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Elim Evangel & Foursquare Revivalist

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Vol. XIX. No. 2.

January 14th, 1938

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THIS ISSUE CONTAINS :

Have You Realised Pentecost?

By Evangelist NOEL BROOKS

Preaching in Bethlehem

By Pastor W. FIELD

BRANCH - LIFE

Faith, Fact or Fantasy

By Rev. COLLIER C. KIRBY

The Monk that Shook the World (No. 6)

By Pastor T. A. CARVER

**AND OTHER
INTERESTING ITEMS**



The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)
Official Organ of the Elim Foursquare Gospel Alliance
EXECUTIVE COUNCIL:

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston,
R. Mercer, and J. Smith.

General Headquarters:
20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XIX. January 14th, 1938 No. 2

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4 Coming Events 4

BARKING. Now proceeding, Elm Hall, Ripple Road, campaign by Mrs. Gorton (née Miss Edwards). January 15, United Rally, 7.30 p.m.

CHELMSFORD. January 19. Elim Tabernacle, Mildmay Road, Essex Crusader Rally, conducted by Pastors G. Kingston and P. N. Corry, 7.30 p.m.

CLAPHAM. January 8th and 9th, Elim Tabernacle, Clapham Crescent. 9th Anniversary services of the London Crusader Choir. Speakers include: Dr. N. Beattie, M.D., and Pastor E. C. W. Boulton. (Sunday afternoon, Choir at Holloway Prison).

ENGLEFIELD GREEN. Regular services are now held in the Village Hall: Sunday, 11 a.m., 3 p.m. (Sunday School), 6.30 p.m. Gospel Service. Green Line Coaches Nos. 417 and 458.

LEYTON. January 23. Elm Hall, Vicarage Road. Visit of Pastor E. C. W. Boulton.

ROMSEY. January 19. Crossfield Hall, Hants and Dorset Crusader Rally, conducted by Pastors W. G. Hathaway, D. B. Gray and Mr. J. Douglas Craig, 7.30 p.m.

WOOD GREEN. January 25, February 1, 8, 15, and 22. Brook Hall, Brook Road, Mayes Road. Series of special addresses on The Work of the Holy Ghost, by Pastor E. C. W. Boulton.

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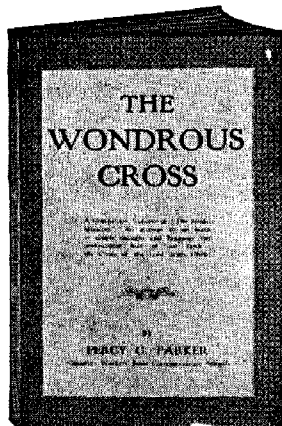
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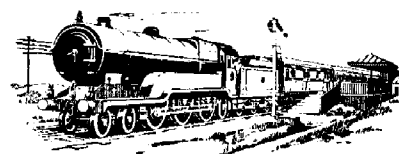
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The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, its present leader, in Ireland, in the year 1915. The Principal's campaigns have filled to overflowing the largest halls in the British Isles, and have resulted in many thousands 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. XIX., No. 2

JANUARY 14, 1938

Fridays, Twopence

Have You Realised Pentecost ?

By Evangelist NOEL BROOKS

HAVE you realised Pentecost? All kinds of answers are given to this question. There are those who have realised Pentecost in an intellectual sense; they have a clear understanding of its dispensational significance; they fully appreciate the historical setting of the second chapter of the Acts of the Apostles. To many, Pentecost means a crisis of consecration and cleansing, a cessation of inner warfare, the goal of rest. Others have realised Pentecost in a very realistic manner and cry ecstatically "This is that," because they have experienced some of the startling phenomena of the Pentecostal outpouring.

But does any one of these types of experience give a satisfactory answer to the question? Or does a combination of them exhaust the meaning and purpose of Pentecost? The fact is, Pentecost has far larger dimensions than we seem to realise. All those explanations and standard types of experience have their relative places in the Pentecostal life, but the understanding and enjoyment of them does not bring us to the boundaries of that life. There are many solar systems in that vast, unexplored sphere we call space, and there are many spheres of experience and activity within the boundless realms of life in the Holy Ghost. Have we realised this, both intellectually and experimentally? Oh! how narrow is our

VISION OF PENTECOSTAL THINGS!

We are childishly revelling in the pools that the tide has left behind, while the vast ocean lies so invitingly near, waiting to be explored and claimed. Much of the controversy over Pentecost is due to the fact that we have circumscribed "the Lord the Spirit." We have enclosed ourselves with barriers of our own creation, impervious both to light and charity. Like the immature minds of some South Sea Island tribe we scarcely recognise the existence of the lands and continents beyond. The very treasure of God-given assurance of the reality of our experience has been perverted into a blind dogmatism and a ridiculous egotism that rides the high horse over one who claims

to experience some other phase of Pentecostal truth. We plume ourselves within the narrow confines of our own experience, forgetting that there are other forms of life and activity outside the bars of our self-made prison. Oh, that we might be able to comprehend what is the breadth and length and depth and height of this Pentecostal life. Where is the Columbus who, recognising the existence of the new world will break away from bonds of old-world prejudice and tradition and launch out into the vast ocean of Pentecostal fulness?

Have we realised Pentecost? In measure yes, but only in measure. And why should we be satisfied with a measure? The same rich, soul-thrilling quality of

ACHIEVED EXPERIENCE

must pervade the whole.

Have we realised Pentecost mystically ?

To the disciples who were saddened with anticipated loneliness, the Lord Jesus promised "another Comforter" (John xiv. 16-26). The precious fellowship that they had enjoyed for three years was not to be severed, but perpetuated in another form. He was leaving them to take up a ministry of advocacy before the Father's throne, but the Holy Spirit would fill the void and actualise His presence to them. The day of Pentecost to the disciples was the realisation of that mystical Divine Presence which, although unseen, produced the same emotions and imparted the same help as the corporeal presence prior to Pentecost.

Pentecost was a crowning evidence of the risen, ever-living Christ; "this same Jesus hath God raised up," they said, and the outpoured Spirit was irrefutable proof. Does Pentecost mean this to us? It is good but insufficient to have seen in the historical Pentecost a weighty Christian evidence. The Holy Spirit perpetuated His ministry in the same way as He inaugurated it; He came to abide and His abiding is just as real as the coming. We cannot afford to be satisfied with an intellectual grasp of the dispensational import of Pentecost; we need to realise the personal indwelling and fellowship of the Lord Jesus that

Pentecost was intended to produce. There are many who can point back to a phenomenal

EMOTIONAL EXPERIENCE

similar to the one in the second chapter of Acts. Happy is the one who has had such a signal blessing! Yet the very blessing can become a peril; for how many there are to whom Acts ii. 4 is Pentecost *in toto*. They can no longer say, "This is that," but are bound to cry (very often vociferously) by the very antiquity of their experience, "That was that!" When shall we learn that the glad moment of initial filling was but the introduction to a life of perennial freshness and increasing fulness? The glory of present Pentecostal experience should transcend all the glory of the past. Pentecost realised means a life of deepening intimacy with the Lord Jesus, of continual enjoyment of His presence and of growing conformity to His image.

Have we realised Pentecost practically?

Much of Pentecostal experience never realises its objective. The Lord Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me . . ." Pentecost is the parent of evangelism, but the tragedy of much of modern Pentecostal experience is that she has not brought forth. To change the figure, Pentecost was born to an evangelistic vocation. Although it came to birth within the precincts of the temple, it did not stay there but went forth into the highways and byways of missionary activity. Has our Pentecost realised its

purpose in our lives? Has it made us missionary-minded? Has it given us

EVANGELISTIC PASSION?

Too often has it been that our motives in seeking Pentecostal things have been utterly selfish. We have sought blessing, and power, and even holiness, with avidity, but all the time our motive has been self-adornment and self-glory. What miserable parsimony! The Lord Jesus certainly taught that the outpouring of the Holy Spirit was for the believer's personal blessing and He invited all to "come and drink." But He also taught that the "well" would become "rivers," that the inflow would have outflow, in short that the grand objective of Pentecost is evangelistic usefulness.

It is needful that we enjoy the personal blessing of Pentecost both in private devotion and in public worship, yet if we fail to scatter abroad we shall most likely lose even those happy privileges. It was said of the early disciples that they "went everywhere preaching the Word," and in that we discern the secret of their perennial freshness and continual success. Pentecost realised its objective: the Holy Spirit had its way.

It needs to be the same with us. Pentecostal power is not to be misspent in the seclusion of upper rooms but utilised in evangelical enterprise. If every Spirit-filled Christian maintained his daily witness to the Lord Jesus we should soon realise the burden of our prayer for revival and evangelistic achievement.

?Who? and What?

By Pastor JOSEPH SMITH

What Became of the Seven Churches of Asia? (continued).

Pergamos (Rev. ii. 12-17).—This church was commended for its faithfulness in the midst of persecution and wickedness, but there were some in it who held doctrines, and did things which the Lord hated. Against them He was to fight with the sword of His mouth, and all were called to repent, but it was not said, as in the case of Ephesus, that the candlestick would be removed.

Pergamos or Pergamum was by far the most beautiful city of Asia Minor before Ephesus became the capital. It was situated on the river Caicus, which watered a valley not exceeded in beauty and fertility by any in the world. It was about twenty miles from the sea. About two hundred years before Christ, Pergamos became the residence of the famous kings of the family of Attalus. The city was also famous for its wonderful library, which was only inferior to that of Alexandria, and which contained 200,000 volumes. This library was later removed to Egypt by Antony, who presented it to Queen Cleopatra. The art of preparing sheep skins and goat skins for writing upon was brought to perfection at Pergamos, they were called pergamenta, or parchment.

