division, the division between reality and unreality. The Devil and his satellites will always calumniate the righteous. Jealous hands will always be filled with stones of condemnation; but glory to God, in spite of it all, greater is He that is in you than he that is in the world. If God be for us who can be against us? Many seeing the testimony of a good conscience toward God and man will be won for Christ through the grace bestowed upon us to witness a good confession.

PRAYER TOPIC:

Elim's Prayer Day. For concentrated effort in Elim Bible College, that this term may excel both in prayer-life and study-life on the part of the students.

Wednesday, February 5th. John xi. 1-16.

"Are there not twelve hours in the day?" (verse 9).

So comes the voice of the Master to the fearful of heart. God is the great Creator, He has given to all things a season. A divine order and regularity is expressed in the working out of His plans and purposes. God never is before His time and never is behind. Jesus smiles at His disciples' fear of death for Him. He says in effect "It's all right, nothing can happen apart from God's calendar." "My time is not yet." How often the Devil tries to get the saints fearful of consequences if they obey the call of God. How blessed at such times to hear the voice of Jesus saying "Are there not twelve hours in the day?" The darkness cannot come except at its appointed time and then at the will of the Father Creator. Fear not! These reassuring words wing their way from the heart of the Eternal to those who may fear what lies ahead. He would have us without carefulness. Our future is in His hand and we need not fear for our loved ones or ourselves. God has mapped out His children's lives to the minute. Rest in His will!

PRAYER TOPIC:

Special remembrance of the children of our missionaries and our ministers, that they grow up true and faithful followers of Jesus.

Thursday, February 6th. John xi. 17-31.

"The Master is come and calleth for thee" (verse 28).

Poor Mary had been sitting down in her sorrow. That was a very different thing from sitting at Jesus' feet. The Lord and Master of life and death would have her rise from her sorrow. He would call her away from the futility of human bewailing to the security and reality of divine uplift. Martha was a good messenger. She roused her more meditative sister to action by the thrilling proclamation of the Master's arrival outside the town and His call for her. She responded with really good sense for a living Christ

is better society than the memory of a dead body, and well-meaning but powerless mourners. There are times when we must rise up out of the scene of sorrow, and go forth to meet the Giver of Life and consolation; who has come with victory. The Lord knows the danger of our being taken up and crushed by the evidences of seeming failure, defeat and despair. O Master, in my time of desolation may I hear Thy message calling for me and rise up in ready response to witness Thy power.

PRAYER TOPIC:

Praise for encouraging reports read aloud and increased blessing chronicled at Annual Church meetings held in our churches last month.

Friday, February 7th. John xi. 32-46.

"Jesus wept" (verse 35).

Truly Jesus is God's unspeakable gift! He took not on Him the nature of angels, but the seed of Abraham. From cradle to cross He identified Himself with the common lot of man. He knows and can and does enter into every experience through which we humans pass. "The Word was made flesh and dwelt among us," What a wonderful picture here of the marvellous blending of divine strength and human nature. By virtue of His sinlessness, the loneliest Man of earth blends His tears with the hearts rendered sad and lonely by earthly bereavement. Blessed Christ Man! Into the secret silences of human sorrow the Man of Sorrows woos and wins His way. 'Tis He alone who can lift the drooping head and downcast spirit. Though we may weep, yet there is no need of bitterness, for bless His name, He knows how to steal the bitter from life's woes, and make the desert bloom awhile. So welcome any and every experience which brings a sweeter and deeper consciousness of the reality of the practical presence of the Great High Priest.

PRAYER TOPIC:

That ordinary Crusader meetings may be kept up to standard both spiritually and numerically in all our churches. This needs definite prayer.

Saturday, February 8th. John xi. 47-57.

"And this spake he not of himself" (verse 51).

"The heart of the king's enemies is in the hand of the Lord." "He taketh the wise in their own craftiness." "He maketh the wrath of men to praise Him." Caiaphas did not intend to magnify Jesus as the Sin-bearer, the Scape-goat and the One who should make atonement, but unwittingly he did. He little knew that ere long the veil of the Temple would be rent from heaven, the holiest place exposed, the Jewish day of atonement lose its significance, and his high priestly office be of no avail. For the One whom he and his colleagues decreed for death was by virtue of the sacrifice of His own precious blood to enter once for all within the veil. The enemies of the Lord and of His saints often open their mouths and breathe forth threats of slaughter against Him and His anointed. But God turns the curse into a blessing.

PRAYER TOPIC:

That these prayer topics get the loyal support of all our people so that prayer's battlements may encompass God's work continually at home and abroad.

ALL AND IN ALL

THE basis of all true thought of what Christ can be depends entirely upon personal fellowship with Him, for a life in God alone can determine full revelation of things divine.

So you see to write on the subject of "What Christ means to me" is attempting to express the ineffable. Christ cannot be told out exhaustively.



Kindred hearts in accord with God may in a limited sense understand, but the real profound depths of the realisation of Christ cannot be conveyed to unbelievers in mortal language. It has to be experienced; it is a life which must be lived, a fellowship which must be enjoyed. However, the Scriptures come to my aid.

Evidently the Psalmist had a similar task before him, for notice how in Psalm xviii. 2, David gives utterance to eight "my's," all in relation to what God was to him. My Rock; my Fortress; my Deliverer; my God; my Strength; my Buckler; my Salvation; my High Tower. I can endorse every one as true in my own experience with God.

Limited space demands brevity otherwise I would seek to expound those eight blessed "my's." However Christ means everything to me—in every department of life He is Lord. When the Lord holds the reins, then He satisfies the aching longing of the human heart. Thank God! Does He satisfy you?

Jesus, Thou art everything to me,
All my lasting joys are found in Thee.

A. Jackson

THE INEXPRESSIBLE CHRIST

TO tell what Christ means to me seems almost an impossible task. My pen can never fully express this. I am lost to know where to begin, and to decide where to stop is equally difficult.

Since Christ came into my life He has proved Himself to be more than equal to all the moral, physical and spiritual needs of my life. He struck chords of joy in my soul many years ago and these have blended themselves into a symphony of praise—"He is all I need."



He is my Saviour; the unfailing source of my moral power and courage. He is the object of the affection and devotion of my heart. He is my unfailing Friend in the tangled vicissitudes of this earthly pilgrimage: the Source of my peace, hope and joy: the eternal anchorage of my soul: the One who meets my deepest need out of the boundless fullness of His grace.

What CHRIST

A special message from the pen of some of our Ministers

He has proved Himself worthy of the best that I can give Him, that is my life. I desire that each successive day shall bind me closer to my calling as a minister of His, and I am certain that no day shall dawn in my experience in which I shall not be able to sing:—

I've found the Pearl of greatest price,
My heart doth sing for joy;
And sing I must for Christ I have,
Oh, what a Christ have I.

