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NOV. 26th,
1937

Him Evangel

Foursquare Revivalist

"Jesus Christ
the same
yesterday,
and today,
and forever."

HEBREWS 13-8

SAVIOUR HEALER BAPTIZER COMING KING

Registered at the G.P.O. as a newspaper.

SEE ARTICLE :

Beauty for Ashes

By W. E. MOODY

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

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Vol. XVIII. November 26, 1937 No. 48

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BRISTOL. November 14—28. Elim Evangelistic Christian Church, Terrell Street (near Infirmary). Special visit of Pastor J. J. Morgan.

CARDIFF. November 14—28. City Temple, Cowbridge Road. Bible and Evangelistic Campaign conducted by Principal P. G. Parker. Week-nights (except Friday), 7.30. Sundays, 11 a.m. and 6.30 p.m.

CHRISTCHURCH. November 22nd. Special Rally in the Town Hall. Speakers include: Pastor R. D. Bradley and Evangelist L. Green. Special singing by Winton Harmony Choir.

ELIM WOODLANDS. November 27. Reunion of Eastbourne Crusader House Party, 3.30 p.m.

GUILDFORD. Sundays, November 21, 28. Borough Hall. Public meetings.

HORNSEY, December 4. Elim Tabernacle, Duncombe Road, North London Crusader Rally, 7 p.m. Pastors Douglas B. Gray, and D. A. Vanstone and district branches.

ILFORD. November 28. Elim Hall, Scrafton Road. Special visit of Pastor E. C. W. Boulton.

ISLE OF WIGHT. December 5. Ventnor, Royal National Hospital, 2.30 p.m., and H. M. Borstal Institution, Camphill, 5.30 p.m., London Crusader Choir.

KINGSTON-ON-THAMES. December 12. St. James Hall, St. James Road. London Crusader Choir, 6.30 p.m. (Choir at Brixton Prison, 2.45 p.m.).

MAIDSTONE, H.M. Prison. December 7. Pastor D. B. Gray, December 19, London Crusader Choir, 2.30 p.m.

LAINDON. December 22. Laindon Gospel Mission, High Road. Pastor Douglas B. Gray, 6.30 p.m.

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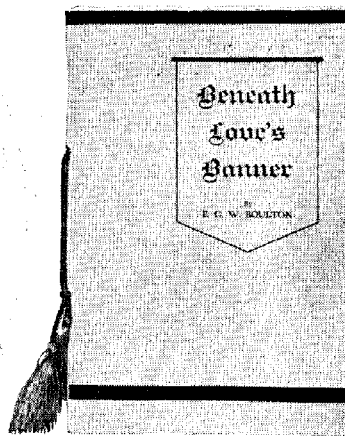
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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



Publications and Supplies, Elim Bible College 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. XVIII., No. 48

NOVEMBER 26, 1937

Fridays, Twopence

The Flood is Coming

By Pastor J. NARVER GORTNER

SOME time ago the St. Frances dam near Los Angeles gave way and poured a veritable deluge of destruction and death into the sleeping valley below it. It broke during the night and most of the inhabitants of the valley were asleep. There had been talk that the dam was not safe. Some had heeded the warnings that had been sounded, and had left the valley. Their lives were spared. But the majority had laughed at them. One man who lost his life had said just the day before, when he was told that the dam was going to burst, "Oh, you are so foolish! The dam is perfectly safe! There is no danger whatever!"

A man named Dave Matthews testified at the inquest that he told his brother the day before the catastrophe that the dam was going to burst and that he should get his family out of the valley. "My brother told me," he testified, "that he would move his family the next day." Then the witness broke down and sobbed. "That night," he said, "my brother and his family died." The man whose life was imperilled might have escaped, and he might have saved his family. But he lost his life, and his family perished, because he decided to wait until "to-morrow." "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Prov. xxvii. 1).

We are told that the reason the dam broke was because

THE FOUNDATION WAS NOT GOOD.

It had been built upon what is called "rotten rock." If the builders had gone down a few feet deeper they might have built the dam upon a good foundation and it would have endured the strain. He who builds should build upon a good foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." Our Lord emphasised the importance of building on a good foundation by telling the story of the two houses, one built upon the rock and the other built upon the sand. Multitudes are building upon the sand to-day. Alas, that is true; only a few are building upon the Rock.

As long as the dam remained intact the inhabitants were in no danger, or, at least, were not conscious of being in danger. It was when the dam gave way that

their lives were lost and their property destroyed. There was no hope for them when the dam broke unless indeed they could find some way of getting out of the road of the oncoming flood. It has been estimated that not less than four hundred persons perished.

The Bible tells us about a flood that is coming, an awful flood, a flood that will engulf thousands. When the righteous wrath of God shall burst forth, when the lightnings of His holy indignation shall have been unleashed, where can man find refuge? In that day men will call upon the rocks and the mountains to fall upon them and hide them from

THE FACE OF JEHOVAH

and from the wrath of the Lamb. They will say, "The great day of His wrath is come, and who is able to stand?"

What is holding that flood of wrath back at the present time? The mercy of God. God is taking out from among the nations a people for His name, and He is holding back the flood of wrath in order that His purpose may be accomplished. The last one to be saved during this present age will one of these days be added unto the Church which is the body of Christ, and then the Lord will come. The saints will go up; the mercy of God will cease to hold back the flood of divine wrath; that terrible flood will be turned loose and everywhere in the world there will be tenseness and turmoil and terror. And these will increase as Daniel's seventieth week shall progress.

There are those who would have us believe that conditions here will continually improve until after a while we shall have ideal conditions and find ourselves living in an ideal world. In fact some would have us believe that conditions are quite ideal at the present time. Recently I read these words on a bulletin board in front of a large denominational Church, "He who has a clean heart finds it easier to believe in a good world." The quotation was not from the Bible. Jesus did not say it. Neither did any one of His apostles.

NO INSPIRED PROPHET

of God ever gave utterance to such an assertion. The Bible tells us that the world is wicked, that the human

heart apart from God is helpless and hopeless, and of unregenerated humanity it has been recorded, "The best of them is as a brier; the most upright is sharper than a thorn hedge" (Micah vii. 4). The Word tells us that "evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Satan would deceive the people. Appearing as an angel of light or in the guise of a minister of righteousness, he would lull the people into a sleep; he would make them satisfied with a false security. Have you ever noticed how often in the Word of God we are warned not to allow ourselves to be deceived? (II. Tim. iii. 13).

In Daniel we read "the end thereof shall be with a flood." It will be a flood of divine wrath. And all that is holding back that flood at the present time is the mercy of God. This is distinctly the dispensation of mercy or of grace. God will have accomplished His purpose soon; the Body of Christ will have been completed; the age will be at its very close, and the awful guilty, God-defying humanity, and the day

spoken of in the Scriptures as "the day of judgment" and so graphically described in detail in the last book of the New Testament Scriptures, will be here.

Where will you be? Here where

THE DESTROYING FLOOD

will be leaving death and destruction and despair in its wake, or yonder in the presence of the King.

Where we shall be then depends upon our attitude toward the King now. If we share His rejection here we shall share His glory there; if we are ashamed of Him and His testimony now, He will be ashamed to own us in that great day.

Andrew Bonar wrote:

I see the last red, bloody sunset,
I see the dread avenger's form;
I see the Armageddon onset,
But I shall be above the storm.

There comes the moaning and the sighing,
There comes the year's heavy fall,
The thousand agonies of dying,
But I shall be above it all."

Saved and Healed at Principal Jeffreys' Campaign at Barnsley

AT the time of the Barnsley campaign I had no thought of salvation as a personal need; I was religious enough, and this was sufficient. At this time I was becoming a physical wreck through gastric ulcer.

During the Principal's message I was convicted of my spiritual condition, and when the appeal was made I was one of the 130 who yielded to Christ in that meeting.



To continue to attend the services was now becoming too much for me; this will be seen when it is considered that the only rest which I secured at this time was in a kneeling position with cushions under my body. I was under the care of a clever doctor, who recommended consultation with another physician. The result of this consultation was that the only hope lay in an operation.

It was during the discussion regarding an operation that the Lord spoke to me, and I exclaimed, "What the Lord has done for others He can do for me." With this thought in my mind I was given strength to struggle to the next meeting. Here I received immediate healing, and have had no trouble with my stomach since.

In the November of 1935 I had an abscess on the eye which made an operation too dangerous. I was being driven frantic with pain. Request for prayer was sent to the Leeds Church (Bridge Street), also to the friends at Kensington Temple, London. I realised the Lord's presence as I laid in bed and prayer was offered for me. Again I was immediately healed, not even a scar being left to mark the place where the abscess had been.

Later in 1936 I fell down thirteen steps and injured my spine and split the vertebra at the top of the spinal column; in other words it was a case of a broken neck. The end of this life seemed at hand; the doctor could do nothing only sympathise and visit, but he was a Christian doctor and this brought some consolation. However a request for prayer was again sent to the Leeds Church, and once more I was healed, and three days after the accident the doctor took his leave exclaiming, "You have found a greater Physician than me." Praise be to God!—(Mrs.) ETHEL CROSSLAND, Leeds.

Note.—Mrs. Crossland was prayed for by the faithful band of prayer warriors at the daily morning prayer meeting at Kensington. This meeting is held daily from 11 to 12 o'clock.

Christ's First Message about Healing

"And behold, there came a leper, and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand and touched him, saying, I will, be thou clean, and immediately his leprosy was cleansed."— Matt. viii. 2-3.