The persecution of Christianity was most intense in Pergamos. It was the city of a Supreme Court of Justice, from which the first sentence against the followers of Christ proceeded. This may be one reason for styling it the place "where Satan's seat is." Another reason for this title may be found in the fact that it was a sort of union of a pagan cathedral city, a university city, and a royal residence, embellished during a succession of years by kings who had a passion for expenditure. The great glory of the city was a grove of extreme beauty, in which was an assemblage of temples, probably of all the deities, which was also the scene of licentious rituals, and sensuous worship.

The present name of the place is Bergamos, and it is of considerable importance, having a population of about 15,000 of whom about 3,000 are Greeks, 300 Armenians, and the rest Turks.

The worship of Christ is still maintained in the churches there. The place abounds with the ruins of pagan temples. The fanes of Jupiter, Diana, and Venus lie prostrate in the dust. There are some ruins of early Christian churches, but none of these belong to the apostolic period, having been erected several centuries after the days of the apostles, when Christianity was not a despised creed, but the adopted religion of a vast empire.

The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
A broken and a contrite heart.

A WATCHWORD for 1938

"Watch!" Some bells require to be rung very often. As there is constant danger from certain quarters so there must be constant warnings. When our Lord repeats an admonition five times over within the space of a dozen lines, we may be quite sure that He regarded it as one of supreme importance. If we turn to the 13th chapter of Mark, we discover that Jesus repeated His injunction to watchfulness several times, and then closed His solemn discourse with the sharp stroke on the alarm bell, "I say unto all, Watch!"

—Sel.

The Way of Salvation

All For You

IN a hospital in India was a Brahman patient, now a Christian. This is her story as it is told in *Whosoever Shall Receive*, by Mary Warburton Booth.

"The very first day some women came to hire a house for their school, my father arranged for them to come into our zenana and teach us. When I was married about two years later, the teacher gave me a holy Book.

"Then one day a Miss Sahib and a teacher came in to us in the inner zenana of my new home. Just before she left she asked if she might read from her Book, and behold, she read from a Book exactly like mine. As she read she paused and looked at us, saying, 'This is for you, for you.' I did not know, until then, that the words were for us, and I pondered them in my heart.

"That was the beginning of visits that led to greater changes than I ever dreamed of. 'Whosoever drinketh of the water that I shall give shall never thirst,' she read one day. 'It's just like this,' she said, 'there is a thirst that is easily quenched by going to the well and drawing up some water, but there is another thirst that can only be satisfied by Jesus the Lord; that is heart thirst, no one else can satisfy that, only He. That is why He has sent me here to tell you that He can satisfy that awful thirst in your heart if you will come to Him and drink.'

"We were too amazed to speak for a while. How did she know our hearts were thirsty? How did He know? Grasping the opportunity, she told us of His love for us. She pointed out how

she had read to us of His wonderful works, and then she told us again about the Cross, and all it meant to Jesus to die there; then she added: 'It was all for you, for you.'

"It was as if something broke within me, and I looked across at the widow in our home; she was weeping. So that was the reason we had been so moved at the words of the Book! He did all that for us, for me! I know I sat like one in a dream. 'For me, all that for me,' I repeated again and again. 'Oh,' I cried out, 'let me know Him, take me to Him, and I will worship, take me now,' and the white lady put her hand upon my head and said words the like of which I never heard before. She called it praying. I only know that there, just there, a light came to me that banished all darkness, and I saw Him, the Holy One, with outstretched hands beckoning me to come to Him, and I fell at His feet in an ecstasy of joy. He met me there, the room was transfigured. I looked across at the widow, and her face shone like the sun. We had read of Him, we had talked of Him, and now, we met Him, and we knew that life would never be the same again. The widow turned away with a deep sigh of content, the white lady left us, and I sat on just lost in wonder, for I knew that I had been touched by the hand of God. That happened many years ago. I have lost all of this world since then, home, and friends, property and money, but the peace that came to me that day remains; truly has He satisfied me, and He will satisfy you if you will come to Him and drink."

The Watch, the Wedding Veil & the Glasses

THE *Sunday School Times* tells the true story of a young missionary in China who was robbed on her way to her marriage. Among other effects that were stolen, the three things she prized or needed most were taken by the bandits. The wrist-watch given to her by her father and mother when she graduated, her mother's wedding veil which she was to wear at her forthcoming wedding, and her eye-glasses without which she suffered from dreadful headaches.

For a little while her heart was rather bitter against the men who had done this thing, but the Holy Spirit soon made Romans v. 2 a blessing to her (look it up), and she was able to bear her loss without complaining. The day before the wedding she was handed a parcel with a postmark on it from another mission station in the province. She opened it and it contained a bride's veil as beautiful as her mother's, and with it a letter from Mrs. Bosshardt, the wife of a

missionary who was held for ransom by the Communists for eighteen months. Mrs. Bosshardt had not heard of the robbery and had no idea that this young missionary had been robbed of the veil she had hoped to wear.

After the wedding an uncle in the U.S.A. sent a watch as a present to the bride, but at the time he sent it he did not know of the theft, nor that she needed a timepiece!

And the eye-glasses? A second pair she had bought did not fit and could not be worn. The missionary fully expected a return of the headaches, but though she had no glasses the headaches did not return and she discovered she could see clearly and easily without glasses, and she has not worn them since.

The Lord is no man's debtor and He is able to make grace to abound in all things.—P.N.C.

Preaching in Bethlehem

By Pastor W. FIELD

IT is a peculiar paradox that the Holy Land, which is the cradle of Christianity should have so many villages devoid of even an elementary knowledge of that great faith. Almost any village in Britain has more light than the most enlightened village in Palestine.

There are to-day in Palestine approximately one and a quarter million inhabitants, of these about one hundred thousand are Christians, and the vast majority of the Christians are nominal.

Bethlehem, while it is called a Christian city, has not much real Christianity; there are a number of churches, they have their own forms and ceremonies peculiar to their respective denominations. The number of what one might call (for want of a better name) evangelical Christians is very small and insignificant.

The city which is hallowed because of its association with the Lord Jesus needs the gospel as much if not more than any of our cities at home. Let no one think that preaching the gospel in Bethlehem is like "bringing coals to Newcastle." Gospel preachers are not plentiful nor is there any surplus of

EVANGELICAL EFFORT.

One adopts the usual methods when preaching in the City of the Nativity. Hearts are not made more receptive by having the sacred site in their midst, nor is the ear of the people more willing to listen because Jesus was born there; rather is one inclined to believe that proximity to the sacred site has bred a familiarity which is not conducive to evangelical work. Possibly in this instance the old adage is amplified "Nearer the church, the farther from grace."

On our arrival in the city to preach the glad tidings, we are greeted by the usual crowd of unwashed children, the aged women come next and then one or two young women come around to inquire after our welfare and to help with the opening of the hall and the distribution of the hymn books.

These arrivals are no indication that we may start the service, the Arab is never in a hurry. He will come later, but not at the scheduled time. A hymn while "the friends are gathering" is of no avail, we just have to hover around until the hall is about half-full. Then remaining seated we have our first hymn (we have seats in Bethlehem; in some of the other villages we have preached to a congregation seated on the floor) it might be

"NEAR THE CROSS,"

or perhaps "Oh the love that sought me," in Arabic, as very few of the ordinary people know English. The singing is not at all tuneful, but any deficit is made up by the spontaneous enthusiasm of the singers.

We take with us an interpreter, and he must know English and Arabic. He interprets everything except the prayers, for, as we lead the people to the throne of grace, we are thankful that there is no language diffi-

culty with God, and His ear is ever open to the cry of His people in any language.

The message from the Word must be simple, the language well chosen, there being no scope for eloquence. Sentence by sentence is given in English and interpreted in Arabic. As the message proceeds the congregation becomes more settled, the children cease to wander about, the older women seem to exhaust their store of local gossip or possibly their remarks about the preacher. (Palestine has no monopoly of the latter peculiarity.)

When the meeting is almost finished, after one and a half hours' work, one begins to realise that God is moving. On one occasion, instead of closing the service, we continued with a second one, which meant another sermon, but we were rewarded at the close by seeing a number raise their hands to indicate that they would like

TO FOLLOW JESUS.

Nominal Christians have a purpose in life if one is to take Bethlehem as an example. The city is nominally Christian, which means that there is no strife between Jews and Arabs—for the simple reason that no Jews live there. For some months now we have been passing through a very difficult time; almost everyone is in danger. Moslems, Jews and Christians have been killed and wounded. In most of the historic cities, Jerusalem, Jaffa, Nazareth, Hebron, etc., numbers have been killed and wounded, but in Bethlehem there has not been much shooting, the city has been comparatively peaceful. There have been a few attempts to assassinate the mayor; at the time of writing the assailants have met with no success. There has also occurred some indiscriminate shooting among the Arab population. Conditions such as these are almost normal in most parts of Palestine. Bethlehem has been relatively peaceful, due to the majority of the inhabitants being nominal Christians and the absence of Jews.

There is coming a time when the King of kings will reign at Jerusalem, when the law will go forth from Zion, when the knowledge of the Lord will cover the earth as the waters cover the sea. Bethlehem, lying just six miles from Jerusalem, will doubtless share in the glory, Bethlehem which was not the least among the princes of Judah; Bethlehem, where was born the Governor destined to rule the Israel people, to preach here, pending the coming of the King, is a privilege.

Help us spread the Foursquare Gospel message by sending the "Elim Evangel" to a number of your friends.

A Suffering Saviour

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

Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him.—Hebrews v. 8, 9.

THE sufferings He endured in His earthly life-time reached a climax in Gethsemane, where He was saved from death through prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to save Him from death, and was heard for His godly fear (Heb. v. 7).

For during all His ministry on earth He was suffering for our sickness. The Hebrew of Isaiah liii. 3, 4 describes Him as "a Man of pains and acquainted with sickness," or "A Man of pains who knew what sickness was."

"But only our diseases did He bear and our pains He carried. Yet did we esteem Him stricken, smitten of God and afflicted." But surely He has borne our sicknesses and carried away our pains (Isaiah liii. 4, *Hebrew*).