David J. Rucklens

THE ALL-SUFFICIENT SAVIOUR

GOD'S people of all ages have attempted the task of relating what the Lord was to them and yet were it possible to include these thoughts in one huge volume of witness, it would be but a vague description of all the Lord Jesus Christ is to those who seek to truly follow Him.

Think of the opening words of

W. L. Thompson's hymn:—

Jesus is all the world to me,
My life, my joy, my all;
He is my strength from day to day,
Without Him I would fall.



Thus is our Lord proved to be all-sufficient by all who truly love and serve Him.

He is my Saviour and I know that in Him is righteousness to cover all my sins and save me to the uttermost. "Not a redemption only, but a Redeemer."

He is my daily Helper and as I meditate upon Him as such, I realise that His fulness covers my every possible need. I think of Him as my bodily Healer and know without doubt that His virtue is sufficient to cure every sickness. With what wonder I realise that the One I love, know and believe, "for ever liveth to make intercession for us." And yet there is a still greater joy, for have we not the prospect of actually meeting Him face to face?

Truly the Psalmist was right when he said, "He satisfieth the longing soul."

W. A. South

WHAT MEANS TO ME

Ministers giving a brief personal appreciation of Christ

CHRIST—THE CONSTANT SOURCE OF LIFE

ALAS I cannot tell you this within the compass of these few lines, yet I can tell you the wondrous story of redeeming love. How I, a sinner, am saved by wondrous grace, and cleansed in the all-atoning Blood, and have my name written down in the Lamb's Book of Life. When as a boy I was walking along the street, I was definitely convicted of sin, knew I was lost, and cried in despair, "Lord, save me," There and then He did it and I knew it was done. Through the succeeding years I have never lost that blessed assurance. He means just that to me moment by moment. He is my Saviour! He is ever revealing what He means to me. When the Devil and the powers of darkness are threatening to engulf my soul, Christ is then the Saviour to me. He by the radiancy of His presence banishes my foes. His presence means salvation



in every hour of need. The Christ who so wonderfully healed my body and lifted me from diseases to health is my constant source of life. Beyond my belief in Him as the divine Healer, He is my Health. Beyond my experience of the baptism of the Holy Ghost, He, the Holy Ghost ministers the life of Jesus to me moment by moment.

Victor Britchard

THE GREATEST OF ALL

WHAT oxygen is to the diver, what the chart and compass are to the ship on a trackless sea, what light is to the miner in the black darkness—that Christ is to me.

Christ is my Hero. Where is the athlete who has not been defeated? where is the wrestler who has not been overcome? where is the sportsman who has not been superseded by another? Heroes in the physical realm pass with their fading strength. Christ abides.

Where is the philanthropist who could not learn from the lowly Nazarene, He who cared for the oppressed, who fed the hungry, who helped the fallen? O Galilean, the prize is Thine, Thou hast outshone them all!

Christ is my Counsellor. What is truth? asked Pilate. This is one of the profoundest questions of

all time. Philosophers have been in all ages in quest of truth. To discover what is beyond the physical has been the ambition of every sage. Jesus in His brief life and ministry taught mankind more than all the metaphysicians. He did not only know and speak the truth, He was and is the Truth. His name shall be called Counsellor for true knowledge is of Him.

O Teacher, the honour is Thine, Thou hast outclassed them all.



Christ is my Hope. Historical books have much to relate about the divine right of kings; the biblical collection has more to declare about the kingly divine right. He who said, "Peace be still" to the squally, threatening sea shall again say "Let there be peace" to the surging restless masses of all nations. He whose right it is to reign will solve effectively the problems that now overwhelm distracted governments. O King, the power is Thine, Thou hast out-ruled them all.

Jas. M'Aray

CHRIST—MY LIFE

IF it were possible to exhaust human vocabulary to express all that Christ means to me, I should still feel that language, however eloquent, was utterly inadequate to give the fullest expression to one's feelings upon such a theme. Words have yet



to be found that can tell out the sacred emotions experienced by the believer, when recalling all that Christ really means to him. To say that Christ is everything to me is a concise statement embodying the truth. But one does long to be able to give a satisfactory analysis of such a statement. I feel like plunging

into the amazing words of Paul in Colossians iii. 4, and say, "Christ is my life," not merely the strength of my life, or the joy of my life, neither the food of my life. But He is my life. There were days when I had only vague notions of Him, when like Israel I could only stand afar off and worship, I dare not entertain the thought of realising His presence as real as that of a friend; my mind failed to grasp that He wanted to enter each department of my life, and that I could have no water-tight compartments cut off from Him. He insisted upon having a voice in each phase of my life. Christ means to me so much in a vital and intimate sense now, that every relationship and decision in life is settled in the light of Him who is my Life.

Wm. Leslie Kemp

THE PASSING OF THE KING

As we go to press the sad news of the death of our gracious Majesty, King George V., reaches us. To her Majesty, the Queen and the members of the Royal Family we hasten to tender our deepest sympathy and heartfelt prayers in this hour of bereavement. May they be comforted with the consciousness of God's Everlasting Arms beneath them.

With the passing of our beloved Sovereign one of the most momentous and illustrious reigns in the annals of British history has closed. The Empire has sustained a terrible loss, for it has not only lost a king, but death has deprived it of a father and a friend, one who lived and laboured to ameliorate the sufferings of his people and defend the noblest ideals of that commonwealth of nations over which he ruled. He identified himself with every phase of the life of his subjects, entering into their joys and sorrows, sharing their hopes and fears, and giving himself unsparingly to the exacting demands of his great and responsible office. The King's broadcast message on Christmas Day created in all parts of the Empire a profound sense of close and vital relationship with the throne; a deep realisation that the throne stood as the emblem and assurance of unity, a link that bound all Britishers into one vast family.

We think of King George during those tragic and terrible years of world upheaval, when the nation was struggling for its existence against such fearful odds, standing shoulder to shoulder and heart to heart with the people whom he loved and in whose hearts he lived. We remember his noble and self-sacrificing example which put courage and confidence into the hearts of his subjects, helping them to face the cruel crisis of that dark hour of tribulation. Last year's Empire-wide Jubilee celebrations gave a wonderful exhibition of the place which his Majesty held in the hearts of his people; the wholehearted enthusiasm of those commemorative festivities swept like a huge tidal wave over the whole of the British Empire.

To this truly great Monarch the Empire owes a lasting debt of gratitude, for the finely tempered wisdom which he has displayed, for the magnificent manner in which throughout his reign he has upheld the splendid traditions of the throne and people of this mighty race. He will ever be gratefully remembered as the exponent of peace, seeking at the point of personal sacrifice to support every effort for world harmony. To one whose life and influence was thus dedicated to the cause of peace, it seems most fitting that that life should pass peacefully and painlessly to its close amid the restful surroundings of Sandringham's Royal Home with the members of the Royal Family around him. Before this great blow we bow and cry "Thy will be done."