By . A . B . SIMPSON

THIS passage is remarkable as containing Christ's first pronouncement in the Gospels concerning divine healing. The three previous chapters contain the public manifesto of the principles of His kingdom, the new law of righteousness which He came to enact and illustrate in His own life. Then the next two chapters, Matthew viii. and ix., contain a group of miracles illustrating His healing power, His first great signs and wonders. These miracles were signs as well as wonders; object lessons of truth and manifestations of power.

He had come among men as the exponent of His Father's will, and we can think of the world as waiting to hear His first utterance upon the attitude of God toward our sickness and our suffering. Is there any uncertainty about it, or may we know with definiteness and full assurance that it is the Father's will to interpose to help His suffering people in their physical needs as well as in their spiritual extremities? We have the answer in this dramatic interview between the Master and a suffering man, who seems to stand as a representative of the suffering race.

The sufferer. He was a leper. There is no mistaking the special meaning of this case. It was typical. Leprosy represented not only bodily disease in its most loathsome and terrible form and its hideous effects upon the human frame, but also in its deeper spiritual connection. It represented disease as the result of sin and separation from God. For the leper was unclean, and by his terrible disease was isolated from his fellows and separated from

THE SANCTUARY OF GOD

and the privilege of His fellowship and worship. And so sickness can never be fully understood or rightly dealt with so long as we regard it merely as a physical phenomenon to be dealt with by the laws of science only. It is the result of sin. Not always of a particular sin perhaps, but the fruit of the Fall and the result of man's separation from the life of his Creator.

The attitude of the sufferer. Here again he represents the average posture even of the Christian world toward the Great Physician. "Lord, if Thou wilt, Thou canst make me clean," is his half-believing cry. Hardly believing either, for to believe in the power of God and yet doubt His love is to undefine Him. If a father has the ability to relieve a suffering child and is not willing, he is not a father. The very doubt of his love is an insult to his dearest and noblest attribute. And yet that is just about the position the average Christian holds toward God as a Healer—willing to admit that He can, but utterly uncertain about His willingness to help. And so we have loaded our prayers with a lot of contingencies which we think respectful to God, but which practically arise from ignorance of His character and doubts of His love, "He that cometh unto God must believe" not only

"that He is," but that "He is the rewarder of them that diligently seek Him." Confidence in His love is the very essence of true faith. It is not believing in a theological proposition, but it is trusting in a personal Friend and a loving Father. And yet coming with this doubt, the Lord Jesus receives him, and permits him to kneel in

WORSHIP AND SUPPLICATION

at His feet. And so He listens to our timid and doubting prayer and gives us more than we deserve.

The answer of the Lord. It would seem as if that ugly "if" that the leper brought was uppermost in his thoughts, and His first impulse was to annihilate it by one word so positive and unmistakable that it could never rise up again.

So He answers in tones that never can be mistaken or forgotten, "I will." As if He had said, "Of course I will. How could you doubt My love and will?" There it stands, that short and unequivocal message from the heart of God to a suffering world, ringing with its trumpet notes through all the ages in every sufferer's ear, "I will." Now we can take the "if" out of our doubting prayers and come to Him with full assurance of faith, and will it because He wills it.

The act of the Lord. "Jesus put forth His hand and touched him." If you had visited a group of lepers in the East, you would not have wanted to touch them. You would not have seen anyone touch them. Standing afar off, their food was flung to them as if they were dogs. And no hand of sympathy ever thrilled them with its kindly touch. There was a great gulf between them and their kind. But Jesus touched him without a moment's hesitation, without an instinct of repulsion or recoil, with wholehearted, unreserved kindness. He puts Himself on his level and gives him the most positive assurance of His sympathy and help. Another evangelist tells us that as He did it, "He was moved with compassion."

WHEN CHRIST HEALS,

He does not do it through a logical necessity that He should keep His promise, but He does it with His whole heart and soul. He is so sorry for your pain. He is so glad to help you.

Then this touch of Christ implies also a direct contact between the Lord and the sufferer. Healing is not mere answered prayer. It is not a package delivered from heaven through a messenger, but it is a meeting between you and the Lord. It is personal contact with the living Christ. It is something just as real and definite as the clasping of the hand of a friend or the current that flows through the electric wire and charges your frame with its thrilling power. When we draw near to Christ, there is somebody there; something happens. There is a real transaction and a real result.

The Master's command. "Be thou clean." This is very different from saying, "Thou shalt be clean." It is not an indicative mood, but an imperative mood. He commands the sufferer to do something, to be something, to receive something. He has come to Christ all limp and relaxed. He must change his posture. He must become as positive and definite as the Lord Himself. He must reach out a living hand, and with a believing touch must take what Christ is giving him. This is where we almost always fail. This was what the Lord always required from those He healed. "Stretch forth thy hand," He said to the paralysed man. "Rise up and walk" was His command to the palsied. "Wilt thou be made whole?" He asked the impotent man at Bethesda. He had to have the co-operation of a strong hand, a believing will, a spirit with backbone in it to

STAND THE BLESSING

that He was ready to give. "I will it" He seems to say. "Now if you will it the same as I, it will be done." "I will it because God wills it" was the watchword of Tamerlane. He believed himself to be co-operating with a higher will. And so faith still stretches out its hand, grasps the mighty hand of God, and the joint clasp lifts the load of sickness and bears the sufferer to healing and blessing.

The result. "Immediately his leprosy was cleansed." The disease disappeared, and the leper stepped forth made whole and exulting in the strange new sense of soundness, strength, and healing. So shall it come

to you, not always as suddenly, but as surely if you will but trust Him.

His testimony. The Master's counsel and command seemed strange. "Tell no man, but go shew thyself to the priest, and offer for thy cleansing that which Moses commanded for a testimony unto them." There must have been good reasons for this. In the first place his loud and public discussion of this matter in the neighbourhood might hinder Christ's work and precipitate the conflict for which the time had not yet come. Then such a conflict and such a discussion would probably be injurious to this young man himself. He was not yet ready to argue with his subtle enemies, and his safe course was silence and prayer. But further, the right place to give the testimony was in the sanctuary of God first and to the officers of the kingdom. Then he could speak to the world. Moreover the Lord knew it would take him some days to get to Jerusalem where the priests were, and that in the meanwhile he would have time to learn a good many letters and get

SETTLED AND STABLISHED

in his own experience and faith so that he could stand the test of later trials. The question of testifying to our healing is not merely one of conventional rule but of divine leading. The Lord Himself will show you when to speak and when to be silent. Go to your home and live it. Go to your church and prove it. Go to them that fear the Lord and there open your heart with freedom and say like the Psalmist, "Come, all ye that fear the Lord, and I will tell you what He hath done for my soul."



Conducted by Pastor D. A. VANSTONE

Toolshed Talks, No. 1.

NOTIONS OF NATHANIEL NAIL.

"You speak first, Mr. Nail."

"Well, sir," he wheezed, "there are thousands of us in every house, but we have to tear your coat before you will notice us. And we are very important folk, too; for though unseen, it's we who keep things together. We work hard too; twenty-four hours per day."

"Tell me then, something about these Nail folk who work so silently and well."

He needed no second invitation, for he was evidently bursting to tell Rex and me about himself.

"First," he began, "they have all been **SAVED**. I was dug up from the mine as a piece of dirty iron ore; smelted, changed, made into a bright nail. Reminds me of David, who said he had been dug up out of a horrible pit, and of Paul who was made brand new when Jesus the Lord came into his heart (II. Cor. v. 17). I was no use to anyone before I was "saved"; just hopeless and unclean.

"Then we nails must be **STRAIGHT**. Bent, crooked nails are no good: neither are crooked boys (Proverbs ii. 15). Tell your readers, sir, to ask God to make them **straight**—honest, truthful, pure in thought—even if he has to hammer them!

"Another thing! A nail should be **STRONG**. Some of the fellows in that tin box up on the shelf are as soft as butter. Give them a tap and they curl up. Boys and girls must be **strong** or a little knock of temptation will make them **crooked**. Jesus Christ will put stiffening into them.

"I can do all things through Christ who **strengtheneth** me," whispered Rex.]

"Excuse me interrupting, Mr. Nail, but why are you lying under the bench doing nothing?"

"Quite a good question, sir! You see I'm waiting for my master to use me, and one day he will need me. Then he'll say, 'Ha! that nail under the bench, he's the chap I'll use.' I'm just ready and waiting."

"I see, Nathaniel. So nails, like Christians, must be **SERVICEABLE** even if —"

"I know," Rex broke in, "like when the Saviour said of the donkey, 'The Lord hath need of him.' We heard about it on Sunday and I said, 'Lord, here am I, send me.'"

"Two more points, sir [I thought a nail had only **one**!] We must be **SHARP**. Once get blunted and we're spoiled."

"Hum! Can boys get blunt?"

"Rather! Blunt consciences, sir! Going to wrong places does it, or reading wrong books, listening to wrong stories or thinking wrong thoughts. Lose their joy and sparkle, get blunt like outsiders."

"Yes, I see . . . That's very serious. I suppose the best motto is, 'Do **nothing** you would be ashamed to be doing when Jesus comes.'"

"That's just it, sir! The last thing is, to be happy a nail must be **SECURE**. Once Rex's father knocked me into a plaster wall, but I couldn't bear any weight; for the ground gave way under my point and a piece of wall broke away. 'Silly old nail!' said father and gave me a dreadful biff. It was the wall that was wrong. Tell your friends to make **sure** of salvation so that they can say, 'My heart is fixed, for **He** will hold me fast.' If they are 'in Christ' they need never fall."