This is rendered in the Septuagint: "Himself took our infirmities, and bare our diseases," as also in Matthew viii. 17. So that His life during the whole of His ministry was one of continual suffering on this account alone, until it culminated in the Garden of Gethsemane in "bloody sweat" which is known to the faculty as a deadly disease. In Matthew xxvi. 38 Jesus tells His disciples: "My soul is crushed with anguish to the point of death." That it was the bearing of our diseases which crushed Him is proved by Leeser's rendering of Isaiah liii. 10: "It pleased the Lord to crush Him through disease." He was bearing our diseases before He went to the Cross, and would have died in Gethsemane from this cause alone, had He not been saved from death in the garden through agonies of prayer: "having been heard for His godly fear" (see Heb. v. 7).

It was thus that He learned obedience from the sufferings which He endured, and was made "perfect through sufferings" (Heb. ii. 10).

His sufferings on the Cross were a full, perfect and sufficient sacrifice for the sins of the whole world, but before going to the Cross He was bearing our diseases; for it is by His stripes we are healed, and these stripes were inflicted before He went to the Cross. All this was foreseen centuries before, for in Isaiah the Spirit of Christ says: "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from the shame and spitting" (chap. 1. 6), and in Psalm cxxix. 3: "The plowers plowed upon My back: they made long their furrows." The Spirit of Christ indeed knew and predicted, hundreds of years beforehand, all the sufferings that should happen to Him, in every detail (Psalm xxii. 18). So that He knew them all beforehand, and looked forward with joy to the Cross. He, for the sake of the joy which lay before Him, patiently endured the Cross, looking with contempt upon its shame (Heb. xii. 2).

This explains a deep mystery. Atheists say that He shrank from the Cross, because of His prayer in the garden: "Father, if it be possible, let this cup pass

from Me" (Matt. xxvi. 39). This cup was not the Cross, for He knew that, if necessary, His Father would send Him more than twelve legions of angels to deliver Him from that, but as He said: "How then would the scriptures be fulfilled which declare that thus it must be?" (see Matt. xxvi. 53, 54). But it was the suffering He was enduring in the garden that He prayed to be delivered from. Otherwise they would have caused His death, for He was being crushed in bearing our diseases (Isaiah liii. 10, *Heb.*), and "as His anguish became more intense, He prayed more earnestly, while His sweat was like drops of blood falling on the ground" (Luke xxii. 44, *XXth Cent. N.T.*).

It was then an angel from heaven appeared to Him, strengthening Him. Well may we sing—

O Christ, how Thou hast suffered,
In dark Gethesemane;
To bear my pains and sickness,
From them to set me free.

O Jesus, Thou hast suffered,
My stripes were laid on Thee,
Thy bloody sweat has healed me,
Thy pangs have set me free.

Let us, therefore, go forth to Him without [outside] the camp, bearing His reproach (Heb. xiii. 13), for His reproach is greater riches than all the treasures of Egypt, and if we suffer with Him we shall also reign with Him; we shall be glorified together.

ATTITUDE OF TRUST

When we believe for a blessing, we must take the attitude of faith; and begin to act and pray as if we had the blessing. We must treat God as if He had given us our request. We must lean our weight over upon Him for the thing that we have claimed, and just take it for granted that He gives it, and is going to continue to give it. This is the attitude of trust.

ANONYMOUS GIFTS

We thank those who have contributed anonymously as follows: Elim Debt Fund: Hanwell, £1; Battersea, 10/-; Hampstead, £1; Brighton, 5/-; Ryde member, £2 10/-; Southampton, 2/6; Portsmouth, £5.

Work in General: Ballymena, £1 1/-; Leeds, 7, 5/-; Amman, Transjordan, 10/-; Essex friend, £1; Evesham, Worcester (M. E. L.), £1.

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Principal Jeffreys' Revival Work: Bolton, Lancs., £40.

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.

Our Stewardship

By E. ADAMS

THE steward of Luke xvi. was the manager of affairs not his own; his business was to administer his employer's property in his employer's interests.

It appears that the man in the story was guilty of embezzlement. He feathered his own nest, and was making a nice thing out of it. But one day the secret comes out, and the trusted steward is convicted of unfaithfulness. He has to give a detailed account of his stewardship, and he is dismissed from his post.

What shall he do? He is not strong enough for work on the land, and he is too proud to beg his bread from door to door. Presently he hits upon a bold device. He will make friends of his employer's debtors by reducing the amounts of their debts. So that over the country there are a number of men who feel friendly disposed towards him, and who will at any time show him hospitality. "When I am turned out," he says to himself, "there will be an open door for me among these good people, and I shall be sure of food and shelter until I can see my way."

All of us are stewards. We have been put in trust with our Owner's property, and we are to trade until He comes, when we shall give an account of the manner in which we have fulfilled our duties as His stewards.

Time is one of the things that have been entrusted to us. "Killing time" is a foolish and evil expression, for it suggests that our lives are too long and that

TIME IS AN ENEMY,

or at any rate a nuisance to be got rid of. "Oh, those three lost years!" was the repeated cry of a Christian young man as he lay, mortally wounded, on the field of battle. How often is the prayer for more time forced, in their dying moments from men and women who during all their lifetime had ignored God and the things of eternity. Wesley was always busy, but never in a hurry. With a firm will, a peaceful conscience, and a spirit in constant touch with God, he filled his long life with prayer, study and ministry.

Health is a treasure the value of which we do not always appreciate until we lose it; we should not waste it, but use it in the Giver's interests.

Each of us has talents; some special aptitudes that enable us to do certain things well; and these, too, must be pressed into the service of our Lord during the brief period of His absence.

And what shall we say of money? The story of the unrighteous steward and the lessons to be drawn from it have primarily to do with the proper use of what our Lord calls the "unrighteous mammon."

In the last part of verse 8 we have an illuminating comment of our Lord upon the story. The wolf is keener than the sheep. The owl sees farther than the eagle—in the dark. The suggestion seems to be that the world is better served by its servants than God is by His.

Are we to imitate the shrewd but dishonest steward? Did our Lord

COMMEND OR CONDEMN

him? He appears to have done both.

We should try to imitate certain "business" qualities which this man showed. When he found himself in a dilemma he did some very clear, vigorous and purposeful thinking with a view to getting himself out of the difficulty. And so should we use our minds to good purpose, but in the interests of the gospel. He used his imagination; he showed foresight and inventiveness. It has been stated that Mr. Selfridge attributed his remarkable success in business to the constant habit of exact, detailed "supposing." And imagination can be harnessed to gospel propaganda, as well as to the chariot of big business. And such "business" qualities as accuracy, punctuality and hard work, although they do not seem to have been characteristic of the man in the story, are necessary if we are to make a business of the Lord's business.

On the other hand, we are to shun the dishonest steward's vices. He was unfaithful in the management of his employer's goods, and therefore his career was a dismal failure, for "it is required in stewards that a man be found faithful." He was probably covetous. The "commercial instinct," in so far as it ignores higher things, is a mark of the most tragic kind of folly, for the "fool" of Luke xii. is the man all of whose plans end at death. And the shrewd selfishness that is careful not to do or say anything but what is calculated to advance one's own material interests at the expense of other people, is the antithesis of

THE SPIRIT OF THE CROSS.

In verse 9 we are bidden to make eternal friendships through the spiritually-wise use of money—and our other possessions, time, opportunities, health, talents, are included by implication—while we remain in the time-state. We are to imitate the dishonest steward's wisdom, but on a higher plane and in a godly way. We are to turn our powers, and opportunities and money into a wise and spiritually profitable investment. We are to use our God-given possessions so as to produce spiritual income.

And if we are willing to be taught by the Lord, the question, "How should I do it?" will not remain long unanswered.

"The eyes of the Lord are in every place,
beholding the evil and the good" (Proverbs xv. 3).

FAMILY ALTAR



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

Sunday, January 16th. II. Sam. xii. 1-10.

"Thou art the man" (verse 7).

Nathan told David a simple story. A story with a meaning. Nathan was not unmindful of the gravity of his task, but he knew that the God who had sent him would give him the message, and also the courage to bring it home in convicting power to the culprit. "The story, as a story, without its application would be futile. Nathan did not merely hint, he applied the message personally, without fear of consequences. Real conversions are the result of real convictions. The awful fact of sin must be brought home to man, before the glorious fact of forgiveness through the atoning blood can give a sweet release. In Holy Ghost revivals, men cried out by reason of their sin, they were convicted before they were converted. This is God's revival and our present-day need.

PRAYER TOPIC:

For a day of real Holy Ghost victory.

Monday, January 17th. II. Sam. xii. 13-23.

"The Lord also hath put away thy sin" (verse 13).

Such is the boundless love and mercy of God that acknowledgment and sorrow for sin immediately brings the assurance and relief of forgiveness. God's forgiveness is very different from man's. Man may forgive the offender, but has no power to remove the guilt and penalty. God only can put away thy sin. Oh, wondrous, glorious fact! The Lord, the Omniscient, Omnipotent, has put away my sin. Hallelujah! Through the shedding of the blood of God's Eternal Son my sin has for ever been put away. The work is eternally complete. The Divine Lover threw out His blessed arms on Calvary's Tree, and with triumphant satisfaction exclaimed to a sin-cursed race, "It is finished." When the revelation of this blessed consummation grips our hearts, what can we say? I will praise Him for ever and ever for saving a sinner like me.

PRAYER TOPIC:

That the hand of the Lord may be upon all our Elim missionaries.

Tuesday, January 18th. II. Sam. xiii. 37-39; xiv. 1-11.

"Joab . . . perceived that the king's heart was toward Absalom" (verse 1, ch. xiv).