To-day a new King reigns, one who has already won his place in the esteem of the Empire, and one who we believe will prove a worthy successor of his Royal Father, and a true King of the people. To our most gracious Majesty, King Edward VIII., we pledge our loyalty and our love. Long may he rule over the Empire, and may his reign prove one of prosperity and peace.

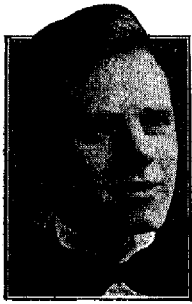
His Glorious Appearing

By Pastor W. J. HILLIARD (Sheffield)

IN Hebrews ix. 24-28 we read of the three appearances of Christ. Taken in the order of time, the first is His appearance on earth in the past, for our redemption (v. 26). The second is His appearance in heaven in the present, for our sanctification (v. 24). The third is His appearance in the sky in the future, for our justification (v. 28).

1. "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (v. 26).

The first advent of Christ was for the purpose of redemption. To the affrighted shepherds the angel said, ". . . unto you is born this day in the city of David, a Saviour, which is Christ the Lord," and from the cradle in Bethlehem to the Hill of Calvary there lay athwart His lonely pathway the shadow of the Cross. Jesus came to this world with one specific purpose, and that, to save mankind. In the verse under consideration the writer to the Hebrews makes it clear that the death of Christ was both substitutionary and final. Substitutionary, because "There is none other name under heaven given among men, whereby we must be



Pastor
W. J. Hilliard

saved." This truth of substitution must have impressed itself on the mind of the infamous Barabbas as he gazed on that middle cross. He was saved because another died in his room and stead. In this, is he not an illustration of all? for, "while we were yet sinners Christ died for us." Calvary was also final—"Once," or more correctly, "Once for all." In relation to the Old Covenant, the New is infinitely better. The message of Hebrews in one phrase is—the finality of Christ and of Christianity. The sacrifices of the Old Covenant were types which pointed forward to the great and supreme Sacrifice of all.

Not all the blood of beasts,
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.

2. "Christ is not entered into the holy places made with hands . . . but into heaven itself, now to appear in the presence of God for us" (v. 24).

The reference here is undoubtedly to what we read in Leviticus xvi. On the great day of atonement the high priest would take with him the "blood of sprinkling" from the altar of sacrifice and pass into the holy of holies, and there make confession of his own and the sins of his people. This he did once every year, and possibly only for a few minutes or hours was the secret shrine of God tenanted by this repre-

sentative of the people. But, turning to the New Testament we find great and beneficent changes. Jesus, the Great High Priest, by a new and living way, and by the shedding and sprinkling of His own blood, has entered into the true holy of holies, even heaven itself. His purpose there is, that He might "appear in the presence of God for us." Satan has still access to God as the accuser of the brethren—what a blessing then that we have One to represent us in heaven! The minister of the Old Covenant was subject to human limitations, but not so with our Great High Priest. In Hebrews vii. 25 we read of Him—"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

3. "He shall appear the second time without sin unto salvation" (v. 28).

The words "without sin" might be better rendered "apart from sin." At His first advent He came with the express purpose of "bearing the sins of many" and when He comes the second time it will not be to deal with the sin question, for that was done nearly 2,000 years ago on Calvary's Cross, but to gather unto Himself the saved out of every kindred, tribe and nation. This imminent event has a very prominent place in the Bible, and is said to be mentioned some 318 times in the New Testament alone. No wonder then that the child of God can sing with intensity of zeal:—

Jesus is coming, sing the glad word,
Coming for those He redeemed by His blood,
Coming to reign as the glorified Lord!
Jesus is coming again!

The following scriptures selected from the many mentioned in the Bible are sufficient to prove that the hope of the believer is no myth, but a glorious fact. Look at them:—

(a) *The Lord's declaration*—John xiv. 1-3.

Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also.

These words fell from the lips of the Master Himself when assembled with His disciples in the ever-memorable passover chamber. There is no mistaking the meaning—in unadorned and simple words He tells of His "coming again." But, like most of the precious promises in God's Word, it is conditional; "If I go . . . I will come again." And has the condition been met? Yes, praise God—the vacant cross; the empty tomb; the living Redeemer, all enable us to quickly dispense with the conditions and consider the promise—"I will come again." No doubt casts its ugly shadow across these words. When Jesus spoke them He was there, before His disciples—tangible, visible and real—surely then, no one would misinterpret the promise and seek to explain it as a spiritual coming when He plainly said, "I will come again."

(b) The messengers' confirmation—Acts i. 10, 11.

While they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.

Many exponents of Holy Scripture refer to the two heavenly visitors as angels. The narration does not say so! It clearly states, "Two men stood by them in white apparel!" Is it not feasible to suppose that these two men were the same as conversed with our Lord some time before on Mount Hermon, namely, Moses and Elijah? At any rate, their words ratify the promise spoken earlier in the passover chamber, with the addition of a few interesting details.

"*This same Jesus.*" What blessedness it is to know that it is the *same Jesus* who is coming back again! He, who mixed His tears with the bereaved women of Bethany; who encouragingly said "Come" to His adventurous disciple who desired to walk on the water; who gathered the little children to Himself and blessed them. It is "this same Jesus" for whom thousands are looking. But, like the disciples, many need that little word of rebuke, "Why stand ye gazing up into heaven?" Sky-gazing will never save lost and perishing sinners! When Jesus was ascending from Mount Olivet we read, "He lifted up His hands and blessed them. And . . . while He blessed them He was parted from them and carried up into heaven" (Luke xxiv. 50, 51). Looking on the outstretched hands of their departing Lord the disciples would see the cruel

marks of Calvary—it was a silent commission—"Keep Calvary ever before you—tell the world I have died to save." Preaching the imminent return of the Lord Jesus Christ is a message intensely practical. There is no time for sky-gazing. Therefore, believer, give the world the gospel—it is the sweetest message that ever fell on mortal ear. Remember, it must be preached as a witness! "*Shall so come in like manner as He went.*" The only natural question to ask when considering this statement is "Then, how did He go?" The answer can be given in one word—bodily. And a careful study of Luke xxiv. 36-43 will be sufficient to prove it—"Handle Me and see, for a spirit hath not flesh and bones as ye see Me have." And again, in these verses we read, "While they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? and they gave Him a piece of a broiled fish, and of an honeycomb, and He took it and did eat before them." One has, therefore, little difficulty in seeing that the Lord Jesus, when He comes again, will come in person—just as He went.

The great danger among Bible students, to-day, is to spiritualise much that ought to be taken in its literal sense. Here, we have two statements, one from the lips of the Master Himself, and the other from those two heavenly messengers, and, in each there is the clear and definite statement that the Christ who once trod this scene of time, and who is even now at the Father's right hand, is coming back again, not in the garment of human flesh to suffer and to die, but in power and great glory. Hallelujah!