"You **have** told us a lot, Nathaniel. How do you hope to end your days?"

"Holding up a picture, sir! That one of Jesus knocking at the heart's door. No one would notice me, of course, but I want them to see Him only."

"Magnificent! I hope all Junior Jottingites will also try to show a picture of Jesus to their friends so that others will want to serve Him. Goodbye, Mr. Nail, and thank you."

Christian Certainties

By
Rev. ARTHUR HEDLEY

FOUNDED UPON A ROCK

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."—Matthew vii. 24-25.

IN these days of doubt and uncertainty, it is comforting and strengthening to read and study the New Testament. There is such a strong recurrent note of confidence and certainty in every Gospel and Epistle. The writers were so absolutely sure of Christ, of His promises, His presence and power, and their eternal hope. Their confidence was built on a solid foundation.

They had seen Christ and lived in fellowship with Him in the flesh. They were "eyewitnesses of His majesty" and had heard the voice of the Father above confirm His Sonship. They had witnessed His power over disease and death. In His own glorious resurrection they became confident of their own victory over death and henceforth death had no terrors for them.

After the wonderful happenings which followed Pentecost, when souls were convicted and converted, and power was given to heal all manner of diseases, nothing could shake their strong confidence in Christ. It made them courageous and invincible in the presence of their foes. They endured persecution and imprisonment with a cheerful courage because they knew that "great was their reward in heaven."

There are many ominous signs of a lost confidence in Christ and His Word. Christians have been influenced by the spirit of uncertainty which prevails in every realm of national life. We are living in

AN AGE OF TRANSITION

and nothing seems stable or sure. Business men have been at their wits' end through the changing value of gold and the chaotic conditions prevailing in other lands. Once the worker could be sure of his job till a ripe old age, but in these days of amalgamation, mass production, economy, no man can be certain of permanent employment. Once the philosopher proceeded very leisurely and confidently to apply the theory of evolution to his philosophic system, and showed how man was slowly but surely attaining the heights of perfection. But the war and its aftermath played havoc with the philosophies of men, and so many know not where they are nor whither they are going. The certainties of the scientist fifty years ago have now become uncertainties. Faced with a new world of wonder and mystery he is no longer certain of the old materialistic view of the universe.

It is very difficult for the Christian to rise above the spirit of the age. Those who study the popular Press rather than their Bibles are especially beset with doubts and fears. One day they read something that strengthens and stimulates their faith, another day they read something which causes them to doubt the very existence of God. So many Christians have become weak and unstable because they listen to man rather than to God. The Church is so impotent because it has lost its confidence in God and His Word.

The Church must regain the New Testament

note of certainty and confidence if it is to exert an influence over men. "If the trumpet gives an uncertain note, who shall prepare himself for battle?" The world will take little notice of the Church until it sounds forth the evangel with no uncertain sound. When the messenger speaks with confidence his words carry conviction. We must turn from the things that are so easily shaken to "things which cannot be shaken."

We must get back to the Word of God and test its truth for ourselves. A former headmaster of Rugby said, "The best test of the truth and inspiration of the Bible is to put it into practice." Hudson Taylor loved to call the Bible "The Book of Certainties." Men who have staked their all on the promises of God have proved Him true to His Word. Men like Carey, Judson, Taylor, Muller, wrought such mighty works because they took God at His Word. Trust brings knowledge and strength, and the truth of Scripture is confirmed "the people that do know their God shall be strong and do exploits." The man who puts his trust in the Word of God remains calm, confident and strong in the darkest hours of life.

The need of the hour is for preachers who will base their messages on the sure foundation of God's Word. When Karl Barth left the barren wastes of philosophy and returned to the fruitful Word of God, there came a new note of confidence and power in his preaching, and pastors and students crowded the churches and theological halls, to hear him proclaim the

EVANGELICAL DOCTRINES

of the New Testament. So many have gone astray because they have forsaken the sure revelation of God in Christ for the proud and imperfect reasoning of man. We have lived to see the philosophy of men flourish for a season, then time has proved it false but "the Word of God liveth and abideth for ever."

It is good for our faith and our encouragement to underline the sure promises of God and then to rest on them and prove their truth in daily life and practice. Think of some of the certainties of Scripture.

There is the certainty of God's presence in all the vicissitudes of life. What though kingdoms totter and fall? What though conferences prove abortive and end on talk? We can labour on knowing that in spite of failure and disappointment the Kingdom will come. Our faith is not based on governments, conferences, philosophy, science, but on the eternal Word of God.

The risen, ascended Christ will come and put an end to present evils. "He shall reign" is the confident note of the New Testament. The man whose hope is based on the Word can be an optimist when everyone else has given way to pessimism and despair.

Finally there is the certainty of heaven. Death is a great certainty but it is not the final certainty. We have the sure word of Christ, "Because I live ye shall live also." If there were no heaven to gain then, said Christ to His perplexed and sorrowing disciples, "I

would have told you so." He would not deceive and delude us; we may stake our hope for eternity in His Word. When that great Christian and scientist, Sir Michael Faraday, was dying, some journalists questioned him as to his speculations in the hour of death. "Speculations," he replied with astonishment, "I know nothing about speculations. I'm resting on certainties. 'I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day.'"

Hail to the Day of Heavenly Joy

T. A. CARVER.

Air by T. A. Carver.
BROAD STREET Harmony by G. V. JACKSON.

1. Hail to the day of heav'n - ly joy, When saints their
2. As to the Ci - ty of our God Our spi - rits
3. Sweet is the fel - low - ship of saints A - mid the
4. Lord, come and fill this sa - cred place, Let ev - 'ry
5. Lord, help us praise Thee in our song, Help us per -
6. Take now our lives and make them blest, Thy Life, Thy

Lord u - nite to praise, Such glorious songs our
brave - ly press a - long, The day of God doth
rush of world - ly care, For Zi - on's courts the
heart Thy tem - ple be, Fit us to run the
form our so - lemn vows, Come down and bless this
Blood, our be - ings claim, Till in e - ter - nal

tongues em - ploy, As ne - ver hu - man theme could raise,
rest af - ford, And makes our faith - ful hearts more strong.
spi - rit faints, And finds the balm of Gi - lead there.
heav'n - ly race With faith, and hope, and cha - ri - ty.
blood-bought throng On this Thy day, in this Thy house.
sab - bath rest, With no - bler song, we praise Thy name.

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This Month's New Books

- "John Wilson of Woolwich," by Marguerite Williams. 2/6 (by post 2/10).
 "Thinkers Who Think," by B. Yond. 1/6 (by post 1/9).
 "Is there a Key?" by A. Frank Evans. 3d. (by post 3½d.).
 "Who Founded the 'Church'?" by Janette Steer. 2d. (by post 2½d.).
 "The Sword of the Spirit," 1d. (by post 1½d.).
 "Russia Slays?" by A. Toyler. 1/6 (by post 1/9).
 "Is it Peace or War?" by Reginald T. Nash. 6d. (by post 7d.).
 "The Seventy Weeks of Daniel's Prophecy," by S. B. Reynolds, B.A., F.Ph.S. 6d. (by post 7d.).
 "Gethsemane," by Rev. J. H. Pickford, B.Th. 3/6 (by post 3/10).
 "Gowanbraes," by Margaret P. Neill. 3/6 (by post 4/-).
 "That Old Serpent—the Devil," by F. J. Huegel. 2/6 (by post 2/9).
 "Matthew the Publican and his Gospel," by Rowland V. Bingham. 1/- (by post 1/3).
 "Billy Bray," by F. W. Bourne. 1/- (by post 1/2).
 "The World in which Jesus Lived," by Basil Matthews. 2/6 (by post 2/9).
 "The Story of John G. Paton," by James Paton. 1/- (by post 1/2).
 "The Bible Comes Alive," by Sir Charles Marston. 8/6 (by post 9/-).

"Prevailing Prayer," by Hugh Redwood. 1/- (by post 1/2).

"Day by Day with F. W. Boreham," by L. F. Church. 3/6 (by post 3/9).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

Bible Study Helps

"THOU REMAINEST" (Hebrews i. 11)

Introduction.—In these days of perplexity, suffering and uncertainty, there is this glorious certainty, this blessed One, whose unchangingness brings calm, peace and rest.

I. Unchanging in Love.

1. Friends we love, depart.
2. Circumstances we trust in, alter.
3. "Thou remainest" with unalterable love.

II. Unchanging in Wisdom.

1. Perplexities surround us.
2. "Thou remainest" and in grace and love whispers, "If any of you lack wisdom, let him ask of God" (James i. 5).

III. Unchanging in Mercy.

1. I, so prone to wander, need that.
2. My inconsistencies.
3. My unrealities in worship.
4. "Thou remainest," forgiving, cleansing, restoring and comforting.

IV. Unchanging in Power.

1. My weakness to resist, to purpose, to plan, to carry out.
2. "Thou remainest." "Underneath are the everlasting arms."

"HE IS PRECIOUS"

1. As a Saviour for sinners (Matt. i. 21; Isa. xlix. 6).
2. As liberator for slaves (John viii. 32; Jer. xv. 21).
3. As pardon for rebels (Isa. lv. 7; II. Cor. v. 20).
4. As strength for the weak (Isa. xli. 10; xlvii. 4; Jude 24).
5. As way for the lost (John xiv. 6; Isa. liii. 6).
6. As life for the dead (Eph. ii. 1-8; Prov. viii. 35).
7. As rest for the weary (Matt. xi. 28, 30).

