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

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Bliss Evangel

Foursquare Revivalist

July 29, 1938.

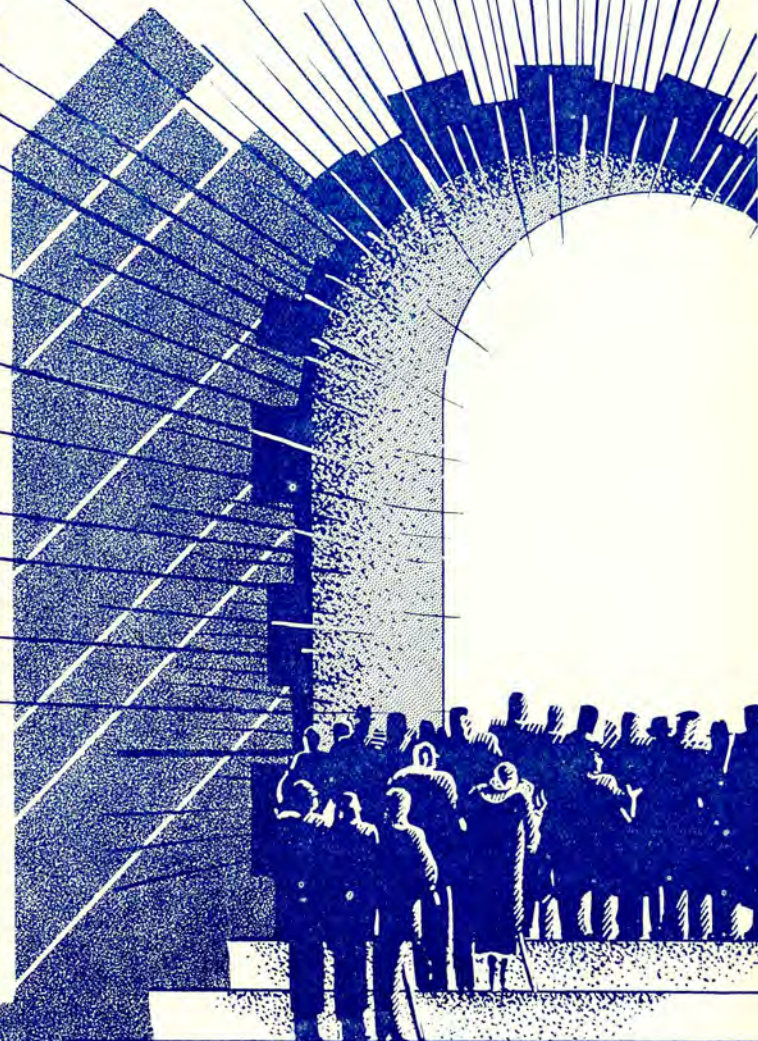
Vol. XIX., No. 30. Twopence

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

**BRINGING BACK
THE KING**

Can we Hasten the Event?

(See page 465)



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 Avenue, Clapham Park, London, S.W.4.

Vol. XIX, July 29th, 1938. No. 30

CONTENTS

Bringing Back the King	465
The Socialist's Gospel	467
The Quiver	467
Hudson Taylor and a Practical Application	468
Critical Comments on Current Concerns	470
Family Altar	471
Editorial	472
Secretarial Notes	472
The Power of the Name	473
The Gifts of the Spirit	474
Hermit Dies—Key to Fortune Hidden in Clothes	475
Bible Study Helps	476
Music: Are You on Speaking Terms	476
"He shall Not Fail nor be Discouraged, Till . . ."	478
Elim Crusader Page	479
Healed in Answer to Prayer	480
Monthly Book Window	480

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COME TO THE GREAT

Foursquare Gospel Rally

AT THE

CENTRAL HALL,

Westminster, London

Saturday, 3rd September

Opening Prayer Meeting at 10 a.m.

Special meetings will be held throughout the day simultaneously in various halls, including Divine Healing Service to be conducted by Principal George Jeffreys, Communion Service, Elim Crusader Rally, Sunday School and Cadet Rally, World Crusade Meeting, special singing by various choirs, Lectures, etc., to be concluded by

One Great United Meeting

in the evening, conducted by

Principal GEORGE JEFFREYS

Book the date now!