Do not Meddle with God's Plans

MANY men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army, every part, every brigade and regiment must wait the commander's orders. If any battalion move independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself as well, in the end. So each individual must always wait for God's commands to move. Keep your eye on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead.

You can make the clock strike before the hour by putting your hand to it, but it will strike wrong. You can hurry the unfolding of God's providence, but you will only mar the divine plan unless you wait for Him. You can tear the rose-bud open before the time it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to His plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands; every time you interfere you make a flaw. Keep your hands off, and let God weave as He pleases.

Have You Heard?

That Pastor W. Field, recently in charge of Elim Tabernacle, Hove, has received a call as a missionary to Palestine, where he should have arrived before this "Evangel" is in print.

~ ~ ~

That Pastor H. W. Fielding has been appointed to succeed Pastor Field at Hove.

~ ~ ~

That Mr. James E. Shaw, Methodist Evangelist, is now holding special services and conducting campaigns in Elim Churches.

~ ~ ~

That the plans for the Elim Jubilee Fund have been enthusiastically received in many Elim Churches, and several are endeavouring to be the first to reach their objective. It will be interesting to see which Church will have this honour.

~ ~ ~

That Tuesday, February 4th is set apart as the special monthly day of prayer at Elim Woodlands, when the various needs of the work will be laid before the Lord.

CONTENDING FOR THE FAITH

Spreading the Good News of Uttermost Salvation

BIRMINGHAM CHRISTMAS CONVENTION

Speakers: **Pastors W. L. Kemp and S. Hillman.**

Convener: **Pastor A. Longley.**

Emmanuel—God with us—to bless and cheer throughout the Convention held at the Graham Street Tabernacle.

Hark! those bursts of acclamation as Christ was exalted, just a foretaste of the great convention to take place in the air. Spiritual heartburn was experienced from the commencement as by faith God's people heard Him say "Be of good cheer, it is I." Both visiting pastors came with the bread of life and with the unction of God upon their delivery of the message.

The key-note struck by Pastor Kemp upon Christmas morn—"Glory to God in the highest, and on earth peace, good-will toward men"—tuned hearts to glorify God who was in Christ reconciling the world unto Himself. Hallelujah!

In the evening the humanity of Christ was portrayed as the message was delivered in power by the same speaker. An amazing fact was the hunger of God's people, for Boxing Day found them still feeding upon the Word. What comfort filled each heart as Pastor Hillman enlarged upon the love of God, stirring to remembrance that nothing can separate us from such love. Three o'clock, another feast was spread; Pastor Kemp exhorted to deeper depths which ultimately culminate in highest heights. In the evening both speakers brought a message to expectant souls. Pastor Hillman's few remarks upon "Worry" were imbibed with gratefulness, and Pastor Kemp reminded the congregation that Christ is our life. What a day of feasting, and still there's more to follow. Saturday a large congregation gathered to hear the Scriptures expounded. Pastor Kemp's faithful preaching prepared God's people for "Chastening"; whilst the other preacher exhorted against "Drifting." Young and old were urged to pull together holding fast to the faith once delivered to the saints. Sunday morning Pastor Hillman's powerful message—"Thou God seest me"—melted each

listening heart, such comforting words still linger, "Jesus understands, All His ways are best."

At the evening service Pastor Kemp gave the final message—"Who is thy neighbour?" Three sinners submitted to the touch of the Good Samaritan. How great, how wonderful is the Christ we adore. The convention is now over, the pastors returned to their own flocks, yet the saints continue to rejoice for He remaineth. With eager anticipation they await the commencement of a series of lectures by Pastor Longley, whose previous exposition of the Word has proved so helpful.

ENTERING THE NEW YEAR WITH GOD

Soul-Inspiring Ministry

Edinburgh (Pastor A. J. K. Magee). With the exit of 1935 one could not but realise the solemnity of time passing into eternity, nevertheless, hope sprung up in the breast as the dawn of 1936 burst

Baptism in the Spirit for those who would be used of God in the remaining days.

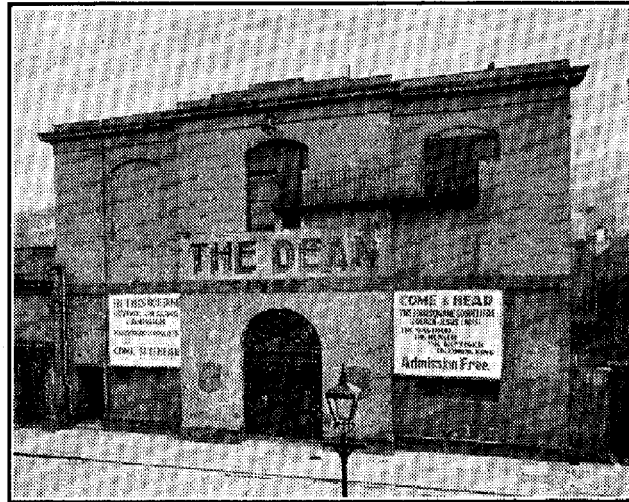
Back again in the afternoon, ready for another feast. Added to the other preachers was Pastor Greenway (Greenock) who delighted the gathering with the beauty of the gospel. By the guidance of the Holy Spirit the message which had gone before—"The unspeakable gift of God"—was pursued by Pastor Greenway in "The unsearchable riches of Christ." How significant that He who was rich became poor, only that we might become rich.

Very beautifully did Evangelist Norris reveal the qualities of the Good Shepherd. He entreated his listeners to draw near to the Divine Heart—the Heart which was moved with compassion. The audience caught the strains of "Where He leads me I will follow" until it became a prayer of consecration.

Pastor Greenway left with us much food for thought in his closing message, re-



Pastor A. Longley



ELIM
TABERNACLE
EDINBURGH

upon the Lord's people with the assurance that God would do greater things in the coming days. Evangelist Norris (Dundee) ministered the Word at the watch-night service, and great rejoicing followed over one sinner that repented. A family finding their way into the church with the view to spending the first moments of a new year in sacred surroundings, asked Pastor Magee that he would pray especially for them. Eternity will reveal what those quiet moments meant.

In the forenoon the saints returned to break bread. What a glorious beginning to an unknown future. Evangelist Ward (Dunfermline) preached on the power of the Holy Ghost, urging the need of the

iterating the words of Peter—"Gird up the loins of your mind"—he referred us to the secret place with Christ, pointing out the need for prayer and study. Mrs. Greenway rendered solos during the convention meetings.

A special campaign conducted by Pastors Newsham and Johnson has been commenced.

The church has been much encouraged during the past year in seeing souls wending their way to the foot of the cross, and the members and workers are looking to God to sweep Scotland with a mighty revival in the days which lie ahead.