"By a Way They Knew Not" (concluded)

of all, He Himself will be yours. He Himself will be your shield and your exceeding great reward. He calls you to be eternally His, to enter into joint heirship with Him and to share for ever in the joy of the Lord, joining with Him in all His joy throughout an endless eternity.

Say, friend, what is your response to Him who says, "Follow Me"?

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, November 28th. I. Thess. iv. 1-18.

“The coming of the Lord” (verse 15).

From the things which are now taking place among the nations it is not difficult to see that this event is getting quite near. With the present inventions of science it is easy to see that the nations could not survive many more wars, and where is the man on the earth who can put a stop to war? Furthermore it is not difficult to see that the nations are shuffling into place for Armageddon, both geographically and positionally. Now, it is generally agreed that our Lord comes for His people before the final clash of Armageddon, and if so, how near must His coming actually be? Supposing that He should come to-night? Is everything in order just as you would like it to be at His coming? How do you stand in relation to other Christians whom you expect to meet in the air? How do you stand in relation to Christ Himself and to His service? Are your friends and acquaintances aware of the fact that Jesus is coming soon? Have you told them about it? There is no time to lose.

PRAYER TOPIC:

That the divine anointing may rest upon the Word preached this day.

Monday, November 29th. I. Thess. v. 1-11.

“Ye are all the children of light” (verse 5).

Two things are happening to-day: the darkness concerning the Word of God, and especially the coming of the Lord, is becoming more intense in the world of the ungodly; and the light of the knowledge of His will as revealed in His Word, and the fact of the coming of Christ is becoming more evident each passing day to the children of God. On the one hand, Modernism, Scepticism, Bible Criticism, Formality, Ritualism, and general compromising of the truth is increasing; resulting in doubt, unbelief, loss of vision, darkness. On the other hand: the Baptism of the Holy Spirit revealing and glorifying Christ, the gifts of the Holy Spirit, the ministry of the miraculous, the showers of the latter rain: bringing faith, vision, and light are becoming more evident among the true followers of the Lamb. Seeing we are children of the Light, let us not sleep as do others, but let us labour till the Master comes.

PRAYER TOPIC:

For special blessing upon small companies of believers who are standing for the Foursquare Gospel amid much opposition and many difficulties.

Tuesday, November 30th. I. Thess. v. 12-28.

“I pray God your whole spirit and soul and body be preserved blameless

unto the coming of our Lord Jesus Christ” (verse 23).

There are sins of the spirit, of the soul, and of the body. Every sin is blame-worthy. We can sin by becoming exasperated in our spirit. Solomon said “He that ruleth his spirit is better than he that taketh a city. We can also sin through our affections going out into forbidden channels, and loving that which is not right in the sight of God. We can likewise sin through our body by using our members as servants of unrighteousness. But there is one thing certain: we cannot sin in any way apart from the consent of our will. We may be tempted and tried, even as our Lord was tempted and tried by the enemy, but that is not sin. We are not to blame for what the devil does. But there is a continual need to pray that we may be kept even as Paul in this verse prayed that we might be preserved.

PRAYER TOPIC:

That God's life-giving touch may be given to those who are looking to Him for physical healing.

Wednesday, December 1st. Psa. cxxvi. and cxxvii.

“They that sow in tears shall reap in joy” (Psa. cxxvi. 5).

In the first of these two Psalms we have a kind of sorrow mentioned which is most desirable, and which brings precious results. It is the kind which accompanies the work of the Lord when it is performed from the heart. A farmer was once asked why his seed sprouted so quickly, he replied that he always soaked his seed before planting it. And so the Word of God which is soaked with tears will never fail to germinate, and that right quickly. In the second of these two Psalms we have a different kind of sorrow mentioned. Alas, that there is so little of the former kind of sorrow in this world, and so much of the latter. Think of those thousands of suffering ones clothed in black, sitting up late at night with tear-filled eyes, and heavy hearts, thinking, thinking, of the dark, sad past, and of their heavy loss. How Jesus would comfort them if they would but put themselves wholly in His loving care.

PRAYER TOPIC:

Showers of refreshing to fall upon all campaigns now in progress in our churches.

Thursday, December 2nd. Psalms cxxviii., cxxix.

“Grass upon the housetops” (verse 6).

Can we imagine anything more useless than grass growing on the roof of a house. It is beyond the reach of the poor animal who might eat it, and it is use-

less to man, and a source of damage to the dwelling. Peter said: “All flesh is as grass, and all the glory of man as the flower of grass.” God wants our lives to be useful in this world. But of what real use are the ungodly? Do they not help to fill hell and empty heaven? By their lives and examples do they not encourage others to go on living in sin? In the end who can bless them for having lived in this world? Alas, that so many Christians also are not more concerned with living useful lives for the good of others and the glory of God. It is not a question of how much pleasure I get out of life, or how much money I make, but does my life count for God and others?

PRAYER TOPIC:

For peace among the nations.

Friday, December 3rd. Isaiah xl. 1-17.

“Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?” (verse 12).

Science tells us that there is just the right amount of water surface on the face of the earth for the purpose of evaporation. God measured it. Science tells us that the atmospheric pressure without is just right to suit the blood pressure within. God meted it out. Science tells us that there is just the right amount of earth over the surface of the globe for the purpose of vegetation. God comprehended it in a measure. Science tells us that where the mountains are highest the ocean is deepest. God weighed those mountains. Science tells us that the earth is perfectly balanced with its hills and valleys perfectly arranged for the habitation of man. God accurately weighed those hills in His balance.

PRAYER TOPIC:

Much blessing upon all our Elim Crusader branches.

Saturday, December 4th. Isa. xl. 18-31.

“He calleth them all by names by the greatness of His might” (verse 26).

When the Lord said that the host of heaven cannot be numbered, some scientists smiled, and thought they were not so many after all, for on a bright night the naked eye can only discern about 3,000 from a given point. But now the modern telescope has brought to light about as many as there are men, women, and children on the face of the earth. Some of them so large that it would take the fastest railway train over a thousand years to encompass one of them, and many of these give out a thousand times more light than our sun, but so far distant from our earth that it would take a message by radio about 200,000 years to reach some of them. Yet our God knoweth the names of every one of them. What a wonderful God we have.

PRAYER TOPIC:

That God's stewards may be constrained to give liberally to His work, so that the Kingdom may be extended on earth.

ISAIAH lxi. 1, 3, "He hath sent Me . . . to give unto them beauty for ashes."

These words were spoken of Israel, but have a spiritual application and concern for us also.

Beauty—Ashes. What a contrast! No beauty in ashes. As for their value, it is practically nil.

Christ became a whole burnt offering. He offered Himself in perfect obedience to His Father's will. In this obedience He made no reservation,

BEAUTY *for* ASHES

By · W · E · M O O D Y

and from it there was no shrinking. In fact, He could say as no other has ever said, "I delight to do Thy will, O My God" (Psa. xl. 8. See Heb. x. 7).

Are we offering ourselves to God as a whole burnt offering? The bullocks, calves, sheep, etc., that were burned on the altar of sacrifice were reduced to ashes. Have we been so reduced?

Abraham said (Genesis xviii. 27), "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." This is the place of prevailing prayer and deepest communion.

Job—concerning whom even Satan himself could not find a flaw—was not only covered with boils from head to foot, but also sat down among the ashes (Job ii. 7, 8), a place of deepest humiliation.

And in chapter xxx. 19 we find him saying, "He (God) hath cast me into the mire, and I am become like dust and ashes."

But when he got the vision of God—the vision which led him to see his own nothingness, the cry came unbidden to his lips, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

And Jeremiah in Lamentations iii. 16 reached the lowest strata of self-abnegation when he said, "He (God) hath covered me with ashes."

Furthermore it was when the king of Nineveh arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes (Jonah iii. 6), that God turned from His fierce anger, and spared the city from destruction.

It is when we feel ourselves to be but dust and ashes—and not till then—that we are in line for spiritual promotion. It is then that God will begin to beautify us. "He will beautify the meek with salvation" (Psalm cxlix. 4).

It is the meek—the lowly, gentle, unruffled, the man who never feels like retaliating for wrongs done, who can smile at men's and Satan's rage—that God delights to beautify with salvation. It is the man that is nothing in his own eyes that God will lead from the outer to the middle court, and from the middle to the inner court where he will enjoy undisturbed communion with Himself.

It is the man who is "burnt to a cinder" on the altar of sacrifice that He delights to honour with the graces and gifts which go to make up that divine equipment without which we can neither shine nor burn for God.

It is in proportion as we get out of sight, and keep out of sight, that the beauty and attraction of Jesus is seen in us.

"He will beautify the meek with salvation." That all-inclusive word salvation takes within its scope all the beauties and possibilities of Christian life and service.

In its New Testament sense and meaning it takes in every joy and

blessing contained in Christ in whom "dwelleth all the fullness of the Godhead bodily" (Col. ii. 9).

THIS is, as its title suggests, a beautiful message which should find a warm welcome and a hearty response from those whose hearts burn with intense desire for deeper fellowship with the Lord. It is brimful of comfort and encouragement for those who crave to live "within the veil" of intimate and conscious union with the Heavenly Bridegroom.—EDITOR.

There are beauties in Him that neither eye hath seen nor ear heard: and He wants to bestow them all upon us in actual possession.