The spiritual affection for God is in danger of being ousted by the merely parental affection for its offspring. The devil is ever ready to foster this to further

his own ends. Absalom had taken the law into his own hands instead of leaving His wicked brother to the justice of God. David's love for his erring son was obvious. Joab was quick to perceive that the paternal was stronger than the spiritual. Painful as it may be we must realise that we must seek first the kingdom of God and His righteousness. In seeking to ease our own hearts there is a danger ahead of greater trouble. Hard as it may be, God give us grace to turn a deaf ear to counsel which is not in accordance with the wisdom of God. This great self-denial will in time bring forth a plenteous harvest of peace and goodwill. The voice of God is safer than the voice of man.

PRAYER TOPIC:

For special blessing to be the portion of all who are at this time treading the vale of deep sorrow.

Wednesday, January 19th. II. Sam. xiv. 12-24.

"Yet doth God devise means that His banished be not expelled from Him" (verse 14).

The woman spoke a wondrous truth. God is holy, yet God is love. He does not press punishment to extremes. He is out not to crush, but to correct. His wondrous love is harnessed to the chariot of mercy, His wisdom enrolled in advocacy for the fallen. He goes to the furthest limits in defence of the banished. No sinner can ever say he had not a chance. God in Christ, through wondrous grace provides the way back. He sacrifices His only begotten Son to be the means whereby the outcast may be wooed and won back into the presence of the Father. Glory be to God for His infinite compassion and overwhelming love to the undeserving. My sin justly merited my expulsion from His presence, but love found a way, a blood-stained way, the way of His Cross. Hallelujah!

PRAYER TOPIC:

That a mighty time of spiritual outpouring may be experienced at the Crusader Rallies being held to-night at Chelmsford and Romsey.

Thursday, January 20th. II. Sam. xiv. 25-33.

"None so much praised as Absalom for his beauty." (verse 25).

As the fear of man bringeth a snare, so does the praise of man. Absalom was wise with worldly wisdom and he made full use of his stock in trade. Endowed through no merit of his own with good looks, he utilized them to the furtherance of his schemes. He was all head and no heart. His desire for open reconciliation and recognition was not based

upon a love for his parent, but on a deeply-laid scheme for his own advancement. He would stoop to any unscrupulous act to attain his ends. He was comely without and corrupt within. His meat was the praise of men. Great beauty and great character are rarely combined. Beauty in Absalom's case was but skin deep. Let us pray for beauty of soul, which although it will not secure the praise of man, will receive the "well done" of the Master, for faithfulness engenders beauty in the inward part.

PRAYER TOPIC:

Blessing to attend the ministry of all our Elim Local Preachers.

Friday, January 21st. II. Sam. xv. 1-12.

"So Absalom stole the hearts of the men of Israel" (verse 6).

Immediately he obtained his first objective, he uses all his arts by a sumptuous display of his person to ensure and consolidate his prestige with the people. Professing a feigned sympathy and brotherhood for the distressed, he ingratiated himself with all and sundry. He basely made other's troubles a stepping-stone to popularity. Yet from this story, nauseous as it is, we can learn a lesson. Can we not as saints genuinely go out of our way to identify ourselves with the troubles of others? May the Christ of God so live in our hearts as to make us quick to discern another's woe, quick to pray, wise to act, and if the troubled one discerns our love and invites our confidence and help, seek guidance from our wise Father God. There are many burdened hearts all around, fearing a loveless interference, but longing for real love and sympathy. The Christ-possessed saint should give it.

PRAYER TOPIC:

That God may preserve His own people in those lands where war is now raging.

Saturday, January 22nd. II. Sam. xv. 13-23.

"Behold thy servants are ready" (verse 15).

Well spoken, staunch-hearted loyalists. Praise God your testimony has come down through the ages. David, the anointed of God, yet sorrowful of heart, had sustained a cruel blow in His son's betrayal and perfidy. The shadow had fallen across his own hearth and home, and that is where a man feels it most. The home thrust is the keenest. But praise God, David's Lord was still with him and also had reserved to him some faithful retainers. Men willing and ready to go anywhere and do anything for their king. Such loyalists are the veritable backbone of empire and church. No fair-weather friends these, but those who will stand shoulder to shoulder, weather the storm and come through the shadows to the glory of a new dawn with unsullied hearts. In every age God has had such, and calls us in this the closing age to be such.

PRAYER TOPIC:

The touch of God to rest upon all our Elim ministers as they prepare for the morrow's services.

ALL the disappointment and breakdown in our Christian life arises from failing to deeply recognise this dual relationship—that Christ undertakes to be to me the Vine, the true source of life, growth, the fruitfulness, and that I, as a branch, am vitally united by faith, made one in nature and essence and spirit, by such union through the power of the Holy Ghost.

A branch has no independent life; apart from the vine it can do nothing. Independence means death; the channel of life is severed by separation, and severed instantaneously. It has no roots by which to gather from the earth beneath, and so become an independent stock. Its only life is a life of abiding, drawing unceasingly strength and vigour from its source.

The earthly life of Jesus was a branch-life, lived in entire dependence upon the Father. "I will bring forth My servant the Branch" (Zech. iii. 8; Isaiah xi. 1). "In that day shall the Branch of the Lord be beauty and glory" (Isaiah iv. 2). All, therefore, that Jesus means by such teaching as this, is illustrated in detail in His earthly life.

THE LIFE OF GOD

cannot be received apart from Christ, who is that life. To be a Christian is to be Christ-possessed, and this can only be by branch-like union in the Vine.

Again, the branch is lost in the Vine; it remains unnoticed, does not obtrude itself, and receives no praise; neither does it call for attention save from the Husbandman. The Vine is one, it is not dismembered: roots, trunk, branches, and fruit form one complete and perfect whole. Therefore, to be joined to the Vine is to lose one's own life, to hate that life (John xii. 25), and so to lay it down by an act of definite surrender that henceforth I count myself utterly and eternally severed from it.

This is the cost which we do well to count. In receiving Christ we receive the divine life, a life that is death to the life of fallen nature, which finds its fruit in sin and self. The fatal mistake of thousands is in trying to live in two worlds at the same time—in nature and in God, in self and in Christ, in the flesh and in the Spirit, by faith and in independence, by abiding and by effort. To have life is not enough:

THE LIFE OF CHRIST

demands the death of the flesh, if that life is to be fully developed and become fruitful in us. Here is the crux of the whole matter.

The branch life is a life of oneness.

I or Christ—which? To be grafted into the True Vine I must be cut off from my own source of life, and become no longer an independent stock but a dependent branch. This is no new doctrine; we find it deeply engrained throughout the Word. As Adam

BRANCH

"I am the Vine; ye are

could only find a life of independence and sin by severance from the life of God, so we cannot re-enter that life save by as complete a severance in will from the life of self and sin. "I am the Vine, ye are the branches."

Having parted with its own life, and being grafted in by the Husbandman, there takes place a double union, outer or structural, and inner or vital. The bleeding of the graft here goes to form an outer coating, by which it is structurally united to the parent stock: spiritually teaching us that our very need fastens upon God's fulness and unites us to Him. Then as the sap rises and presses upward to its farthest shoots, it gradually supersedes the sap that was failing. Beautiful figure of

THE SPIRIT'S WORKING,

manifesting the life of Christ through every part, and thus exuding the old.

This spiritual sap is the one life of God flowing through the Son, and made our very own by the Holy Spirit. Wondrous fulfilment of our Saviour's prayer, "That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us. I in them, and Thou in Me, that they may be made perfect in one" (John xvii. 21, 23).

"This is life eternal, that they may know Thee." How know, and where? Within! as the life-giving force of the soul. Within! a fountain springing up into everlasting life. Within! the sap of the Tree of Life in the midst of the Paradise of God. Within! God Himself, the purging, quickening, fruit-bearing life—

One life alone between us now,
One life, the life Thou livest.

Dependent life, branch life, is the limitless, "more abundant life" of God. Oh, let us cease from possessing, that we may be possessed by vitality such as this.

(1) *One life—one nature* (II. Peter i. 4). To be partakers of Christ (Heb. iii. 14) is to have the nature of Christ made over to us by the Holy Spirit—a nature that is "perfect and right and pure and good." By thus becoming

"PARTAKERS OF HIS HOLINESS,"

fruit unto God becomes natural and easy. But we cannot have the nature of God apart from the person of Christ. It is for this that the power of the Highest travails in souls until Christ be "formed in them," the hope of glory (Luke i. 35; Col. i. 27).

H-LIFE

e branches."—*John xv. 5.*

"I in them and Thou in Me, that they may be perfected in one."

(2) If one in nature, then all the dispositions of Christ must displace those of my fallen nature, disposing me continually in desire and will to the mind and heart of God.

It is always the will of God, in freeing us from the law, to rule and direct us by regenerate desire that we may enter upon the liberty of the glory of the sons of God. Thus, beloved, "He shall give thee the desires of thine heart," for "loving God with all our hearts we may do as we please" (*Augustine*). In this life of union we only desire that which is pleasing to Him.

(3) If one in life and nature, one also in fruit. The source being the same, the fruit must also be the same. "Fruit unto God" proceeds solely from God. Spiritual fruit is the product of the Holy Spirit.

It is because their waters issued out of the sanctuary that the trees for meat bring forth new fruit according to his months (*Ezek. xlvi. 12*), for "a corrupt tree cannot

BRING FORTH GOOD FRUIT,

neither can a good tree bring forth corrupt fruit" (*Matt. vii. 18*).

The branch life is a life of dependence.

To depend is to hang on another; to live at the expense of another; the life of a pauper as regards one's own ability and powers, the life of abundant fruitfulness as regards God.

For how much must one depend? For all or nothing. The least break here will interrupt the blessed inflow of God's fulness, give an intermittent life and service, fluctuate the power, and grieve the Holy One.

But does this not put a premium on laziness and spiritual sloth? Such a question is proof that we have not come to an end of our own working, and have still some reliance in the flesh. Never is the branch so active as when wholly dependent on the Vine, drawing all its expectation from thence.