Further particulars will be announced later

4 Coming Events 4

BLACKPOOL. July 12—31. Jubilee Temple, Waterloo Road. Pastor T. Thomas will conduct services.

DORKING. July 31 to August 6. Elim Hall, Willow Walk, London Road. Special week of Praise. Sundays, 11 a.m. and 6.30 p.m. Week-nights, 7.30. Bank Holiday Monday, 3 and 6.30 p.m. Special speakers: Pastors C. E. Palmer and J. Dyke.

EASTBOURNE. August 1st. Elim Tabernacle, Hartfield Road. Annual Crusader Rally, 7 p.m.

ELIM WOODLANDS will be open to visitors every Saturday throughout the summer from 3.30 to 9 p.m. Tea in the beautiful garden (weather permitting). Special speakers; musical items. Admission 1/-.

GLOSSOP. Now proceeding in the Elim Tabernacle, Ellison Street. Revival and Healing Campaign conducted by Pastor W. R. Cole and Crusaders. Sundays, 3 and 6.30 p.m. Week-nights, 7.30 (except Saturdays).

GLOUCESTER. July 23, 24. Elim Tabernacle, Millbrook Street, off Barton Street. Visit of Pastor D. B. Gray and party.

ISLINGTON. August 28. Elim Tabernacle, Fowler Road, off Halton Road. Visit of Pastor W. G. Hathaway. 11 a.m. and 6.30 p.m.

LARNE. Now proceeding. Tent Campaign conducted by Pastor W. J. Martin. Sundays, 8.15 p.m., week-nights, 8 p.m. (except Saturdays).

LETCHWORTH. August 28. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

MERRIOT, Somerset. July 17—30. Elim Foursquare Gospel Church. Campaign by Pastor H. W. Fielding.

PETERBOROUGH. Now proceeding in the Tent, on Sports Ground (St. Paul's Road, entrance). Revival and Healing Campaign conducted by Pastor G. I. Francis. Sundays, 8 p.m. Week-nights, 7.30 (except Fridays). Weds., Thurs., and Suns., 3 p.m., Divine Healing.

STOCKPORT. Saturday, August 6 at 3.30 and 7.30 p.m. New Church opening, Great Portwood Street (late Methodist Church). Special speaker: Pastor S. Gorman (Birmingham), supported by local ministers. Alderman C. Royle, J.P., President of evening gathering.

UXBRIDGE. Regular Foursquare Gospel meetings are now held in the Masonic Hall, Windsor Street, Uxbridge. Sundays, 11 a.m. and 6.30 p.m.

WALSALL. Now proceeding in the Tent, Bradford Street (opposite General Hospital). Campaign by Pastor and Mrs. E. I. Thompson.

WIMLEDON. August 7. Elim Hall, Southey Road. Visit of Pastor E. C. W. Boulton.

WORCESTER. August 14—28. Elim Tabernacle, Lowesmoor. Campaign by Pastor H. W. Fielding.

AUGUST CONVENTIONS

BLACKPOOL. July 31—August 7. Jubilee Temple, Waterloo Road. August Bank Holiday Convention. Speakers: Pastor L. Newsham and others. Convener: Pastor R. G. Tweed.

BOURNEMOUTH (Springbourne). July 30—August 2. Elim Tabernacle, Victoria Place, Springbourne. Special speakers. Convener: Pastor H. W. Fardell.

GRIMSBY. July 31—August 4. Elim Tabernacle, Tunnard Street. Speakers include: Pastor and Mrs. G. Kingston and Pastor J. T. Bradley. Convener: Pastor J. Tetchner. Sunday, 11, 3 and 6.30; Monday, 11, 3 and 7; Tues., Wed., and Thurs., 7.30.

HULL. July 30—August 4. City Temple, Hessele Road (corner of Madeley Street). Speakers: Pastors E. C. W. Boulton, F. G. Cloke, G. Miles and J. Tetchner. Convener: Pastor J. Woodhead.

LINCOLN. July 30—August 2. Elim Tabernacle, Monk's Road. Speakers: Pastors S. Gorman and W. M. Barton. Convener: Pastor H. O. Balc.

MALVERN. July 30—August 1. North Malvern Mission, Cowleigh Road. Speaker: Pastor H. Lucas. Convener: Pastor A. Attwood.