The prophet Isaiah cried exultingly (Isa. xii. 2), "Behold, God is my salvation; I will trust, and not be afraid: for the Lord J e h o v a h is my strength and my song; He also is become my salvation."

Salvation is not a blessing or an experience only but it is a Person. It is Christ indwelling: and when He becomes the Alpha and Omega of our life and service, then we realise the force and impact of the prayer of Moses in Psalm xc. 17, "Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish thou it."

In Psalm xcvi. 9 we are exhorted to worship the Lord in the beauty of holiness; or as the margin reads, "in holy array." And in Romans xiii. 14 we are told to put on the Lord Jesus Christ.

He is our holy array, even the robe of righteousness and garment of salvation.

Without Him we are naked and forlorn, but having put on Christ we become a centre of attraction to the hierarchy of heaven, and a centre of jealous scorn and derision to the emissaries of hell.

"Who is she," says the Bridegroom in Song of Solomon vi. 10, "that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" And in the 4th verse of the same chapter He says, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." Again in chapter iv. 7 He says, "Thou art all fair, my love; there is no spot in thee." And in chapter vii. 1 we read, "How beautiful are thy feet with shoes, O prince's daughter!" This is in keeping with Isaiah lii. 7, "How beautiful upon the mountains are the feet of Him that bringeth good tidings!"

How beautiful we appear to our Lord, and how His eyes of love follow us as we

go forth with our feet shod with the preparation of the gospel of peace, to spread the glad news of reconciliation.

How our hearts have again and again been thrilled by the appeal of the prophet in Isaiah lii. 1, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

Our position as ambassadors of the Cross is a dignified position. We are representing the King of kings and Lord of lords. Let us then not fail to adorn ourselves with the beautiful garments He has provided for us, and by a Christly walk adorn the doctrine of God our Saviour in all things.

When the prodigal returned to his father's house the command was given, "Bring forth the best robe,"—the robe that was held back for special occasions—"and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither"—not that lean-looking calf—but "bring hither the fatted calf." God wants us to have His best.

He wants to give us "beauty for ashes," and send us out as worthy representatives of the risen Christ.

The garments He would have us to wear are exceedingly beautiful. How can we be thus clothed?

The irresistibly tender pleading of Psalm xlv. 10, 11 gives us the answer. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou Him."

But note what follows in verse 13: "The king's daughter is all glorious within." Our natural or outward beauty may not be very attractive; but there is a wonderful inner beauty in a true saint of God. She is "all glorious within."

The American Revision brings out added beauty. "The king's daughter within the palace is all glorious," that is, shining with a divine radiance.

The marginal reading is still more expressive—"The king's daughter in the inner part of the palace is all glorious." Those who are hidden away in Christ, and are "inner court worshippers," shine with a more radiant beauty and glory.

Their beauty is more lustrous and fascinating than those who are satisfied with a lower place and sphere.

God is putting in my heart these days a hunger for that close intimacy with Him that will lead me to sit at His feet, in adoring rapture, and feast on the dainties which with His own hand He so freely offers.

Oh, how far short we seem to come of having that close undisturbed communion with the Father, the Son, and the Holy Ghost which it is our privilege to enjoy—to be shut in with God, to be God-possessed and God-controlled.

My heart, as I pen these lines, is filled with a strange delight as I think of the possibilities that lie before us of a communion with the Triune God so deep and so lasting that everything else fades into nothingness in comparison.

'Tis there I would always abide,
And never a moment depart.
Concealed in the cleft of Thy side,
Eternally held in Thy heart.

As I write these lines I am sitting "alone, yet not alone," for Jesus is with me—so real, so precious that I can but sit and weep before Him. How unworthy I feel as I sit at His feet and hear His gentle whisper, "I will give to thee beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." How real it all seems to me in these moments of stillness at His feet! It is a time when

Heaven comes down my soul to greet
And glory crowns the mercy seat.
(continued on page 765).



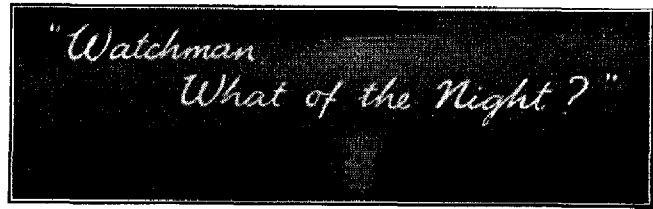
The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

The Passing of a Great Man.

THE passing of Mr. Ramsay MacDonald removes one of the greatest political figures of our times, a man who, by sheer determination, won his way from the lowest rung of the ladder to the highest possible pinnacle of political power. The story of his early life reveals a heroic struggle against adverse circumstances. Born amid humble surroundings he slowly climbed to well-earned prominence. At the age of nineteen he came to London, an unknown and penniless youth with no prospects whatever. Certainly at that early stage in his career there was little to indicate the great future in store. Even his political opponents will not be slow to record their appreciation of the man who thrice rose to be Prime Minister of England. The voice of one has been silenced which had often championed the cause of the oppressed and down-trodden. His influence was always on the side of peace, and to this he devoted himself most enthusiastically, especially during the days of the Great War. By the death of Ramsay MacDonald one of Scotland's greatest sons has passed from the stage of time, and another gap has been made in the rapidly thinning ranks of those famous and familiar politicians of the post war period.

Spiritual Temperature.

TEMPERATURE of the body may be likened to an indicator which tells the physical condition. Abnormal temperatures should be carefully guarded against by believers. Low temperature means lukewarmness, whilst abnormally high temperature may mean fanaticism and extremism. Both these extremes are to be avoided. Bishop Taylor Smith says, "I know of nothing more helpful than rising early for the adjustment of the spirit, the mind, and the body by the Master. He will take our temperature, and save us from becoming lukewarm—neither cold nor hot. He will see whether our spiritual barometer is rising or falling; and set it for the coming day. Who can estimate the value of such an adjustment? Henceforth, by God's grace, victorious in life and effective in service." A fluctuating spiritual temperature may lead to failure in the life and witness, creating in other minds a false impression of that Gospel which we represent. Nothing like steadfastness to strengthen the confidence of those who are in the place of honest and earnest inquiry. Absence of balance misrepresents the Master we serve and defeats the end in view. In an atmosphere of prayer and in the light of the Word of God we may truly and safely test the spiritual temperature of our lives.



Conducted by Pastor C. J. E. KINGSTON.

DEARER BIBLES

The price of Bibles, we read, will be increased owing to the increased cost of paper and the introduction of the 45-hour week in the printing and bookbinding trades.

The cost of salvation remains the same, however, and it is still by grace.



PSALMS CRITICISED

Passages in some of the Psalms have been criticised by a certain Bishop recently. He would cut out the imprecatory verses and divide between passages suitable only for students of religious history and those which echo our own religious expression.

Does the Bishop overlook the fact that many of these imprecatory passages are prophetic and show forth the fate of them who reject God. For instance, Peter in his speech concerning Judas (Acts i. 15-20) applies two passages in the Psalms to him (Psa. xli. 9; Psa. cix. 8) and the latter is definitely imprecatory. On the grounds advanced by the Bishop we should cut out of the Scriptures all passages warning us of the terrible consequences of sin and thus be left with an emasculated Bible.

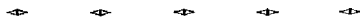


HEALING

Healing for the body has been lately in the news. A Bournemouth accountant, after experiencing healing at Milton Abbey, the Church of England spiritual healing centre, has decided to prove his healing by running from Bournemouth to Paris.

A doctor, writing to the "Daily Telegraph and Morning Post" (Oct. 28th), says, "The idea that illness attacks us from outside is giving place to the conception that it arises to a large extent within ourselves; that we cannot comfortably shift the responsibility for our ill-health to some elusive germ, but must partly blame our unhealthy way of living."

Scripture, however, had said this long ago. Proverbs xii. 18: "There is that speaketh like the piercings of a sword: but the tongue of the wise is health."



FIVE-YEAR ARMS PLAN

Sir Thomas Inskip stated on November 4th that since he took office on March 14th, 1936, orders had been placed for £288,000,000 worth of armaments. Defence expenditure in the current financial year is estimated at £278,000,000 out of a total national expenditure of £862,000,000. That is to say nearly a third of our national expenditure is in preparation for another war. In five years the total expenditure is estimated to be £1,500,000,000.



GROWTH OF FASCISM

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Daniel ii. 43).

To-day the iron of force and dictatorship is waging war with the clay of democracy, and the iron seems to be gaining ground. With the German-Italian-Japanese Pact the foundations are laid for a ranging on one side of all Fascist powers, throwing into the opposite camp those democratic nations where liberty still remains.

Mussolini has proclaimed that a Fascist Europe is not far distant, and events seem to justify his prediction. Greece is

(Continued on page 768)

“By a Way They Knew Not”

A PARABLE

YOU take a trip to the Alps, and morning after morning your guide comes to you. He asks you where you would like to go, and he guides you to the place of your choice. He points out to you the scenes of greatest beauty, takes you to places where you can secure the best of refreshment, and brings you back to your hotel safe and sound each night.

One day he asks, “Where would you like to go to-day?” You say, “Guide, I do not know. I have learned to trust you and I am going to let you choose the way to-day.” You leave the choice with him, and he leads you over high mountain peaks and down into deep valleys. In the dangerous places he takes your hand and leads you so gently that your feet do not slip. He gives you a special cordial when you are feeling faint. When you are tired he lets you rest, and as you rest he talks with you and you learn many wonderful things from him. He takes you to a stream, and how wonderfully refreshing are its waters to your parched lips. As you drink your strength is renewed, and you continue your journey with a song in your heart and on your lips.