THE HEALING POWER OF THE LORD

New Crusader Branch Formed

Erdington (Birmingham) (Evangelist A. Biddle). The saints at this centre have much for which to praise God in the year that is past. Although few in number yet the Lord has been in the midst. The ministry of Evangelist G. Dunk proved most uplifting and edifying to the church and congregation. Evangelist A. Biddle is now in charge of the work, and under his ministry much precious fellowship is being enjoyed by God's children. The Tuesday evening prayer and praise gatherings are hallowed seasons spent in the presence of the Lord.

The commencement of a Crusader Branch is much appreciated by the young people of the church, who turn up in excellent numbers on Wednesday evenings.

Recently God gloriously delivered a sister of the church who had been suffering, and had been taken to the hospital. Another brother who had suffered from severe heart attacks and had become blind, was touched by the Lord whilst prayer was being offered for his recovery, and his sight was restored.

SPECIAL OPENING SERVICES

Deepened Spiritual Experience

Penzance (Evangelist G. W. Gilpin). Campaigns conducted by Pastors J. Woodhead and H. W. Fielding a few months ago have resulted in the establishment of a church here.

To mark the taking over of a permanent building as a church, a new year convention was held when Pastor J. Woodhead ministered the Word and Mrs. and Miss Woodhead rendered effective musical items.

In his opening message Pastor Woodhead led the congregation in praise and thanksgiving to God for having made it possible to obtain a suitable permanent abode for the Church. Each succeeding message was a direct exhortation to God's people to seek a life of deeper spiritual experience. On the Sunday afternoon an interesting and instructive address was given on "The Jewish Passover," illustrated by actual objects from the Passover Feast. The people eagerly followed the exposition of the Word, and to many, to whom the message of the Foursquare Gospel is somewhat new there was brought an overwhelming desire for more of God. One soul was saved on the Monday night.

The convention was brought to a close by the testimony of Miss Munday to God's miraculous healing power in her body. At this service there was a large congregation, and the presence of the Lord was real throughout.

The convention has deepened the spiritual life of the church, and many who previously were sceptical regarding the truth of divine healing have been brought into a fuller knowledge of God's healing power.

Prayer is requested that this new outpost of the Foursquare Movement may be built up and become an active centre for the extension of the Kingdom of God.

SPECIAL VISIT OF THE MANCHESTER CRUSADERS

Blackpool (Pastor T. W. Thomas). "Oh Lord, send the power just now!" That is the cry of the saints at Blackpool. A retrospect of the past year reveals the goodness of God to His people. They cannot but marvel at His wisdom and grace for He has proved that His ways are higher than human ways. He has brought His children through the rough and stony places, out of the valley of dry bones into the verdant pastures once again. Pastor Thomas is ministering to the church once more after an all-too-long absence, and the Lord's people are receiving great benefit from the Bible studies and spiritual food which is going forth in abundance in the demonstration and power of the Holy Spirit.

A recent visit from the Manchester Crusaders proved a great blessing. Hearts were encouraged by the fearlessness and enthusiasm with which these young people gave out the glad message of salvation. The gospel was rendered in song, and the efforts of the Crusaders were greatly appreciated.

There is an air of great expectation abroad. The new church is almost complete and God's children are looking forward to a great revival. They are expecting to move into the church at the end of January, and every day finds some member of the church gazing at the quickly-growing building, wondering what the future will hold—wondering if the power of God will fall—wondering if it will be filled to overflowing, a prayer going up as each brick is placed in position. Thank God Christ is not dead, but One who is alive and hears and answers prayer.

THE OUTPOURED SPIRIT

Crusaders in Harness

Dunfermline (Evangelist H. E. Ward). God's blessing continues to rest upon the saints at Dunfermline. Hearts are gladdened and spirits rejoice as the Word is sent forth in the power of the Holy Spirit, and God's children are built up in their most holy faith. The services are being well attended, and God continues to pour out His Spirit upon the saints as they meet each week to pray for His blessing upon the work here and elsewhere, or for a special time of prayer on the first Thursday of each month for those waiting for the Baptism of the Holy Spirit, or for a touch of divine healing.

"Crusader Sunday" was enjoyed by all who could attend the services, and a large congregation gathered in the evening.

On a recent Wednesday evening the Crusaders and Sunday School children gave a service of song entitled, "A child of Jesus." The Y.M.C.A. new hall was engaged for this and it was well filled by a very large congregation, who gave very earnest attention throughout the whole service.

It was a very lovely and tender story, beautifully read by a brother Crusader, and many tears were shed during the reading and the singing. Crusaders and

scholars alike gave of their best, all striving to show that to be a child of Jesus is the best and sweetest thing on earth.

On Christmas night a social evening was held when a deputation from Viewfield Baptist church kept God's people rejoicing for two hours, an Elim brother ministering the Christmas message." Tea was served during an interval, and a happy time was spent in the presence of the Lord.

There, too, in His presence the saints bade goodbye to the old year, and welcomed in the new year, this proving a very blessed time.

CONVENTION FELLOWSHIP

Gathering Around the Risen Lord

Whitby (Evangelist E. Foster Hall). New Year's Day saw the first anniversary of the opening of the Elim Hall in Whitby. This was made the occasion of a Convention gathering by many of God's children from Middlesbrough, Redcar and Saltburn. These joined with the faithful ones at Whitby in two glorious feasts upon the Bread of Life as ministered by Pastors Tetcher of Scarborough, and Lucas of Middlesbrough. The theme of all messages was the Christ of God.

After tea an increased company gathered to listen again to two Spirit-anointed messages. To each came the resolve that Paul's command to "study" to be approved of God would be obeyed by His grace, and the closing message which took the Lord's people still nearer the throne of God. It was a day of rich blessing, crowned by the manifest presence of the Great Physician in the short healing service which followed. To the Whitby church it proved a time of encouragement; to the Pastor a milestone of praise for many blessings received in the past year; and to all who attended a time of real Foursquare fellowship around the Word of God.

BROADSTONE'S ELIM CONVENTION

Grand Foursquare Rally

The following report is taken from a local newspaper:

"A large audience gathered on Wednesday to commemorate the second anniversary of the Elim Tabernacle, York Road, Broadstone. Visitors from London, Southampton, Bournemouth, and other neighbouring towns were well represented. The afternoon service was conducted by the leader of the local church, Mr. H. F. Joiner. The meeting commenced by the congregation singing 'To God be the Glory,' followed by an opening prayer by Pastor Rudkin (Wimborne). The Broadstone Elim Crusaders rendered an item entitled 'The Bible Stands,' whilst two 'unattached' Crusaders (the Misses Prior, of Verwood) sang a duet, 'The Love of God.' Pastor Dyke (Hendon) gave a stirring address, 'The Christian's Likeness to a Tree,' and Pastor Kemp (Springbourne) also spoke, his subject being: 'Lengthen thy cords and strengthen thy stays' (Isa. liv. 2). At 5.30 the company joined by others, partook of tea, which

(Continued on page 80).