ROMSEY. August 1. Elim Tabernacle, Middlebridge Street. 3 and 6.30 p.m. Special speakers. Convener: Pastor W. N. Brambleby.

SOUTHEND-ON-SEA. August 1. Elim Tabernacle, Seaview Road. 3 and 7 p.m. Tea provided.

PRINCIPAL

& Revival Party's Summer Engagements

COLWYN BAY. In the TENT, pitched on ground in Eirias Park, Abergele Road. Now in progress and continuing throughout July and August. Sundays, 3 & 7.45 p.m. Week-nights, 7.30 p.m. Wednesdays, 3 p.m. Note: Pastor and Mrs. Joseph Smith will take charge of the meetings during August while the Principal and Party are at Portsmouth.

PORTSMOUTH. In the BIG TENT, pitched on the Old Fair Ground, Commercial Road. Commencing Sunday, July 31st and continuing throughout August. Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



Publications and Supplies, Elim Bible College Correspondence School, Elim Crusaders and Cadets, Elim Foreign Missions, and Foursquare Gospel Testimony. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, Higher Criticism, and New Theology. It condemns extravagances and fanaticism in every shape and form. It promulgates the old-time Gospel in old-time power.

Vol. XIX., No. 30

JULY 29th, 1938

Fridays, Twopence

Bringing Back the King

Can we Hasten the Event?

The Second Coming of Jesus is the Glorious Hope of the Church

By W. E. MOODY

Why speak ye not a word of bringing the king back? . . . Why are ye the last to bring the king back? Ye are my brethren, ye are my bones and my flesh; wherefore then are ye the last to bring back the king?
—II. Samuel xix. 10-12.

THE events which lead up to the questions of my text are well known to every Bible student. The conspiracy of Absalom to wrest the kingship from his father David had well-nigh succeeded.

Absalom had stolen the hearts of the ten tribes and seemed in a fair way to succeed in his ambitions for the throne. But God had decreed that the worldly-wise counsel of Ahithophel should be disregarded, and the counsel of Hushai be accepted and carried out.

In the great battle which followed in the wood of Ephraim, Absalom was slain. David bitterly lamented the death of his own son, and in the agony of his soul cried out, "O my son Absalom! my son, my son!"

But a few sharp words from Joab, the captain of the host, compelled David to dry up his tears and caused him to take his place in the gate of the city; and there all Israel came to him; for Israel had fled every man to his tent.

"And (verses 9-12) all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom whom we anointed over us, is dead in battle. Now therefore, why speak ye not a word of bringing the king back? And king David sent to Zadok and to Abiathar the priests saying, Speak unto

THE ELDERS OF JUDAH

saying, Why are ye the last to bring the king back to his house? Seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren. Ye are my bones and my flesh; wherefore then are ye the last to bring back the king?"

Let us apply the questions of the text to David's "greater Son, Jesus, the Son of God."

"BRINGING BACK THE KING."

"Why speak ye not a word of bringing the King back?" The Newberry Bible (margin) reads, "Why are ye silent to bring back the King?"

The above questions can be correctly stated in a variety of ways:

"Why do you *keep still* about bringing back the King?"

"Why are you *deaf* to the need of bringing back the King?"

"Why do you let the matter *drag*?"

"Why do you *defer* the matter?"

"Why do you *loiter*?"

"Why do you *lag behind*?"

"Why do you *procrastinate*?"

"Why do you *hinder* the coming back of the King?"

All these questions can with equal or even greater force be applied to the bringing back of *our* King Jesus. Let us press these questions to our own hearts:

"Why, speak ye not a word of bringing back the King?" Why are you silent about

THIS ALL-IMPORTANT MATTER

of bringing back the King? Compared with other matters which occupy our attention, how little we speak either to God or man about this most vital subject! Why is it that the soon-coming of Jesus and the part we are to play in hastening that coming is so seldom upon our lips? Why do we *keep still* about so important and vital a subject?

Seeing that we are so swiftly nearing the time of His appearing, this surely ought to be the most fascinating topic of our conversation and the most heralded theme from every platform and pulpit.

Why are you so deaf to the vital need of bringing

back the King? The hope of the Church and the only hope for the world is the coming of the King.