But we never depend upon another until we are crippled in our own powers. How painful the process, is known alone to the soul with God. We fight against the inevitable until we are broken "breach upon breach," and are brought at length to say, "I'm ready not to do, at last, at last!" For dependence

is not the mere acknowledgment of weakness; it is the resting upon the strength and

QUALIFICATIONS OF ANOTHER.

It is to be flung right off on to God, and though "lame on both our feet," yet to "eat continually at the King's table" (*II. Sam. ix. 13*).

The branch life is one of abiding.

The union of every branch is in the heart of its tree; it is a union of absolute surrender on both sides—the branch to the vine, the vine to the branch. When the heart can say, "Lo, we have left all to follow Thee," how quick is the response of God, "Son, thou art ever with Me, and all that I have is thine."

Further, it is a surrender to receive all, to draw upon and use the all of God. No longer to limit His working for, in and through us. To accept the uttermost He gives; never to stay the mighty inflow of His Spirit, but wholly and for ever to live in and for the Vine.

It is then God unfolds to us the mystery of this double abiding. "I in you," and "ye in Me" (*John xv. 4, 7*). As the life-sap rises and flows through the smallest branch, so His Word (*v. 7*), His joy (*v. 11*), His life, Himself abides in me; and as a branch abiding in His love (*vv. 9, 10*) through keeping His commandments, I may abide in Him.

But what is it to abide and how, as branches, may we

ABIDE IN HIM?

To abide is to stay in the same place, to remain in the same attitude, in stillness of repose and patience of hope. It is to relax strain, cease self-effort, and enter into His rest (*Heb. iv. 10*). To both hope and quietly wait for the Lord (*Lam. iii. 26*), yielding to all the discipline of the pruning knife; opening to all the action of moisture, warmth, and light; fully absorbed in the Vine and ignoring oneself. In one word, it is to rest; to take no thought of one's life or fruitfulness, but so to seek the reign of God through every fibre of our being that these things may be added as fruit unto us (*Matt. vi. 28-33*).

I do not abide because by effort and strain I have borne some small fruit, but rather by abiding I may become fruitful.

The branch life is one of fruitfulness.

It must of necessity be so. Here is no uncertainty; the natural result of abiding is fruit. The Husbandman engages to make fruitful every branch that abides in the True Vine—that is, every soul that has been

(continued on page 30).



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 Way into the Kingdom.

THE only way we can enter into the kingdom of human or divine love is by being born into it. People often speak of "joining the church," but in reality nobody ever can "join" the true Church of Jesus, for the natural way to get into it is by being born into it. Our children do not join our families, but they are born into them; and so the only doorway into either the Christian Church or the kingdom of heaven, is by being born from above of the Holy Spirit. Love is what ought to be the normal feeling, or the living outflow of any nature; for instance, the life of the rose is poured forth in its perfume, which may be defined as the natural affection of the rose. It is a fact that every bird or beast or living creature has a specific normal outflow of feeling, emotion, or affection which is the expression of its nature, and there are as many kinds of natural affection as there are kinds of nature in creation. Now, the only way for anything in creation to have the natural affection of a human being, is to be born with a human heart and soul.

In like manner, the only way to have the feeling, the affection, or outflowing disposition of the living God is for fallen men to be born again of the divine Spirit into the divine family relationship. Love is by birth, not by evolution or by development, either as regards human or divine love. The dog is the most affectionate animal of all the lower creation, and yet he can only love with a dog's nature. But suppose it were possible for a dog to be born over again, and born a boy, he would then have a human heart, with human love running out in all the higher, nobler, more intelligent channels of a human soul. Thus, unregenerated men and Adam's fallen race may be amiable, affectionate and possessed with many beautiful and attractive manners and dispositions, yet all their good qualities multiplied a thousand-fold and cultured to the finest pitch, can never be divine love, and can never develop into the love of God, or cross over the great gulf that separates between fallen human affection and the spotless love in the divine nature; and it is only when human beings, on the condition of repentance and faith in Jesus are touched with the Holy Spirit; and born into the divine love, that they can ever experience that love which is from God.

The Sin of Gloominess.

As Dr. Dale once suggested, Christian believers would recover much of their lost power among the people if they would only confess and forsake the sin of gloominess. The early Church was possessed of a triumphant joy which carried them through floods of persecution, and enabled them to conquer difficulties and courageously face danger. There is a tradition that our Lord, though He often wept, never smiled. That tradition is contradicted both by the life of Jesus and by His words. Instead of affecting what someone has described as "a holy melancholy," Jesus was found at the tables of all sorts of men; and instead of discouraging the harmless festivities of life, he actually shared their joys. The sadness of Good Friday was turned into the radiant joy of that glad Easter Morn. This joy of the Lord will make us equal to the heavy demands of life, and fit us heroically to meet the challenge of our circumstances. Let us recognise our responsibility as disciples of the Resurrection to live joyously, victoriously, courageously.

Which Way?

THIS year's issue of *Jane's Fighting Ships* shows that more men-of-war were listed in 1937 than in any edition since 1920, says the *Daily Telegraph*.

Great Britain's programme for 1937 alone has added 85 new warships, while *Italy* is stated to have built a large fleet of "mosquito" craft, including 106 submarines, and 120 high-speed motor torpedo-boats.

Russia is credited with no fewer than 149 submarines built and being built by mass-production methods.

This, from the daily papers, shows how the mad race of death grows apace, for these ships are not built to sow corn or reap harvests, but to slay, to maim, and to destroy. Yet for less than half the cost, if this money was put to higher uses the economic causes of war might be forever staunch. This world seeks in madness to smash its way to peace instead of seeking peace through the Blood of the Cross.

God's Love.

If one stands beside the ocean on a moonlight night he sees a straight path of silver from the moon to his feet. There is no escaping it. If he moves miles in either direction, the beam of light continues to lie directly between him and the moon. There is something in the action of light and in the structure of his eyes which renders this inescapable.

Every man who looks wistfully towards the Cross finds a similar direct nexus between the Crucified and himself. As there is a solidarity which links man's sin to-day with the wickedness of those who slew Christ, so there is a ray of love which appears to come straight to him from the heart of the Saviour. He cannot get away from it. Christ's sacrifice has a personal meaning for him; and in that love he knows his own incalculable worth to God.

Faith, Fact or Fantasy?

By Rev. COLLIER C. KIRBY

Now faith is the substance of things hoped for, the evidence of things not seen.—Hebrews' xi. 1.

NOT infrequently one hears subjects of a spiritual nature dismissed with the remark, "Oh, well, that belongs to the realm of faith," or, "That is something which must be accepted by faith." As though one should say, "This is something that cannot be proved; those who wish to believe it must do so regardless of whether or not the facts warrant it."

The truth is, that in the absence of known and proved facts, faith is an impossibility. In order for faith to exist it must have, first, an object; and second, a knowledge of the object on the part of the believer. It is possible that there is in some unexplored part of the earth a city more beautiful, and a civilisation greater than anything we know of, but in the absence of proof, how can one entertain faith regarding their existence? One who told of such things without producing proof would meet with scepticism.

Let us suppose, however, that some explorer reported the discovery of such a place, and to substantiate his story, brought back with him some of the natives of the newly-discovered Utopia. What a change that would make! A credible witness and

SUBSTANTIATING EVIDENCE

would create faith.

Applying this thought to the spiritual, what better witness concerning the world to come could be desired than Jesus? Could anyone be compared with Him in point of credibility? And if this were not enough, did not He more than once (at the transfiguration, the resurrection, and the ascension) exhibit "natives" of the heavenly city? The analogy may be worked out with regard to all parts of the Bible, which is nothing if not pragmatic. John says, "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled . . . that which we have seen and heard declare we unto you." What more evidence could one want?

The problem of those seeking faith resolves itself into acquisition of the knowledge of facts as contained in the Word; as Paul says, "Faith cometh by hearing, and hearing by the Word of God." For those desiring to propagate faith it means disseminating the facts. "How shall they believe in Him of whom they have not heard?" Having acquired a foundation of facts sufficient to support a structure of faith, the believer then comes into possession of the things he desires. "Now faith," says the author of Hebrews, "is the substance of

THINGS HOPED FOR."

We turn to the dictionary for a definition of substance: "That which is real; the material of which anything is made; the main or vital part of anything." Therefore, the things hoped for are made out of faith. Can that mean that faith is a nebulous thing, based on credulity, and, it may be, an admixture of stupidity? Assuredly not, if words have any meaning. Faith produces tangible and visible results, according to the will and desire of its possessor. It produces the things "hoped for."

It would be impossible to catalogue all the hopes of mankind, but I will mention two which are practically universal; namely, economic security in this life and eternal life in the future. Can these things be realised, materialised, if you please, by faith? Assuredly. Both Jesus and Paul are specific (Matt. vi. 33 and Phil. iv. 19). The writer adds his humble testimony to the reality of these things after an experience embracing many months of unemployment. The God of Elijah still lives!

As for the future life, the resurrection of Christ, often spoken of as the best proved fact in history, should be sufficient guarantee. "But now is Christ risen from the dead, and become the firstfruits of them that slept." But that, too, is something which may be

REALIZED IN THIS LIFE.

Many people now living have an experience of it that no future metamorphosis will make more real.

To clinch the matter, the author of the text adds that faith is "the evidence of things not seen." A definition of evidence is: "to prove . . . proof . . . testimony." Since faith without proof is impossible, the fact that faith is existent is itself proof of the reality of its object—visible or invisible. It is the evidence, proof, testimony of things not seen. What an abundance of this evidence is catalogued in Hebrews xi. Heroes are listed, "all of whom . . . obtained a good report through faith." Men of large means and great learning, women of culture and refinement, cheerfully gave up their lives—for a mere whim? No! They had the facts in the case. They knew. The existence of such faith precludes the thought of uncertainty. It is in and of itself, evidence.