Bermondsey's Bright Spot

Such a designation has been given to the Foursquare centre in Bermondsey, and on January 15th, confirmation of this was evident to the crowd who gathered at the Crusader Rally. A very profitable evening was spent under the genial lead of Pastor P. N. Corry, and the spacious and well-lighted Tabernacle resounded with full-throated praises unto God.

The two speakers, Mr. E. W. Pearson (Prison Service), and Dr. F. Weston, both gripped the congregation with messages of intense appeal and challenge to the reality of Christ in every day pursuits. Many personal experiences were related which touched our souls and gave cause for rejoicing in the glorious gospel of Jesus Christ. The Croydon Crusader Choir, led by Mr. F. Henson, rendered two pieces in a most pleasing manner. Bermondsey Crusaders also gave two items in song, which were received with joy and praise. Pastors W. N. Brambleby, H. T. D. Stoneham, C. J. E. Kingston and D. B. Gray were also present.

GREAT WELSH RALLY
THE CITY TEMPLE
Westbourne Place, Cowbridge Road
CARDIFF

February 5th at 3.30 and 7 p.m.

Speakers:

Pastor JAMES McWHIRTER
(Crusader President)

and **J. D. CRAIG, Esq.**

Massed Crusader Choirs will sing—
"I have the Witness,"

"Thou hast snapped my fetters"
Directed by Pastor Douglas B. Gray



(Conducted by Pastor DOUGLAS B. GRAY)

Youth Campaign at Forest Hill

Commencing on Sunday, February 2nd, the London Crusader Choir, are conducting a Youth Campaign in the Elim Tabernacle, Perry Vale. Every night, except Friday and Saturday, until February 9th. Each evening unique programmes are to be given. Readers with friends in this district are asked to make this effort well known. Endeavour to send along those young men and women at present *outside* of the gospel fellowship, where a vigorous witness and testimony to the reality and the saving power of Jesus Christ will be given. Pray, Crusaders, for this campaign.

LONDON CRUSADER RALLY

February 15th at 7.30 p.m.

Elim Tabernacle, Stanley Road
CROYDON

Speakers include:

Miss ADELAIDE HENDERSON
Miss JOAN HOLMAN

Pastor E. J. Phillips will convene
Music and Song by Bermondsey, Clapham and Croydon Crusader Choirs and Miss J. Holman.

SOUTH COAST RALLY

February 19th

ELIM TABERNACLE, EASTBOURNE
(Further particulars next week)

The Names of God—I.

ELOHIM. GOD—CREATOR

By Miss Eva Willmott

In considering this series of talks, we are brought face to face not merely with the dear Saviour we love, but with His mind, the thoughts, desires, longings of that great heart. What a privilege this is, to be taken as it were, right into His confidence, and yet there are many, many sincere, devout Christians who are afraid of this confidence. Crusaders, let us be those who treasure the privilege.

My dearest Friend has caused His thoughts and plans to be written down on earthly materials, that I may with my mortal eyes read and spiritual eyes discern. How necessary, therefore, that I should not only be interested in the things He is heart-hungry for, but as zealous as He for the working out and fulfilment of that plan.

As we read the words that proceeded directly out of His mouth (Genesis to Revelation) we are forced to recognise this fact, that there are throughout the entire scriptures many names or titles by which our God is made known, i.e., God, Almighty, Jehovah, Jesus, and so on, and this has been a stone of stumbling to the uninspired exponent of the Scriptures, so that he has denied the Trinity and relegated His Word to the library of myths and fables, but when the earnest, born-again Christian seeks for guidance and understanding, my, what a dazzling revelation is before him! Truly it is that these things are hidden from the wise and prudent and made known unto babes.

Now these names God has given to Himself to portray some special activity or mission in which He is engaged. In this first talk we will deal with the name "Elohim," translated "God," and to be found from Gen. i. 1 to Gen. ii. 3, and in every scripture where God is referred to as being One to be dreaded, revered or feared. This is the realm in which the scientist and philosopher continually wander. The word "Elohim" is plural, and for that reason is a great mystery to the critic and a weapon which he wields very foolishly. What is the great thought underlying this name? Let us take a very simple illustration: when referring to great battles won on sea or land, we say "Wellington won the battle of Waterloo," or, "Nelson won the battle of Trafalgar," but associated with these men were tremendous forces.

Let us examine some of the scriptures
(Continued on next page)

LONDON CRUSADER CHOIR

February Engagements

- Feb. 1. Kensington Temple.
- Feb. 2. Maidstone Prison (afternoon).
- Feb. 2-9. Forest Hill, Youth Campaign.
- Feb. 16. Oxford Prison (afternoon).
- Oxford Town Hall (evening).
- Feb. 23. Holloway Prison (afternoon).
- Thornton Heath (A Section)
 [evening.]
- South Croydon (B Section)
 [evening.]



**Knottlingey
Crusaders
with Pastor
and Mrs.
L. C. Quest**

THE NAMES OF GOD (continued)

referring to that period when God undertook His great work of creating the universe. We know the Son was there, "In the beginning was the Word." The Holy Spirit was there, "The Spirit of God moved upon the waters." Then, later, a vast angelic host, the creative work of the Father, Son and Spirit, joined with them in the further creation, so that "the morning stars sang together and the sons of God shouted for joy." Then as each creative work was accomplished, so that created thing joined in the song of the universe, the stars sang,

the sun, moon, planets and our earth sent out vibrations of sound, and the final act of Elohim was the creation of man whose praises completed the melody. No discord, no barrier between earth and heaven, all one.

Now listen, Crusaders, very very, carefully to this: "He hath chosen us before the foundation of the world." Before He commenced to mould the earth, before its foundation, He chose you and me. Why? To be His agents to vanquish the enemy. As I think of this great condescension, I

can quite understand His love for and choosing of so-and-so, and so-and-so. They are good, pure and Christ-like, but it is hard to realise I am in that, but He says so. Dear one, so are you if your heart is given to Him to dwell in. We are a "new creation," "sharers of the Divine nature," "joint-heirs with Christ," "hid with Christ in God," "our names written in heaven," "our mansions prepared by Him, that where He is we may be also." Nothing of ourselves, and yet He has chosen us for a definite job! Hallelujah!

CONTENDING FOR THE FAITH (Continued from page 78)

was served by a competent band of ladies from the local assembly and neighbouring churches.

"Pastor Kemp presided at the evening rally, which was a noteworthy event. All seats were occupied before the meeting commenced. The Winton Crusader Choir sang a series of negro spirituals, which

included, 'It's me,' 'I got shoes,' and 'Nobody knows the trouble I've seen.' Wimborne Crusaders also rendered an item. Following this an address was given by Pastor Nolan (Southampton), 'Jesus Christ, the same yesterday, to-day, and for ever.' Springbourne Crusaders favoured the audience with a part song,

'Ready for the Fray.' To crown the day Pastor Dyke again spoke, this time on 'The last days of this dispensation.' The convention was closed by the audience singing an old favourite, 'O Jesus I have promised.' Light refreshments were served after the meeting to the visiting choirs."