Why do you let the matter drag and allow yourself to become so sleepy and indifferent about the coming of the King? Let us ever remember the solemnity, yea, the tragedy of those words, "While the Bridegroom tarried, they all slumbered and slept" (Matt. xxv. 5). It is only those who *watch (keep awake)* who will be ready when He comes.

Why do you defer the matter of His coming and think of it as of some far distant event, when the facts are that "He (margin) is near, even at the doors?" door"? (Matt. xxiv. 33; Mark xiii. 29).

Why do you loiter, lag behind, procrastinate about a matter of such tremendous importance as bringing back the King?

The thought of

THE IMMINENT COMING

of Jesus ought to stir our sluggish spirits and move us out in earnest endeavour to hasten the coming of the One we love.

Why do you hinder or delay the coming of the King? Why do we by our half-heartedness, indifference, and indolence keep back the King and delay His coming? Oh, that the mighty Spirit of God would so burn these questions into our minds and hearts that we would be constrained to bestir ourselves to leave no stone unturned in our efforts to bring back the King!

WHY DOES HE DELAY?

We wonder why Jesus tarries. You and I are largely to blame. He is waiting for us to be ready. We read in II. Peter iii. 9-12, "The Lord is not slack concerning His promise as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. . . . Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, or (as the margin has it), looking for and hastening the coming of the day of God."

Again in Revelation xix. 7, we read, "Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is come, and His wife hath *made herself ready.*"

Yet again in I. John iii. 3 we have the thought clearly brought out that

THE VIVID EXPECTATION

of the coming of Jesus is an incentive to holiness of life, "And every man that hath this hope in Him (set on Him) purifieth himself even as He is pure."

WE CAN HASTEN HIS COMING.

1. By seeing to it that we ourselves are ready. Luke xxi. 36: "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man."

2. By telling the story of Jesus world-wide. This wonderful story must be told to every nation and tongue and people. Matthew xxiv. 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Are we obeying Christ's last commission, "Go ye into all the world and preach the gospel to every creature"? (Mark xvi. 15). If not, we are hindering or delaying the coming of the King.

Note carefully the closing verse of the three verses we have been considering, "Ye are my brethren, ye are my bones, and my flesh; wherefore then are ye the last to bring back the king?"

"Ye are my brethren—my bones—my flesh."

Surely this should be a strong incentive to take the lead in all efforts that are made to bring back the King!

"Ye are My brethren." "Go to My brethren and say unto them, I ascend unto My Father, and your Father, and to My God and your God" (John xx. 17).

"For both

HE THAT SANCTIFIETH

and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren" (Heb. ii. 11).

"For we are members of His body, of His flesh and of His bones" (Eph. v. 30).

The vital union we thus hold with Jesus should prove the strongest possible incentive to our efforts in bringing back the King.

One question remains—"Who were the first to bring back and welcome king David?" It was the tribe of Judah.

In verses 14 and 15 of the chapter we have been considering, we read, "And he [David] bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king. Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan."

The word "Judah" means praise. It is the men of *praise* who lead the way in bringing back the King. It is the men of Judah—the men of praise—who have always led in the great battles of the Lord, have always won the greatest victories. And it is the men of praise who are now leading the way in bringing back the King. What is it that differentiates the Spirit-baptised people from those who reject or who have failed to receive this wonderful experience? Is it not in that

THE SPIRIT OF PRAISE

dominates their life and service? Let us see to it then that we keep an ungrieved Spirit in our hearts. Thus, and thus only shall we continue to take the lead in bringing back the King. Let us not cease thus to prepare the way of the Lord: for our King is even now on the way, yea, He is even at the door.

In verse 14 we read that "David bowed the heart of all the men of Judah even as the heart of one man." Oh, that Jesus, our Lord and King, may cause our hearts to bow before Him as the heart of one, as we contemplate His soon coming and as by our love and obedience we seek to hasten His coming!

Many, many times since I received the mighty Baptism in the Holy Spirit have I been conscious of the fact that the Spirit was praying through me for the soon-coming of Jesus, and to-day my heart is still crying, "Amen, Even so, come, Lord Jesus!"

The Way of Salvation

The Socialist's Gospel

"THE kind of gospel that you working men want is not—'Believe on the Lord Jesus Christ'—but how to get a better house to live in, and a leg of mutton for your Sunday dinner."