At this point, someone might object that if the case for God, or Christ, or the Bible, is so ironclad and watertight, why does not everyone who has heard of it accept it. The answer is that it is only thus for those who desire it to be so. There are some, according to Paul, who "receive not the

LOVE OF THE TRUTH,"

and some, according to Jesus, who "love darkness rather than light, because their deeds are evil." Only those who "will to do His will shall know," said Jesus. If there were no arguments on the other side of the question which the dissenter could use to bolster himself up and make his position look respectable, the element of choice would be eliminated, and man would be reduced to a robot, a plaything in the laboratory of the universe. The foregoing sheds light on the statement of the author of Hebrews that "without faith, it is impossible to please God." From an arbitrary and all but impossible requirement, it now becomes a reasonable duty, and puts the onus of irrationality and contrariness upon those who refuse it.

It would be hopeless to attempt a classification of the degrees of faith. There always have been, and presumably always will be, some who have stronger

faith than others; and vice versa. Its realisation must necessarily be in proportion to its development in the individual. However, it is the heritage of every Christian. James comforts us with the thought that "Elias was a man of like passions with us." Jesus is the "Author and Finisher" of our faith; the Holy

Spirit is its Giver (I. Cor. xii: 9), and it comes to us "by hearing . . . the Word of God." "It is here that the Word of God proves itself divine, invincible, like the brazen serpent that was lifted up. It is an antidote for every wound . . . a proper answer in every time of doubt."

Critical Comments on Current Concerns

By "PURITAN"

A disgraceful case was reported recently in the papers. The affair occurred in Co. Mayo, Ireland. A local young woman, who had been to London, on her return was made the object

Romanism with the lid off.

of much criticism regarding her life. A party of men, meeting her in conversation with a stranger one day, chased her and eventually caught her. She was dragged a mile and a half along a road over a bog, and when she fainted, was thrown across a cycle, and taken to the priest at Belmullet, who made her swear that she would never talk again with the man whom she was found conversing with. She declared at the court, that the priest, Father Munnelly, said to her, that if she spoke to this man again, "the Lord would coffin her." When at the Circuit Court, Ballina, Co. Mayo, Peter McDonagh was charged, he told how Father Farrell, the curate of Geesala, had told him to bring the girl to Belmullet. When asked by the judge why he committed such a wrong action, the man replied: "You usually do what the priest tells you, *whether it is right or wrong.*"

People wonder why Roman Catholic countries are always illiterate and backward. Why is poor old Southern Ireland so troubled? The answer, emphasised by the above case, is "Priestcraft."

Impossible! you say. Well, I had thought so too, but I rubbed my eyes the other day, and asked whether I was dreaming. "His Holiness" has just raised Dr. Hinsley to the

The Pope turns Protestant.

Cardinalate, and the Cardinal declared that his elevation was "an honour deliberately conferred on England by the Pope" because he "regarded England as the classic land of liberty." Shades of Smithfield and the Inquisition!

Undoubtedly it pays Papa Ratti to speak thus in these days, but there are still thousands of people in this country who know that if he had the same power as his predecessors of 400 years ago, his answer to England's "classic liberty" would be something more forceful than a Cardinal's hat. We have read of such things as the rack, the thumb-screw and the stake, and have good reason to believe that "Holy Church" has not quite forgotten how to use them. No, friend Pope, England can get along quite well without your honours, and if you have any Cardinal's hats to spare in the future we should feel much happier if you bestowed them elsewhere.

Such, at any rate, the papists would have us believe is the character of the present Pope. The head of the Italian Mission in this country, Dr. Hinsley, declared that the Pope "wants

Pius the Peacemaker!

to promote peace in every way." Then we were told in all the papers, that in his allocution at the Secret Consistory, when five new Cardinals were recently created, the Pope spoke of his anxieties and sorrows because of the troubles in the world to-day. He went on to deplore the atrocious things that were happening in Russia and Germany, and the tribulations of the Catholic Church in Spain. Now this is very interesting. If Rome really wants peace, we would suggest a few preliminary measures that might be adopted. First, the "Vicar of Christ" might deal with the war-mongering Mussolini, and express his horror of the Abyssinian atrocities. Secondly, he had better call on all his priests to stop blessing Franco's aeroplanes and Moorish mercenaries. Then perhaps he will apologise to the world for popish pro-

paganda during the Great War, and his predecessor's part in trying to destroy the British Empire.

I think this will do for the present, but if the man at the Vatican is really interested, we shall be delighted to supply him with further suggestions for promoting world peace.

Talking of Blessing Aeroplanes.

I notice in the "Daily Telegraph & Morning Post," December 23rd, 1937, that the fourth mine layer, built for Franco's fleet, has been launched at Ferrol, Spain's chief Naval port on the Atlantic. Before launching, the vessel was "blessed" by a Franciscan Friar.

This has been the front page news for the last few weeks in the Spiritist paper, "Psychic News." Hannen Swaffer writes of his supposed return. On the issue of November 20th, the "spirit" is represented as saying that

Dick Sheppard's Return.

Sheppard is realising that his work is only now beginning, and goes on to say, "He does not understand all yet. It is strange that even a great soul cannot always see simple truths. But Woodbine Willie has been helping him all the time."

Surely the Father of Lies is not dead, but is busier than ever. We are witnessing the return of the "Days of Noah," when the sons of men are defying the commands of God, and selling themselves to the hosts of evil, at whose head is the Prince of Darkness. Dick Sheppard can speak no message to this world now, apart from the records he left behind. To the rich man who wanted to send a message back to his friends, the answer was given, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." God's message to people to-day is in His unconquerable Word, and the messages of spiritist mediums are nothing less than demon-inspired utterances.

Spirits are afraid of Fireworks.

At any rate, so the "Psychic News" would have us believe. At a séance at Hannen Swaffer's home, the "spirit" was delivering his message concerning the Armistice and world-peace, when he suddenly stopped. At the next sitting, they asked the "spirit" what was the matter, and he declared that the "thread had snapped," owing to it being Guy Fawkes night, and there were frequent explosions from fireworks in the nearby streets and gardens. What rank paganism! Thank God, the Christians have a Risen Saviour who is not disturbed by the loudest firework of the enemy.

The above paper

also declares (December 18th, 1937), that without Spiritualism, the Church is doomed. We smile. Christendom certainly is doomed, but the Church can never be destroyed. Why? Because her Living Lord declared that He Himself would build it on the Rock of the Divine Revelation granted to Peter, and the other apostles. Spiritism may undermine people with a shaky profession of religion, but it is powerless to touch the Rock.

Learn to-day the secret of never suffering loss in the soul by the sufferings of life—yea, rather, of always making them your greatest gain. Link them to God and to Jesus.

Christian Biographical Series.

The Monk that Shook the World (No.6)

LIFE OF MARTIN LUTHER.

By Pastor T. A. CARVER

He went forth conquering and to conquer.—Revelation vi. 2.

THE intrepid reformer, by the publication of his Theses, had kindled a prairie fire. His work travelled with lightning-like rapidity, and obtained a strong hold upon the German people. It soon reached the surrounding countries, and within a month was in Rome. Tetzel retired to Frankfurt, and attempted a written refutation of Luther, claiming that in reality, Luther had attacked the Pope. The result of this was to turn the controversy from the indulgences to the person of the pontiff himself. The blow aimed at Tetzel's money shop shook the throne of the Bishop of Rome to its foundations. Luther now began to question the position and authority of the Pope, and soon the papal authorities entered the arena against this heretical monk. Dr. Eck, the noted controversialist, became Luther's leading opponent. In 1518 Luther was summoned before the Diet of Augsburg, and appeared before the papal legate three times; but his knowledge of the Scriptures, and powerful reasoning confounded the emissaries of Rome, so that their only reply was to hurl ecclesiastical threats at the reformer's head. This only served to strengthen the misgivings that were filling his heart, and on

RETURNING TO WITTENBERG,

he began to study the decretals of the popes, and the result of his discoveries is contained in a letter he wrote to his friend Spalatin. "I am reading the decretals of the pontiffs, and am not sure whether the Pope be Antichrist himself, or only his apostle." In 1519, he was summoned before the theological council at Liepsic, but again nothing could turn him from the work God had entrusted to him. Meanwhile there had arrived at Wittenberg a young man as Greek professor, and between him and Luther there soon sprang up a strong friendship. His name was Philip Melancthon, the theologian of the Reformation. Together these two giants of Christianity, so different in temperament, but one in their aim, wrote, taught and preached the doctrines of the Reformation, so that daily the separation between the Church of Rome became wider.

Just at this time there occurred another event that was of great interest. A new emperor, in the person of Charles V. had come to the throne, and the papal power sought to obtain his co-operation for the destruction of the monk who was dealing such deadly blows to the Church. Luther, however, felt it was his opportunity to strike a further blow, and so on the 23rd June, 1520, he published his famous *Appeal to*

HIS IMPERIAL MAJESTY

and to the Christian Nobility of the German Nation on the Reformation of Christendom. It was an amazing publication, that redoubled the sensation caused by his Theses. In it Luther attacked the Roman Church from head to foot. The awful corruptions of the popedom and the priesthood were denounced, and many other things, such as clerical celibacy came in for their share

of exposure. One statement from this work will serve to show its character. Concerning the Pope, Luther says, "May God, from the heights of His heaven, hurl thy throne into the infernal abyss!"

4,000 copies were soon sold, and one historian says, "Wittenberg now realised that the Pope was the Antichrist."

On the 26th October, 1520, Luther published *The Babylonian Captivity of the Church*, in which he described the papacy as "a general chase commanded by the Roman Bishop, to overtake and destroy souls." And now the thunders began to roll from the Seven Hills. This insolent monk, refusing to retract, must be made to know the power of the Church, and so that famous weapon that had brought even kings and emperors to their knees, was brought into the fight against this

FRAIL GERMAN MONK.