You come to a place where your guide speaks to you confidentially and asks you whether you trust him. You tell him, “Guide, I have learned to trust you fully.” Then he asks, “Would you let me blindfold you?” You submit, and your guide takes you a way that you would not have chosen yourself. He wraps his own cloak around you so that you do not get cold. After a while he takes you up an ascent and into a home. He then removes the covering that has been placed on your eyes and you see a place of unspeakable beauty. He smiles and says, “This is the home I have prepared for you. I give it to you. It is yours for ever.”

There is One who promised that He will be our Guide even unto death (Psalm xlviii, 14). He will come to you daily; in fact, He is ever present to guide and direct you on your pathway. He is a humble Guide, ever ready to grant you your requests. He will ever pilot you safely and will give you the best refreshment on the way. In the night seasons He will guard and protect.

A day comes when you say, “O Thou heavenly Guide, choose Thou the way for me, for Thou knowest best.” Then He will take you where you would never go but for His leading. He said to Peter, “When

thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.” It is so with His saints. When they are young in the faith they do what they believe is best; but when they become older and more mature, they learn to be always led by Him whose way is perfect.

He will guide every step of the way. He has a cordial to strengthen you when you are faint. He will talk to you by the way and cause your heart to burn within you as you listen to His words of cheer and comfort. He will bring you to special retreats where

you can rest awhile with Him. And He will take you to a refreshing river, concerning which it is written, “There is a river, the streams whereof shall make glad the city of God.” It is the river of the Holy Spirit. And as you drink of this brook, you are refreshed and renewed and go singing on your journey.

The time will come when this way is no longer one of sight, for He knows well that the best way is the way of faith. He will ask, “Are you willing to be blind, and to walk no longer by sight? Are you willing to trust Me to guide you the rest of the journey?” And you say, “Yes, Lord.” And He will have you blind to natural things, but He will cause that your eyes shall be opened to that which is heavenly, to that which is eternal.

He will guide you safely and will keep your feet. He will hold your right hand and say to you, “Fear not.” He will strengthen and uphold you with the right hand of His righteousness. He will put His own cloak around you, and you shall be clothed with His righteousness and His holiness. You need not fear, even though He may take you through cold streams, or through fiery furnaces, or via lions’ dens, though He takes you over steep mountains and through dark valleys, for He will guide you safely, keeping you from all evil and preserving you all the way.

Then He will take you higher—to His home on high. He will lift the veil from your eyes, and you will behold the King in His beauty—the One who has guided you. And your eyes shall be opened to the beauties of that place that He in His love has gone to prepare for you. He will tell you that it is yours. And best

(continued on page 758).

The Blessed Journey

“And I will bring the blind by a way that they know not; I will lead them in paths that they have not known.”

—ISAIAH XLII, 16.

*Let Him lead thee blindfold onwards,
Love needs not to know;
Children whom the Father leadeth
Ask not where they go.
Though the path be all unknown,
Over moors and mountains lone.*

*Give no ear to reason's questions;
Let the blind man hold
That the sun is but a fable
Men believed of old.
At the breast the babe will grow;
Whence the milk he need not know.*

The Supernatural

Who is the most inconsistent, the Modernist
or the Fundamentalist?

If the foundations be destroyed, what can the
righteous do?—Psalm xi. 3.

By R. E. McALISTER

THERE are certain truths in the Word of God which because of their relationship to all other truth in God's plan for man's redemption must be regarded as foundational truths. They are foundational because the whole structure of God's redemptive plan rests upon them and because they are an integral part of God's revelation to man. To disregard these fundamental truths and principles is to destroy the foundation of faith and cast a reflection upon God's integrity.

The Modernist. Regarding these foundational truths and principles, modern Christianity is divided into two schools, known as the fundamental and the modern. The Modernist is known as the Higher Critic. The Higher Critic is one, who from an intellectual standpoint rejects the miraculous, the highbrow who maintains the right to pick and choose the portions in the Bible which in his judgment are inspired. He does not allow his mind to accept anything that cannot be explained within the range of reason. *He starts off by making it perfectly clear that he believes the Bible to contain the Word of God, but that he does not believe the whole Bible to be inspired.* He is therefore not inconsistent with his stand when he

ELIMINATES THE MIRACULOUS

from the Bible. In passing, however, we should clearly state, that if he be a minister of the gospel, he is most inconsistent with his calling, in denying the inspiration of any part of the Bible. To believe in the verbal inspiration of God's sacred Word is the first foundational truth.

The Fundamentalist. On the other hand, we have the so-called Fundamentalist, who might be termed the Lower Critic. He starts out by emphatically declaring that he believes in the verbal inspiration of the Word of God. He declares his absolute faith in a present-day miraculous Bible with all its commands and promises. But then, in the next breath, tells his hearers that the day of miracles is past. The day of healing is past. God's supernatural intervention in the affairs of men was for the bygone days. He is, by far, the more inconsistent. It is common to hear such men declare that the miraculous and supernatural as recorded in the Acts of the Apostles was only for apostolic days—it was the scaffolding when God erected His Church, but when the Church was established, the scaffolding was removed, consequently, there is no further need for miracles. If that be true, of necessity, we must discard the Book of Acts almost in its entirety, as the Book of Acts is one

CHAIN OF MIRACULOUS DEALINGS

of God with man. But, if that be permissible, at the same time you will have to remove the Gospels and the Epistles and the Old Testament prophecies, for the reason that the prophecies dovetail into the Gospels by way of prediction and the Gospels dovetail into the Acts of the Apostles by way of Promise, and the Acts of the

Apostles dovetail into the Epistles by way of actual experience in the different churches. Furthermore, it will be necessary to do away with much of Church history, as the supernatural was still in evidence, as recorded in Church history in the first century, the second century and the third century in a very marvellous way. To deny this would expose ignorance of Church history. Furthermore, to deny the supernatural and miraculous at the present time is to deny facts and to deny the experiences of millions of people. The man who denies the supernatural intervention of God, in the first place denies the Bible which is a supernatural Book, and this supernatural Book clearly states the provision for a continuation of the supernatural intervention of God in the affairs of men. It states, "Jesus Christ is the same yesterday, to-day and for ever," and He changes not. If Jesus Christ does not intervene supernaturally in the affairs of men to-day, then He has changed, and He is not

THE UNCHANGEABLE CHRIST

but the changeable Christ.

Supernatural salvation. The man who declares that He believes in the verbal inspiration of the Scriptures and preaches the new birth, and at the same time denies God's supernatural intervention, is most inconsistent, for the reason that the new birth is the most supernatural thing in God's universe. The new birth is as supernatural as the creation of this universe itself, and the preservation of a Christian in a world of sin, is as supernatural as the preservation of this world system. He at once destroys the foundation of everything that is vital in Christianity.

We have a supernatural God. We have a supernatural Bible. It came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost. It has had a supernatural preservation. It declares supernatural things. It promises supernatural experience, it sustains supernatural claims. The state of a sinful creation resulting from the fall required a supernatural salvation. Nothing but the supernatural can affect the condition of a sinner. Salvation is one hundred per cent supernatural. When once we admit the supernatural, there is no limit to it in Christian experience within the bounds of God's promises and the

PROVISION FOR THIS DISPENSATION.

God's provision for to-day. The question now arises: "What is God's provision for this dispensation, in the realm of the supernatural?" The Word of God clearly reveals it. In Christian experience men may know the new birth, which is a supernatural experience. They may know what it is to be baptised in the Holy Spirit, which is also just as supernatural as the new birth, if not more so. The Holy Spirit baptism is not simply an influence or a good feeling, He is the Third Person of the adorable Trinity, moving

in to the cleansed temple, the body of the believer, and taking possession of the same and making our body a temple of the Holy Ghost. It is accompanied by supernatural manifestations as recorded in the Word of God. Nothing short of this is the baptism in the Holy Spirit. Its pattern is found in the Acts of the Apostles. We may also experience, according to God's promise for this dispensation, divine healing and miracles, and the testimony of tens of thousands of people at the present time corroborate the statements of the Word of God, that all these things are possible, practical and experimental. Eliminate from Christianity the supernatural element and a Tom Payne or a Bob Ingersoll would accept it. It is the supernatural in the religion of the Lord Jesus Christ that makes it vital and effectual and causes it to differentiate from every cult religion, which is merely the product of the human mind.

Jesus Christ is not a "has-been." He is the Son of the living God and is the same yesterday, to-day and for ever. What He did for the men in Galilee, He does for men anywhere and everywhere who trust Him, and if that is not true, then you may disregard the Bible.

The Bible is not a reliable Book if that be not true. But, thank God, it is true, and every honest man can prove the truth of it. I hold that every honest man can prove the truth of the new birth and the reality of saving grace. Every honest Christian can know the power of God to baptise, the same as in apostolic times. Every honest man can prove that Jesus Christ is the Great Physician and will heal the sick to-day.

ANONYMOUS GIFTS

We acknowledge with grateful thanks the following anonymous gifts:

Foreign Missionary Fund: London (Interested), designated, 5/-; Belfast sister, £1; Hornsey member, £1.

Work in General: Birmingham, King's Heath, 5/-; Ashford (Widow's Mite), £5; Hornsey member, £1.