The inner circle, evidently the bodyguard of the Socialist lecturer, wrought up a coarse cheer at this remark of their chief, who, having thus ended his attack on a preacher who stood a few yards off, stepped from the chair.

Before the crowd had time to disperse, a little man elbowed his way through, until he stood in the centre of the circle. Lifting off his cap, he quietly began, "If you will listen to a working man for a few minutes, mates, I will tell you a story." Pointing with his finger to where the preacher stood, he said:

"Twelve months ago I stood in that circle half drunk, interrupting the preacher, trying to stop him by saying the things this man has been saying to you now. He might have called the police, but he bore with me, and at the close he and another took me down that street"—pointing with his finger—"to a house with broken windows, without furniture, no fire in the grate, with only a pallet of straw in the corner, on which a broken-hearted wife sat, hungry and cold. The men got a light, brought in some tea and bread, and the next morning were back at eight o'clock. They lit a fire and brought our breakfast. They spoke

kindly to us, told us how Christ could save us, and asked me to a meeting that night.

"God met me there; I learned that Jesus Christ was able to save and to keep a sinner like me, and I handed myself over to Him. Many of you know what the gospel power has done for me, and I testify it can do the same for you. If you will come across with me to that street tonight, I will take you into a comfortable home, with a fire in the grate, and there you will see a saved and happy wife, preparing a leg of mutton for the Sunday dinner. Christ and His gospel—not Socialism—has done all this. Praise be to His name."

The crowd stood looking, and listening in wonder; the Socialist slunk away, and, as some saw there that trophy of grace and living witness to the gospel's saving power, they said to one another—"That is what we need, and that alone can lift us up."

Yes, Christ can do it. There is power in the gospel to save, power in the living Christ to raise up and give the victory over sin. Neither Socialism nor any other organisation can bring men to God, set them up anew, born again, to live new lives. Christ alone can save. The gospel believed and Christ received, trusted, obeyed, is the power for the regeneration and elevation of men for time and eternity. Reader, have YOU believed it?



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

For Sunday School Teachers.

BIBLE GEOGRAPHY.

In teaching spiritual truth one should remember that the Bible deals largely with Palestine as a land, and its mountains, valleys, rivers, cities come into our Bible talks, and are spiritualised with much blessing. It will be to advantage to know the geography of the Bible in order to make clear such terms as:—

Crossing the Jordan; The Promised Land! Zion; Jerusalem; The Wilderness Journey, etc. Get these into the mind's eye as well as the lesson into the heart. The map is a most helpful asset to the school and to the teacher.

BIBLE BIOGRAPHY.

The Bible is a Book of biography. Not only does it portray the most beautiful

life of all lives—our Saviour's—but what a choice there is in its pages, suitable for every age and mind.

Think of the heroes like Daniel, David, and Paul. What an appeal they make to the hero worshippers.

Think of the martyrs like Stephen, Paul, etc.

And the patriots like Nehemiah and Ezra.

Then the reformers like Samuel, Hezekiah and Josiah.

The preachers like Elijah, Peter, Paul. The statesmen like Joseph and Daniel.

What beautiful quiet lives it also reveals as well as those of outstanding merit.

BIBLE HISTORY.

As this is the fourth centenary of the English Bible, teachers should avail them-

selves of all the literature available to bring to their respective classes the history of this priceless treasure. Its history is a source of wonder. Its birth, its infancy, its age-long life. Its persecutions. Its unceasing testimony in every age. Its trials and triumphs. Let them know something of its history and they will treasure it all the more.

BIBLE PROPHECY.

In days when much doubt is cast upon the authenticity and genuineness of the Scriptures, as well as its inspiration, the teacher and preacher will be well advised to make much of prophecy in its fulfilment. Especially in the life of our Lord. Since every point of His life was carefully foretold we should note how often it says in the New Testament. "That it might be fulfilled which was spoken by the prophet."

BIBLE POETRY.

Every child loves to recite. They learn little pieces in school. Why not make the most of this and get them to learn the choicest poems of all—the songs of Zion. What can beat the 23rd Psalm? or the 19th Psalm? Get them to learn them off by heart and recite them occasionally.

Christian Biographical Series

Hudson Taylor and a Practical Application

III.—DEVOTION TO HIS CALL.