Excommunication was hurled at his offending head. There was high glee in the papal camp. The friends of Luther, even the noble Prince Frederick, Elector of Saxony, trembled. But there was one man who was perfectly at ease. That man was Luther. "God stays the mighty sea," said he, "and stays it with the sand." His hope was in the living God, and he feared not the Pope. The Bull of Excommunication reached him on the 11th December. What would happen? The answer came. Luther invited the professors and students next morning to the East Gate, and there a fire was kindled. As the flames arose, the doctor approached and taking the Canon Law, hurled it into the flames, exclaiming, "Whereas thou hast grieved the Lord's Holy One, may the everlasting fire grieve and consume thee." Afterwards he said, "I have burned the Bull. It is now more than time that we burned the Pope." The die was now cast with a vengeance, and the man of the Vatican felt his throne crumbling beneath him. What could he do against this amazing man? There seemed only one hope—the emperor, who already showed signs of his hatred of the Reformation. Accordingly, the Pope appealed to him, and it was decided that Luther should be

BROUGHT TO ACCOUNT

at the Diet of Worms, which was convened on the 6th January 1521. All Germany was agog with excitement, wondering what steps would be taken in regard to the new movement, and on the 6th March Luther received the Emperor's summons to appear. The Elector of Saxony, his noble princely friend, had secured for him a guarantee of safe conduct to and from the Diet, but Luther's friends, knowing how Rome had been unfaithful to their word a century before in the case of the noble martyr, John Huss, pleaded with the reformer not to go. His answer was characteristic, among other things containing these words, "Were there as many devils in Worms as there are tiles upon the house-tops, I fear not." Accordingly he set out,

and reached his objective on the 16th of April. He received a tremendous ovation from the people, and preached in the Church. Then came his time to appear before that brilliant assemblage of the princes of the empire, and the powers of the Roman Church. D'Aubigne calls it "the sublime moment of his life." Before him on the table lay his writings. He was asked if he was the author. He replied, "Yes!" Then came the demand that he should retract. He appealed that he might

MAKE HIS DEFENCE,

and to the chagrin of the papists, the Emperor gave him leave. Then came that mighty address wherein Luther proclaimed his absolute allegiance to the Word of God as superior to all popes and councils. He declared that as everything he had written was based upon God's Word, he could retract nothing. Then steadily facing the assemblage, he closed his address with those sublime words, "Here I stand; I can do no otherwise; God help me, Amen!" The regal auditors were thrilled. The papists were crushed, and Luther departed in triumph. But he knew that

intrigues would immediately be set afoot, and so he prepared for his departure from Worms. His fears were justified, for Charles V., swayed by the Church, although reaffirming Luther's safe conduct, issued the Edict of Worms, whereby the reformer and his followers were to be persecuted until destroyed. What would have been the result if Luther had returned to Wittenberg to face the dangers, we know not. But God had other plans for His servant. After journeying several days, his carriage was skirting the Thuringian woods, when suddenly, five armed horsemen burst upon them. Luther's small company was soon overpowered.

LUTHER HIMSELF WAS SEIZED

and placed on a led horse, and then rode off with his captors into the forest. His friends, when recovered, rushed back to the town they had left and broke the news. Soon all Germany heard the story, generally greatly exaggerated, and a terrible cloud overhung the supporters of the Reformation. Their leader was missing—he was probably dead! What now will happen to the great work he had commenced?

(To be continued.)

Discord

As time rolled on,
The music of the earth grew dim,
My soul was out of tune with Him,
My task undone!

Noontide was hot,
I sought forgetfulness in sleep,
But all in vain, I could but weep
And mourn my lot!

Then evening came,
Fear gripped my heart as though a spell
Were cast on me as shadows fell
To cloke my shame.

At last 'twas night,
Within the dark I tried to hide
And stumbled on without a guide,
Yet longed for light.

Slowly came dawn,
Another day was now begun,
I turned my eyes toward the sun,
The veil was torn,

I saw my Lord
Planning at ev'ry step my way,
Once more I heard sweet music play,
And strung my chord!

—L. Winifred Thompson.

Branch-life (continued)

cut off from its own life, grafted into Christ, and that shares in the one life of God, henceforth living a life of dependent abiding, responsive to all God's dealings within and without. Such branch shall not fail in bearing fruit, more fruit,

MUCH FRUIT.

Fruit, not works; a growth, not manufacture, the blossoming and development of more abundant life. Herein is contrasted the fruit of the Spirit with the works of the flesh (Gal. v. 19, 23).

Fruit in all its stages is perfect, every grace is there in embryo; but there is a bringing forth "fruit unto perfection," and also a bringing forth fruit unto oneself (Hosea x. 1). There are unripe grapes, green, discoloured, without the pure nectar of the grape. "Israel is a Vine emptying the fruit which it giveth," (marg.), a promising vine whose fruit faileth.

Again, the grape of the summer is not that of the vintage. "Let us go on unto perfection": but perfection is only gained by abiding under the hand of the Husbandman. There is need of continual pruning, the cutting back of all excess of growth. What running to wood there is in our lives, what quantities of leaves, what need of thinning! The life-sap of the vine, how often diverted from fruit-bearing!

"There are two remarkable things about the vine. There is not a plant of which the fruit has so much spirit in it, of which spirit can be so abundantly distilled, as the vine. And there is not a plant which so soon runs into wild wood, that hinders its fruit, and therefore needs the most merciless pruning," says Andrew Murray.

WELCOME THE STRANGERS AT CHURCH!

A minister in the pulpit saw a man in a back pew with his hat on. He beckoned to a deacon who went to the man and asked him if he were aware his hat was on. "Thank God!" said the man. "I thought that would do it. I have attended this church for six months, and you are the first person who has spoken to me."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Our Commissioners' Corner, No. 2.

"Go ye . . . and lo . . .!"

By Pastor R. E. DARRAGH

Echoing down through the centuries, borne upon the breeze, come the words of the Master, "Who will go and work for Me to-day?" Thank God the answer has come from thousands of our Elim Crusaders, "Lord, send me." They have heard the call to active service just as clear as Peter and Andrew did over nineteen hundred years ago. They realise they are the hope of the world's tomorrow, that the Master hath need of them and that there is much work to be done. There is no time for retrospection—their yesterdays cannot be retrieved, but they also realise that the to-morrows hold forth glorious promises of ripened grain which can be reaped and brought into God's storehouse and laid at His blessed feet.



Pastor
R. E. Darragh

When the Lord Jesus was upon earth walking among the sons of men, these words were often heard falling from His sacred lips—"Come ye—Come unto Me—Come ye apart while I talk to you—Come close to my heart." The disciples had listened to these blessed words daily for three years, now He says "Go ye." As much as to say, you have obeyed My Word, you have responded to My call, I have ministered unto you and you have received My ministry—now go ye and tell the world what I have told you. He did not want them to sit at His feet and selfishly enjoy His blessings; He never intended His children to be stagnant pools; He wanted them to be overflowing rivers; He wanted these words to

(continued on next page)

Glasgow Crusader Week Soul-Saving Campaign

Owing to the week of prayer in the church here, from October 4th to 11th, the Crusader Week was a little later than the others, but God wonderfully blessed in the week spent with Him.

The first meeting was a grand commencement. A Great Youth Witness. Testimonies, solos, quartette, and a stirring message from Pastor L. Newsham. God gave His seal when seven souls surrendered themselves to Him during the appeal. On Monday night the meeting was taken by Pastor and Mrs. Magee and the Greenock Crusaders. Choir pieces and messages proved a rich blessing to the Glasgow saints. Tuesday evening's meeting took the form of a Missionary Night, two of the brethren speaking on missionaries of the Bible, one brother on David Livingstone, while a sister, who is home on furlough from West Africa, gave an inspiring address, "The Bible is True." If there were those present on Wednesday night who doubted this, they must have gone away firmly convinced that the Word of God IS true, after listening to messages from three Crusaders who proved beyond doubt the authenticity of the scriptures. Solos, duets, and a piano accordion trio were also greatly appreciated, God crowning our witness in the salvation of three precious souls.

Foursquare Gospel Night, on Thursday, took the form of an illustrated sermon, two brethren and two sisters each speaking on one aspect. The majority of the Crusaders here have proved Christ as Saviour and Baptiser in the Holy Ghost. A number have proved Him as their Healer, and praise His Name, we are each one of us longing to greet Him as our coming King.

Saturday night was also an illustrated service on the Christian Armour. One of the Crusaders was dressed as the soldier, while each part was spoken on by a number of the young men. One of the brothers also took part in this service with a trombone solo.

The last Sunday was indeed the grand finale. Eight hundred to nine hundred people gathered on this last night to see and hear such a witness from so many of Glasgow's young people. Testimonies, dialogue, solos, duet, musical quartette, and an address from Pastor Magee, which appealed to everyone present. As he portrayed Calvary, one could feel the power of the Holy Spirit present to convict men and women of sin.

Eight souls were born again. Four before the communion service, which followed the gospel meeting, and four during the communion. This made a total of eighteen souls won for Christ during the Crusader Week, mostly young men and women. To God be all the glory!

News from India

Maranatha Mission,
Jhumri Teliaya, P.O.
Bihar.

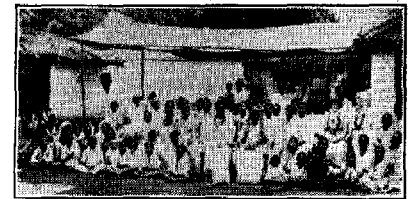
December 2nd, 1937.

MY DEAR CRUSADERS,

Much as I would like to do it, it is not possible to reply personally to all your welcome letters. Christmas in India is as busy a time as anywhere else. However, I am sending a general news letter with a wee snap enclosed with Christmas greetings from everyone in the group.