The Blacksmith's Difficulty

IN the month of November some years ago it was proposed to hold a series of meetings in the town of A—, and notices to that effect were distributed among the people by the evangelists and others who were interested in the work.

Mr. B— was a blacksmith who had a shop on the outskirts of the town, and they called on him. Having obtained permission to hang a notice on the wall for the benefit of his patrons, they cordially invited him to the meetings.

"I'll be there, if the Lord will," was the hearty response.

"Do you know the Lord?" they asked.

"I have known Him for about seven years," he replied.

"Then you know your sins are forgiven and your soul saved?"

"I do," was the answer, "and am happy in the knowledge."

"Well," said the evangelists, "we are glad to hear it; and now, if you have time and no objection, we would like to know how it all came about."

Seating himself on his anvil, he folded his brawny arms across his breast and proceeded to relate the story of a life spent in sin and the service of Satan. But one day God had touched his conscience through the ministry of a faithful man of God, and for months afterwards he was in a state of wretchedness on account of his sins.

In asking counsel of others, one had told him to "pray." Supposing this was good advice, he tried it night and morning, and at times more frequently; but he found no relief for his sin-laden soul, because God does not say we are to be saved by prayer. Another counselled "Christian work," and he faithfully tried that, but felt meanwhile he was playing the hypocrite when trying, for instance, to teach children in the Sunday school the way to heaven, when he did not know it himself, but was on the way to hell. Another told him to "join the church," but his conscience would not let him do that, even although told by the minister and members that it would "help" him, and do him good;

though what good it would do him to profess to be what he was not they did not tell him.

One night he had been detained at his work until after nine o'clock, and was slowly sauntering homeward when his ear caught the sound of singing. It had a glad ring about it that attracted him. Pausing a moment to catch the direction from whence the sound came, he went on until, in front of a humble cottage, he took his stand. It was a hymn of thanksgiving and praise, and the words! They seemed as though meant specially for him. And such they were, for it was a message from God, a message telling of rest—perfect rest—for his weary soul. Joyously the singer's voice rang out:

"Long my weary heart was trying to enjoy this perfect rest;
But I gave all trying over—simply trusting, I was blest."

He saw his mistake, and the mistake of his counsellors. The work by which his soul was to be saved was not his work, but the work of the Lord Jesus Christ on Calvary for him—the work of reconciliation effected there—the work of meeting all the righteous claims of a holy God against sin—that concerning which the Lord Jesus spake when He said, "I have glorified Thee on the earth, I have finished the work Thou gavest Me to do" (John xvii. 4). And again, "It is finished" (John xix. 30). Here he rested his soul, and for seven years he had known beyond a doubt that his sins were forgiven, that he had eternal life, that he was safe for time and eternity, and destined to be with Christ in glory for ever. What a salvation! "Hallelujah! What a Saviour!"

Friend, how about yourself? Eternity is before you. On what are you resting? To pass current as a Christian nowadays is an easy matter, but are you a real, genuine, born-again Christian? Are you saved? If not, why not? If not saved, then you are lost!

The work that saves the soul is the work of reconciliation, accomplished when God was in Christ reconciling the world unto Himself (II. Cor. v. 19). To this, neither prayers, works, tears, nor church-membership can be added. It stands alone in all its solitary blessedness, as the one and only way back to God for a poor sinner. Here you may rest, and having been justified on the principle of faith, you will have "peace with God through our Lord Jesus Christ" (Rom. v. 1).

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 4d. per insertion extra.

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Bournemouth, Boscombe.—Board-residence, bright, Christian guest house; central, near sea, shops, churches, etc., separate tables; special winter terms. Miss Cavill, "Salaam," Campbell Road. B2249

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, 21, 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. B2231

London.—Christian home, select district, garden; full board 25/-, without midday meal, 21/; or bed and breakfast; close to buses and trains; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B2239

London.—Christian greetings! Mrs. Barnwell offers to visitors and others, home comforts, personal supervision; constant hot water; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; phone Mountview 7069. B2243

Manchester.—Homely board-residence, suit visitors, Christian workers, or any needing rest or care; quiet district. Apply, Mrs. Livingstone-Walker, 6, Whalley Grove, Whalley Range. B2238

Mitcham, Surrey.—Comfortable, Christian home offered by young couple, to one or two friends sharing; either sex; board as preferred; within easy reach of city and assemblies; every convenience, terms moderate. Write, 123, Tamworth Lane. B2247

Southend-on-Sea.—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2245

HOUSES, FLATS, ETC., For Sale, To Let and Wanted

London.—Two furnished bedrooms and furnished sitting-room, suitable for two lady friends; full or partial board; quiet house, Bermondsey; moderate terms; near trams and buses for city. Apply, Box 402, "Elim Evangel" Office. B2241

SITUATION VACANT

Companion-Help required, immediately for one elderly Christian lady; permanent position if suitable; good, kind home offered; call or telephone in first instance any evening after 7 o'clock; Molesey 2042. Mr. Simmons, 3, Oxford Road, Teddington, Middlesex. B2246

SITUATION WANTED

Ex-Civil servant (age 37), Pentecostal, desires clerical post; could also give spiritual ministry. Apply Box 404 "Elim Evangel" Office. B2244

PROFESSIONAL.

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

BIRTHS

Atkins.—On October 15th, to Mr. and Mrs. Alfred Atkins, of Hornsey, the gift of a son, David Alfred.

Blindell.—On January 6th, to Mr. and Mrs. Blindell of Hornsey, the gift of a daughter, Olive Millicent.

Byatt.—On January 6th, to Pastor and Mrs. F. D. Byatt, of Hornsey, the gift of a daughter, May Ruth.

WITH CHRIST

Barcham.—On January 12th, William Barcham, of Elim Church, Letchworth, beloved husband of Alice Barcham; funeral conducted by Pastor F. N. Corry, on January 15th.

Chant.—On January 7th, Mrs. F. Chant (Auntie), aged 83, member of Elim Church, Hove; passed into the presence of the King. Funeral conducted by Pastor H. W. Fielding.

Douglas.—On December 21st, Mrs. Rachel Douglas, aged 92, member of Elim Church, Ballysillan, Belfast. Funeral conducted by Evangelist A. R. Burt.

Payne.—On December 23rd, Mr. James Royal Payne, a beloved member of Elim Church, Braintree. Funeral conducted by Pastor J. N. Eaton, Braintree. B2248

THE BIBLE, CHRIST, & MODERNISM

By T. J. McCROSSAN, B.A., B.D.