Prison Work: Belfast sister, £1; Hornsey member, £1.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

Beauty for Ashes

(Continued from page 761)

In Ezekiel xvi. we have a wonderful picture of the tenderness and love of God. Israel is pictured as a naked infant thrown by cruel hands on to the dirty road-side. There the Lord passes by and looks upon it weltering in its blood and dirt, and cries, "Live!"

Verse 8, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt (the skirt of my compassion) over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee . . . and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil"—the washing of regeneration and the anointing of the Spirit. Verse 10, "I clothed thee also with brodered work, and shod thee with badgers' skin (R.V., seal-skin), and I girded thee about with fine linen, and I covered thee with silk." Verse 11, "I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck." Verse 12, "And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head." Verse 13, "Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work . . . thou wast exceeding beautiful . . ." Verse 14, "And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." Surely in these passages we have a wonderful prefiguring of the marvellous adorning which our Lord is waiting to put upon each of His trusting children. Each word of the above is worthy of our deepest and most prayerful meditation. The writer would fain linger over this wonderful scripture, and would seek to bring out some of its deepest meaning, but must hasten to close up this message.

In closing let me try to answer the question, How can all this beauty be realised?

Let me give you a verse in the Old Testament and one in the New Testament.

Psalm xxvii. 4, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to (1) behold the beauty of the Lord, and to (2) enquire in His temple."

The desire David had "to dwell in the house of the Lord" indicates his strong desire to live in the presence of the Lord in the deepest communion. That was the first and deepest longing of his heart.

"To behold the beauty of the Lord" would bring about the divine reality that we are "transformed by beholding Him."

Petitions then follow in proper order. "To enquire in His temple." First a steady beholding of His face will ultimate in a real transformation of life and character; that that in its turn would lead to a blessed life of intercession.

Turn now to a New Testament verse. II. Corinthians iii. 18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed (lit. transfigured) into the same image from glory to glory, even as by the Spirit of the Lord."

Here again the truth is clearly revealed that we are "transformed by beholding Him."

In proportion as we fix our eyes upon Jesus and stay our eyes upon Him, are we transformed into His image. In other words we are made beautiful by beholding Him.

One word more. Beauty is attractive. Note the beauty of the flower—the beauty of a landscape—a beautiful figure, healthy, well-formed, attractive.

Are our lives beautiful and attractive?

Just in that measure that Christ is formed in us will we show forth the beauty and attractiveness of the Christ that dwells within.

The Way of Salvation

Wages, or a Gift?

By S. STEWART

A SHORT time ago in Canada, a farmer saw something unusual in the sky above him. A large hawk, instead of soaring through the heavens on strong and steady wings, appeared to be in distress. Aimlessly the bird fluttered in various directions, all the while descending lower and lower. Finally it fell to the ground not far from the spot where the interested farmer was watching it. As soon as it struck the earth a large squirrel, spattered with blood, leaped from the fallen bird to the limb of a near-by tree.

The hawk had swooped down and caught its prey, intending to make a good meal, but had evidently underestimated that squirrel's capabilities. In mid-air the squirrel, seizing its one opportunity, had fastened its sharp teeth into some vital spot of its captor, bringing it down to death.

Here we have a simple and plain parable, which we may use to set forth an important lesson on sin and its consequences.

Is it not a fact that a great many people in this world are attracted and allured by some form of sin? Generally, they are quite unaware that Satan, the god of this evil world, uses such means to bring about their soul's eternal ruin. Sin! What is it? Sin, after all, can be anything that keeps you away from God, and hinders you from definitely receiving Christ Jesus as your personal Saviour.

If the reader is at present unsaved, may we ask why is this so? Surely it is because there is some form of sin or pleasure which you love and cherish rather than have the Christ of God as your Saviour from sin. After all, it may be something that seems trifling and quite harmless in itself; but it is sufficient to bind you fast as a lover of the world and a slave to Satan's power.

But consider gravely the consequences of sin. God's unerring Word declares, "The wages of sin is death" (Rom. vi. 23). Sin pays wages, and the wages are sure. Death and judgment follow sin as surely as night follows day. God has decreed it, and His laws never fail of fulfilment. The mighty bird of our story was brought low, as already remarked, by that which had allured it.

So will many be finally brought down to the woes of an endless eternity, and all because they cherished some sin, some so-called "harmless" pleasure. Although enticing, and glittering at the first, "sin, when it is finished, brings forth death," says the Word of God. Reader, you have sinned! Therefore remember that death

and eternal judgment will have to be faced when God summons you before Him. That may be nearer than you expect.

But observe also the other side of that wonderful Gospel verse already referred to: "But the gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). In striking contrast with the "wages" and "death," in the latter half of the same verse the "gift of God" and "eternal life" are brought before us. The "wages" and "death" are justly ours, because all are sinners by nature and practice. But blessed, good news, they may both be cancelled, and the "gift of God," which is "eternal life" may be ours instead.

There are two plain reasons why this may be so with each reader. First, it is all "through Jesus Christ our Lord." He "died for the ungodly," and "died for our sins." He took the sinner's place and judgment there in His own body on the Tree. Secondly, what do you do to obtain a gift? Why, receive it! This moment, now, will you extend the hand of faith, and receive the gift of God which is eternal life? Do it now, while you may be saved. "To-day, if ye will hear His voice, harden not your hearts."



"The wages of sin is death."

GOD COMMENDETH HIS LOVE TOWARD US, IN THAT,
WHILE WE WERE YET SINNERS, CHRIST DIED FOR US.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

ANNUAL CRUSADER "AT HOME" AND RALLY

By **FRANK WOOD, F.R.S.A.**
(Unattached Crusader)

Being an unattached Crusader I had looked forward to the Rally held at Elim Woodlands and the Elim Tabernacle, Clapham, on 6th November. Despite the fact that the day dawned with clouds and fine rain, one realised that even this could not damp the spirit within, for the sunshine of the love of Jesus was in my soul. Hallelujah! So off I went, by train to Paddington, and there meeting fellow Crusaders, we journeyed to Clapham Common.

It was a great joy to know we were to meet other young people out-and-out for God and under the same bonds of the Elim Crusader Movement.

At last we had arrived, and were soon ushered into the drawing room, where we were privileged to meet old friends and to make new acquaintances. I had the personal joy of showing two Birmingham brothers around the grounds, and of sharing their fellowship.

After a delightful tea we had a real time of blessing in playing games directed by Evangelist Cook and Miss Eva Tetchner (better known to Unattached Crusaders as "Link-Maker"). We then rested while Pastor Albert Edsors (of Principal Jeffreys' Revival Party) played to us a beautiful chorus; the words he taught us still linger with me:—

Jesus loves the "whosoever,"
Of whatever land they be;
And He gently calls them to Him,
To salvation full and free.
All the folks from bonnie Scotland,
And those from the English dales,
Not forgetting dear old Ireland,
And the rugged hills of Wales.

The clock ticked on, and it was almost time for the meeting in the Tabernacle. So off we went to Clapham Crescent to render our praise and thanks to Him who has done so much for us.

Were we disappointed at concluding with a service? No, emphatically No! The hymns were of an old-fashioned character, such as "Oh, for a thousand tongues to sing," etc. A Swedish sister who has given her life to God for Egypt gave her testimony; a sister and brother then rendered us a duet with guitars, and singing in English and in their own native tongue (Norwegian). Miss Kingston also rendered a beautiful solo, and our beloved brother Cook ministered the Word. Though no hands were raised for salvation, one could not but pray that if there were unbelievers present, the message would awaken their consciences and cause them to yield to Christ.

The 6th November is passed, but the memory of that day's proceedings lingers on, leaving me with a greater determination to follow my

REUNION

of all Crusaders who spent their holiday
this year at

St. Helena's, Eastbourne

(The Crusader House Party)

Saturday, 27th November
at 3.30 p.m.

at
ELIM WOODLANDS (London)

conducted by

Mr. & Mrs. J. DOUGLAS CRAIG
Pastor & Mrs. D. B. GRAY
Pastor D. A. VANSTONE

Monthly London Rally

December 4th at 7 p.m.

in the

ELIM TABERNACLE

Duncombe Road (off Hornsey Rise)

HORNSEY

Crusaders taking part from Islington, Hendon, Hornsey, Watford, Leyton, Rye Park, Wood Green, etc.

also

Pastors DOUGLAS B. GRAY and
DAVID A. VANSTONE
Everyone Heartily Invited

JANUARY 1st, 1938

GREAT YOUTH NIGHT

in the

ELIM TABERNACLE,
EAST HAM

(Watch for further particulars)

beloved Master Jesus Christ more fully in this place, where at present no Foursquare Gospel flag flies.

GOD'S BEST FOR ME—
MY BEST FOR GOD.

Notes and News

Many Crusaders will note with pleasure that Mr. E. W. Pearson, ex-Prison Chief Officer, now living in retirement at Plympton, was recently presented at Dartmoor prison with the Imperial service medal. The presentation was made on parade by Mr. A. Paterson, M.C., Senior Prison Commissioner. He made appreciative references to Mr. Pearson's long service and his high character. Our brother, Mr. Pearson, was greatly used in introducing the Foursquare Gospel ministry into many of the prisons, and has been the means of winning many precious souls for Christ in these places. We wish him God's best.

Kensington Temple Crusader Choir's visits to Rye Park and Barking, accompanied by Pastor P. Le Tissier, were greatly enjoyed and attracted newcomers to the meetings.

Hornsey Crusaders were recently visited by Pastor D. B. Gray and an instrumental and vocal party. Testimonies of saving grace were given and musical quartet items, comprising trumpet, accordion, trombone and saxophone, which were unique, added to their vocal items. Mr. Gray finally gave a message on Sonship.