It is entirely a group of Christians and their children. Miss Margaret Smith, who works among the English-speaking people in Giridih, is sitting on my left. The bride is one of our church members, and looked very pretty with a wreath of crimson creeper over her head, though not so much adorned with jewellery as is usual.

It is the custom for the bridegroom's family to present the bride with her wedding garments, and the bride's family give the bridegroom his. These garments are only given an hour before the ceremony takes place. There was rather unusual consternation when the bride's relatives opened the trousseau, to find no jewellery at all! Not even bracelets! There was a lovely pale pink "sari" and



An Indian Wedding Scene

outfit to match. But no necklace—no earrings! We all felt sorry for the girl. However, thanks to Mrs. Sharma, our young evangelist's wife, who took things in hand and sent her husband out to buy bracelets, red ribbon, etc., so that within half an hour the bride was suitably arrayed, and the wedding service took place at the appointed time, 3 p.m.

On the following Sunday I was speaking from Matt. xxv., taking the above as a warning to us to be ready when our Bridegroom comes. Our True Love has prepared ornaments and jewels for His bride. We need have no anxiety and no excuse to make. It would only be our own neglect not to be adorned as becometh such a Bride!

It was fortunate in the above case that it was an afternoon wedding and not a midnight one. It would have been useless then to send to the Bazaar to buy extras for our bride. I suppose the five virgins showed their foolishness by thinking they could get oil at that time of the night. Don't let us leave everything to the last hour, but get busy before the darkness gathers. The Master of the coming ceremony will expect to see a brightly lighted lamp in the home of His espoused one.

First of all we are expecting Miss Ching (World Crusade Secretary) to be in our (Continued on next page)

"Go ye . . . and lo . . .!" (continued)

grip them, to become part of their very being. "Freely ye have received, freely give." He sent them on a trial trip while He watched them, and He gave them a measure of success. When they came back they told Him, "Even the demons are subject unto us in Thy name, but, Master, there was one. Why could we not cast him out?" And Jesus said, "This kind needs much prayer. Go ye, but remember, every step of the way must be prayed over. To get your steps ordered by Me, every step must be saturated by prayer. I came unto the lost sheep of the house of Israel, but I want you to go unto all the world. The world of mankind needs you and needs your message. Go ye . . . and lo, I am with you always." He proved these words to them over and over again. He was with them in Holy Ghost power in the upper room. He was with Peter and John as they went up to the Temple. He was with Stephen when he was stoned. He was with the Apostle Paul all through life's journey, for his testimony at the close of his long

ministry was—notwithstanding all the trials and difficulties I have gone through, the Lord stood by me and strengthened me.

Elim Crusaders, these things were written for our encouragement and to give us holy boldness to obey His call and to experience the fulfilment of His gracious promises. Thank God for your loyalty to Him and His Word in the past. There

is no room for disloyalty in the ranks of the Foursquare Gospel. In the British Army those who are disloyal are called traitors, and the penalty is death. Elim Crusaders realise that to be disloyal means an awful loss, a loss of spiritual life, a ministry of death, and so they are loyal to Jesus Christ and to the Church of the Foursquare Gospel to which they belong.

ROMSEY

CROSSFIELD HALL

JANUARY 19th at 7.30 p.m.

Hants and Dorset Rally

conducted by Pastors

W. G. HATHAWAY, D. B. GRAY

Mr. J. D. CRAIG

and District Crusaders

CHELMSFORD

ELIM TABERNACLE, MILDMAY RD.

JANUARY 19th, at 7.30 p.m.

Essex Crusader Rally

conducted by Pastors

G. KINGSTON and P. N. CORRY

News from India (continued)

midst. She is well known to many here, having worked for a time in this Mission years ago. There will be great preparations made for her arrival.

Secondly, with Miss Ching's advent we are preparing for a greater advance in this district than ever before.

Miss Paint is helping us over this extra work in Giridih, but expects to return to Gorakhpur shortly.

Please continue to pray for souls to be won. Revival to begin in our midst. Pray on also for our young men converts. Muntu, Merwar, Jitwa, Sam, Jacob Panchanan. They are all going through times of testing. Some are out of work. Pray that they shall be kept for Jesus Christ.

Praise for four more candidates willing to follow the Lord in water baptism. We hope Miss Ching may be with us to share this joy. Yours in His glad service,

MARION B. EWENS.



Conducted by Pastor DAVID A. VANSTONE

Hullo Boys and Girls,

A very happy New Year to you all!

Have you ever been out hiking or biking in hilly country? Remember reaching the brow of a hill and looking back at the superb view—spotting the trail through the trees, and remembering where you missed the path and wasted time? Then of course the breath-taking spectacle of the scenery and road in front? Let's try and do that now at the beginning of our New Year.

First, then, look back! We see, I hope, a FORGIVEN PAST. Let's have a text. "Little children . . . your sins are forgiven you for His Name's sake" (I. John ii. 12). Most of you haven't a very long "past," nor a very bad one. Yet I am sure you can remember many things which God didn't like at all! "Sins," the Bible calls them. What a splendid start for the New Year it would be if you were to own up that you have missed the road and to pray God to forgive you every sin. You will, won't you? Then you can look back on a Forgiven Past.

Next, looking up, we have a FEARLESS PRESENT. "I will trust and not be afraid" (Isa. xii. 2).

We Christians should be always fearless because we have such an immensely powerful King. Shouts Paul with glee, "If

God is on our side, what does it matter who is against us?" So, if things are not quite right and troubles hem you in, look up! Right up! For we see Jesus crowned. As someone has said, "Even when the outlook is bad, the up-look is grand." You need never be afraid of temptation, of danger, of Satan, of being laughed at or of the dark, because your Saviour is always with you. Cheer up! brace up, look up! Hurrah, for the Fearless Present!

Last, looking forward. We have a FINE PROSPECT. "The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. iv. 18). The Christian boy or girl has a delightful future. His life-hike is along a more and more sunny pathway. No need to ask if this will be a happy New Year. We shall enjoy—take a big breath—victory over temptation and difficulty; God's protection and help at school, at home and in our games; working for others and for Jesus; fighting and living for our king; friendship with our great Hero, oh! and lots more. Then right at the end of the trail, Heaven for ever. What a Fine Prospect!

So, work hard, play hard, sing hard, pray hard, and blithely and merrily let us take the road together with our Friend into the happiest New Year ever. Goodbye!

BIG BROTHER DAVID.

If this copy of the "Elim Evangel" has brought blessing to you, please broadcast this fact to as many of your friends as possible.

CLASSIFIED ADVERTISEMENTS

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

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

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

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* **London.** Elim Bible College. Visitors welcomed, Bible lectures, spiritual fellowship, spacious house and grounds, central heating, and home comforts. Full board 35/- per week, sharing room; 42/- single room. Supper, bed and breakfast 4/6 or 5/6 per day. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

* **London.**—Elim Rest House—Adjoining Elim Woodlands—for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804.

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "Beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C459

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C. M. B. Nurses wanted for Nursing Home and district work. Salary £70 commencing; Matron, St. Catherine's, Letchworth, Herts. C492

SITUATION WANTED

Young widow, cheerful disposition, requires post where well-trained 4-year-old daughter could accompany; Housekeeping, cooking, needlework, care of children; references, small salary. Apply Box 470, "Elim Evangel" Office. C493

MARRIAGES

Durose: Jones.—On January 1st, at Graham Street Tabernacle, Birmingham, by Pastor S. Gorman; John Henry Durose to Alice Jones. C491

Jones: Porter.—On December 25th, at the Elim Hall, Barking, by Pastor J. McAvoy; John Henry Jones to Lily Mary Rebecca Porter.

Key: Parkinson.—On November 21st, at the City Temple, Hull, by Pastor H. W. Greenway; Mr. F. A. Key to Miss M. Parkinson.

Yates: Hureum.—On December 18th, at Elim Tabernacle, Gloucester, by Pastor H. Haith; John Alfred Yates to Ruth Emily Hureum.

WITH CHRIST

Bowman.—On December 12th, Sarah Jane Bowman, member of City Temple, Hull. Funeral conducted by Pastor H. W. Greenway.

Thompson.—On November 25th, Mary Ann Thompson of Hull. Funeral conducted by Pastor H. W. Greenway.

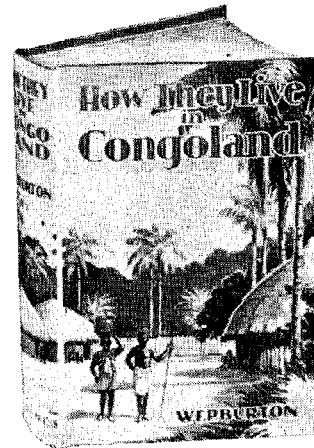
Wills.—On December 18th, Albert Jesse, beloved member and Sunday School Superintendent, of the Elim Church, Springbourne, Bournemouth. Funeral conducted by Pastor J. J. Morgan.

Wilson.—On November 20th (by accident) Henry Victor Wilson, member of City Temple, Hull. Funeral conducted by Pastor H. W. Greenway.

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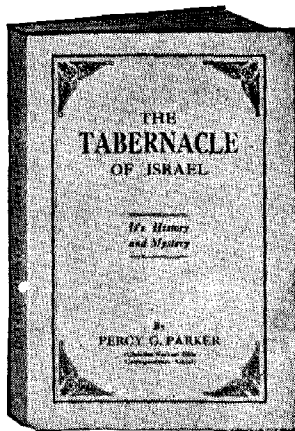
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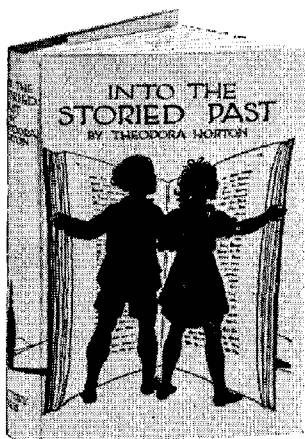
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