Price 3/6 net (by post 3/9)

Elim Publishing Company, Ltd., Park Crescent, Clapham, S.W.4

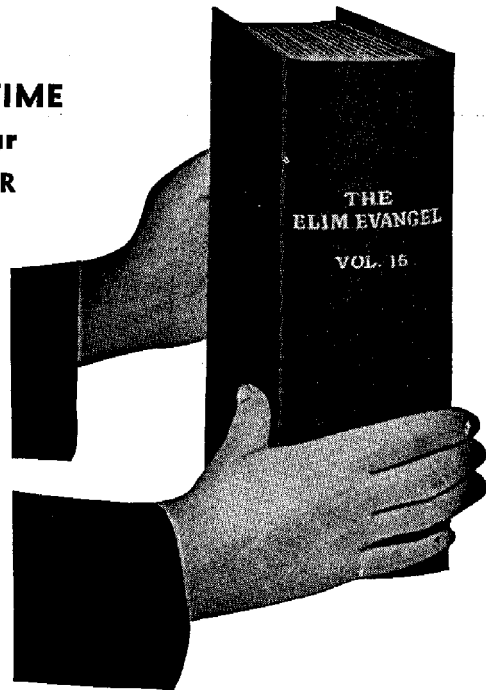
**NOW
IS THE TIME**

to get your
SELF-BINDER

for
Vol.

**17,
1936**

and start
with the
**VERY
FIRST
ISSUE,**
January 3



You Will Never Regret It!

SIMPLICITY ITSELF!

ANY BOY OR GIRL CAN DO IT.

This is the very latest, simplest and smartest self-binder on the market. Each issue of the "Evangel" is inserted in a moment as you get it. It will be kept clean and tidy, and at the end of the year you will have a perfect book. Every page will open quite flat, the parts are not damaged in any way, and although of greater strength than an ordinary bound book, there is a substantial saving in cost. Satisfaction guaranteed or money refunded in full.

Price in full green cloth, with title and volume number in gold,

3s. 6d.

(by post 4/-, United Kingdom only)

What better or more useful present could you give than this, for it will be used every week, and treasured for a lifetime?

ORDER NOW TO GET IT IN TIME

ELIM PUBLISHING COMPANY, Ltd.
Park Crescent Clapham Park London, S.W.4

You can Learn to Play Easily & Quickly

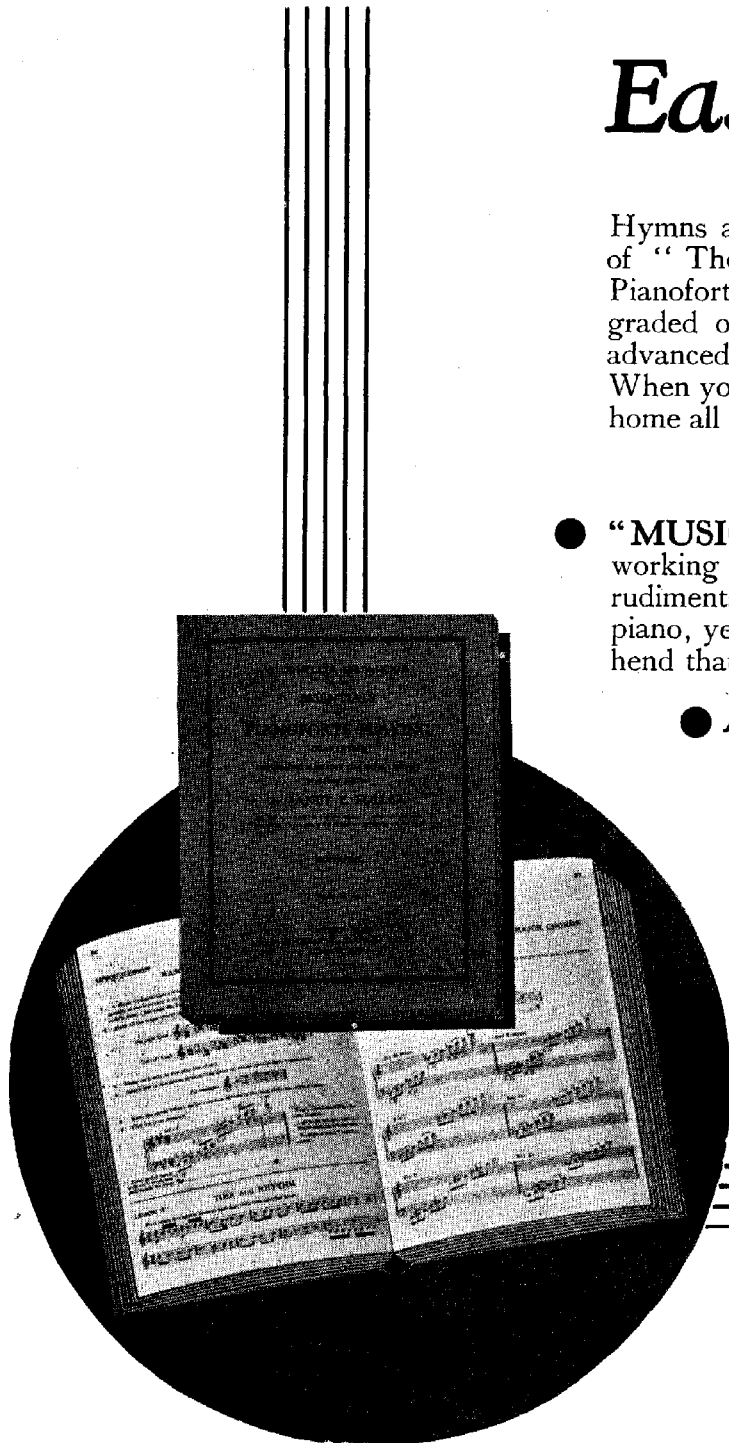
Hymns and Choruses from ordinary music with the aid of "The Complete Knowledge of the Essentials of Pianoforte Playing," by Janet Fuller. It comprises forty graded one-hour lessons and is invaluable to teachers, advanced students, and beginners, and success is sure! When you have this book you will have a teacher in your home all the time, not just for one hour or less each week.

WHAT AUTHORITIES SAY :

● "MUSICAL OPINION" says: "Miss Fuller is working on advanced, sound lines in incorporating rudiments and simple harmony with the teaching of the piano, yet she makes these subjects so simple to comprehend that they offer no difficulties to the young player."

● A HIGH SCHOOL MUSIC MISTRESS: "Most excellent for beginners." It is highly recommended by Sir WALFORD DAVIES, Mr. J. R. GRIFFITHS, B.Mus., and many others.

Now Ready in four separate parts; 2s. 6d. each, by post 2s. 9d.; or all four parts bound together in stiff paper covers 10s., post free; in cloth boards 12s. 6d., post free. ∴ ORDER NOW.



● If you are already a player you will find this work indispensable as a book of reference

ORDER FORM

To: Elim Publishing Company, Limited,
Park Crescent Clapham Park, London, S.W.4

Please send me part(s) as advertised above. I enclose

remittance of

Name (in Block Letters).....

Address.....