The rally season has commenced in a splendid manner. The first rally at Clapham (see special report) attracted several hundred people. Rallies are now being planned well into the new year in London and the provinces, and we are believing for a season of great blessing and progress. Pull your weight with us Crusaders in these efforts.

December 5th will (D.V.) again find the London Crusader Choir in the Isle of Wight, conducting services in the Royal National Hospital, Ventnor, and H.M. Borstal Institution, Camphill. Readers remember us all in your prayers that God will bless us and cause signs to confirm the ministry of His precious Word.

The London Crusader Choir is again hoping to undertake another tour next Eastertide, incorporating something like 1,200 miles of travel. Particulars will be announced in due course.

Will unattached Crusaders who change their address, kindly certify the Chief Crusader Secretary of such a change in order to keep our records up-to-date.

SO THIS IS SCIENCE

SEVEN years ago a professor discovered the fossil remains of a skull in a cave near Peking. This was not the first discovery, because in 1891 another skull had been found in Java, and in 1912 still another was found at Piltdown in England.

The Peking skull was more complete than the others and earned for itself the well-merited title of "*Sinanthropus pekinensis*," and was estimated to be a million years old. Sir Arthur Keith, the anthropologist, stated that "the Peking man sprang from the main human stem, near the branches which gave us Java man on the one hand and Neanderthal man on the other." Now, says the *News Chronicle* of 4th November, the missing upper jaw of the famous "Peking man" (by the way they say the skull is actually that of a woman) was placed in the skull at the Peking Union Medical College, and for the first time anthropologists were able to show what this far-off ancestor really looked like.

"We were astonished to find the face much more APE-LIKE than we expected," says Dr. Wiedenreich.

By the way, the missing jaw was discovered by excavators at Choukoutien, *thirty-seven miles away from Peking!*

We do not share the surprise of the scientists, but we are surprised at their science.—P.N.C.

WATCHMAN, WHAT OF THE NIGHT?

Continued from page 762

pro-Fascist and Poland is flirting with Germany. Spains seems also likely in the near future to become entirely reduced to Fascism. So events are shaping for Armageddon.

PROPAGANDA

The B.B.C. is preparing to make broadcasts in foreign languages as a retort to the rapidly-growing volume of nationalistic and Anti-British propaganda which is broadcast from many powerful foreign stations. In an article in the "*News Chronicle*" (Nov. 2nd), A. J. Cummings reminds us that in the Great War Britain indulged in propaganda and "in that gigantic competition we won the first prize with the supreme example of a well-told war lie when we released for world consumption the story of Germany's human corpse factory—a story which made the Germans livid with fury, and pale with envy. Our propaganda was the most cunning: German propaganda the most virulent."

Now Britain's enemies are using the radio to foment trouble throughout the Empire. To this is due in a large measure the Arab trouble in Palestine, and Mussolini is making a definite bid for the favour of the Arab peoples. Recently a letter was sent from the Inman of Yemen supporting the Duce's Arab policy.

Other nations, too, are the victims as well as the aggressors in this war of words—"Babel's preliminary to action."

ANTI-CHRISTIANITY IN GERMANY

The evangelical leaders in Germany are vigorously opposed to the efforts of the Nazi party to separate the German people from Christianity. In their reply to a pamphlet by Herr Rosenberg, Hitler's "Special Commissioner for the Philosophic Training of the Nazi Party," they say "Christianity is to be abolished and in its place is to come the political church of National Socialism." The number of pastors and laymen of the Confessional-Opposition-Church under arrest has risen from 85 to 95 during the past week ("Daily Telegraph and Morning Post," November 8th). Let us pray for our persecuted brethren in Christ in Germany and other European countries. The end of the age is approaching!



Monthly Book Window

INTO GOD'S FAMILY. By Andrew Gih. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

The news that God is still working in China through a devoted band of local believers, is particularly welcome to evangelical Christians; especially at this time when we know the country is distraught by the Sino-Japanese conflict, and the political strife arising from intensive communistic activity. Here we have the record of definite conversions in the testimonies of men who have been saved, to use their own words: "Out of Communism, Buddhism, Pharisaism, Worldliness, Modernism, Confucianism into God's family." There is also a short and simple theological treatise from the pen of Andrew Gih, in the second half of the book.—H. W. GREENWAY.

THE CHRIST, THE COMING, AND THE COMFORTER. By F. J. Miles, D.S.O., O.B.E., V.D. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

As a book for Bible students and indeed for all believers, this volume sets forth in an interesting and edifying way the relationship between Christ and the Holy Spirit, and the Holy Spirit and the Second Advent; bringing out clearly the witness of Christ Himself, and of the Holy Spirit as His personal representative, to the Rapture of the Saints and the return of the Saviour.

There is a warmth in the tone of the book that makes it profitable and enjoyable reading. Pentecostal people will not agree with one or two references by the author to the New Testament gift of tongues, but apart from these the book as a whole is commendable.—W. G. HATHAWAY.

YE ARE CHRIST'S. By J. T. Mawson. (Marshall, Morgan & Scott, Ltd. 2/-, by post 2/3).

The book contains a number of addresses, twelve in all, designed to help young believers in the Christian life (but may be read by Christians of all ages with profit). The author keeps things well-balanced, God's keeping power, and our trustfulness. He magnifies Christ and sets before one a life of grace and glory. It is a suggestive helpful book, spiritual, illuminating, and intensely practical. It is the book for the quiet hour when the heart desires some fresh encouragement and inspiration for God's service.—J. J. MORGAN.

PREACHING. By G. Campbell Morgan, D.D. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

Dr. Campbell Morgan, in writing the book entitled "Preaching," has rendered the Christian ministry a splendid service. He very forcefully puts into the pages of this book what he has proved to be very beneficial in his own unique ministry, which has extended over a period of about sixty-five years. Dr. Morgan knows his subject, therefore writes about it with an authority and a directness that is challenging and appealing. We have read the book with much pleasure and profit, and our considered opinion is, that it is by far the best we have read on the subject of preaching.—S. GORMAN.

PRACTICAL PRAYER. By Hugh Redwood. (Hodder & Stoughton, 1/-, by post 1/2).

A subject which concerns every believer is here dealt with, as the title denotes, in a most practical way. Hugh Redwood treats prayer as a definite science; it has laws to be obeyed. There are apt illustrations giving us a clear idea of the "mechanics of prayer." We are urged to make prayer a systematic institution, and to abandon the slipshod "ask-and-forget" method. It is suggested that young Christians should be instructed in prayer schools.

Many books on prayer are unfortunately rather boring, but this one is fascinating, instructive and inspiring. *Every* Christian should read it. It is definitely worth while.

—H. W. GREENWAY.

Monthly Book Window

(continued from previous page)

CHINA'S FIRST MISSIONARIES. By Rev. T. Torrance, F.R.G.S. (Thynne & Co., Ltd. 3/6, by post 3/11).

"Israel . . . performed an all-important mission on earth. Situated at the cross-roads of the nations, . . . the nation shone as a beacon amidst all the nations. . . . But since China was far removed . . . a special mission had to be sent there and it was sent at an opportune time."

The author contends that the Chiang tribes, inhabiting the region between West China and Tibet are descendants of these ancient Israelite missionaries of several centuries B.C.

Eleven chapters present the striking resemblances of social customs and the similarity of the White Religion of the Chiang to the Old Testament High Place worship.

The student may not be convinced but he will doubtless be fascinated.—THOS. A. CARVER.

WORLD TRAVEL WITH THE LIVING GOD. By George Hart. (Marshall, Morgan & Scott, Ltd. Paper 1/-, by post 1/3; cloth 2/6, by post 2/10).

This little book has a clear-cut message for every type of Christian believer: to the eager soul-winner it brings stirring news of touching men in several lands for Christ; to the harassed saint it encourages faith in a loving Father's provision for every need; to the perplexed soul it gives unwavering testimony of the author's experience of God's gracious guidance.

The style is pithy and colloquial, though at times disjointed: one could wish for fuller details of the writer's preaching tours, and for more descriptions of his conversations with seeking souls. But his intense zeal to carry the gospel to every creature everywhere is paramount throughout.

A splendid book to challenge every disciple into keener service for Christ.—(Mrs.) E. J. PHILLIPS.

AFLEAME FOR GOD. By Eva Stuart Watt. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

This story of Johanna Veestra and her work amongst the cannibal tribes of the western Sudan, is a revelation that God is still taking the weak and timid to confound the mighty.

This book will grip and move the heart of every reader that they will find it hard to lay it down until the last chapter is finished. It is another case of truth being stranger than fiction.

This life "Aflame for God" was the means under God of driving out cannibalism and witchcraft, turning many from idols to serve the Living God. Miracles of grace and healing abounded under her ministry.—J. WOODHEAD.

THE THREEFOLD BOND. By Reginald Kirby. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

In these days of rush and bustle it is good for the soul to drop back three centuries, long before the days of steam and electricity, when the good old ecclesiastics took time to dig into the things of God. Such is the atmosphere of this book, which deals with communion with God the Father, Son and Holy Ghost. In substance it had previously been delivered in addresses at Oxford by John Owen during his Vice-Chancellorship in the days of Cromwell. I admit that this book lacks the sparkle, the glow, the enthusiasm of modern times, but it has depth.—JOSEPH SMITH.

RISING TIDE. (Oxford Group. 1/-, by post 1/3).

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