By Pastor LESLIE H. NEWSHAM

ALTHOUGH Hudson Taylor had no teacher, he set himself the task of learning Chinese. All he had was a little volume in Chinese of the Gospel of Luke. Within a few weeks he had learned, with the aid of his cousin, the meaning of over five hundred characters. How tedious this must have been is shown in the following extract of a letter to his sister, "The method we pursue is as follows; we find a short verse in the English version and then look out a dozen or more (also in English) that have one word in common with it. We then turn up the first verse in Chinese and search through all the others for some character in common that seems to stand for the English word. This we write down on a slip of paper as its probable equivalent. Then we look through all the Chinese Gospel for this same character in different connections. It occurs as a rule pretty frequently; and if in every case we find the same word in the English version, we copy the character in ink into our dictionary, adding the meaning in pencil; afterwards, if further acquaintance shows it to be the true meaning, we ink that over also." Later he says, "I have begun to get up at five in the morning, and so find it necessary to go to bed early at night. I must study if I intend to go to China."

All of which emphasises the entire and absolute uncompromising devotion to the call which made him overcome tremendous difficulties that would have daunted many another.

At this time Hudson Taylor was brought in touch with "The Chinese Association" which was founded by Dr. Gutzlaff, a man with a great vision of the need of the unevangelised millions of China. He was Interpreter to the British Government in Hong Kong and consequently held a position of influence. Although not a missionary, his whole life was centred on the extension of Christ's kingdom to which he also devoted his large salary.

He wrote and published eighty works in eight different languages, including a translation of both Old and New Testaments. He inspired the commencement of numbers of prayer meetings in all the leading capitals and large cities. Through their magazine, *The Gleaner*, Hudson Taylor kept himself informed of the work and learned much of missionary methods. Unfortunately it seemed that in spite of his great gifts and love Dr. Gutzlaff lacked discernment in dealing with these Oriental people, and it transpired that he had been systematically swindled by his evangelists, whose glowing reports, unfortunately, were mostly concocted in opium dens. It was a terrible exposure and Gutzlaff did not live long after it, however. Hudson Taylor in after years, often loved to refer to Dr. Gutzlaff as the father of the work.

All this was very disheartening, but Hudson Taylor was not discouraged, rather it drove him to deeper and more earnest prayer. At this time he was also faced with another test that means much to a young

man; he had met a young music teacher (Miss V—) with whom he had fallen in love but found that he was faced with the decision of choosing between her and the work. He decided for the work.

He was now eighteen years of age and was still working in his father's chemist shop; even here he was taking opportunities of preparing himself by dispensing medicines. He had been in touch with the Chinese Association enquiring whether they could give him information as to how he could enter a hospital for training. They replied saying that if they considered him a suitable applicant they may consider helping him in the expense. He preached his first sermon at Royston in sight of the fine old church where his great-grandfather was converted on his wedding day. Then a situation was found for him with a Dr. Hardy in Hull as an assistant. Here he found fellowship with the Plymouth Brethren, a meeting which was closely associated with George Muller of Bristol, whose work made a wonderful impression on Hudson Taylor of the power of effectual fervent prayer. At the same time he used to engage his spare time in visiting the sick in the poor quarters around him and distributing tracts and preaching the gospel. Whilst there, an opportunity came to him of visiting London and having an interview with Mr. Pearse of the Chinese Evangelisation Association, who took an interest in him and took him to a meeting in Tottenham where he met many well-known Brethren speakers. Of this meeting he wrote many years after: "I love Tottenham. Of no other place can I say that my every recollection is sweet and profitable, marred by no painful thought or circumstance save that I see it no more."

Before leaving Barnsley he had brought before him the subject of tithing, so that when he arrived in Hull, in order to put this into practice he left very comfortable lodgings for a bed-sitting room in a squalid part of the city and used the money to helping those in distress. In fact he records that he was able to spare a good deal more than the tithe. Here he was assailed by loneliness and was hungry for love and sympathy. It was at this very time that Miss V— wrote saying that she was not prepared to go to China, and that her father would not think of it. It was an overwhelming sorrow, and Satan took the opportunity of suggesting, "Is it all worth while?" "Earn a proper living like anyone else and serve the Lord at home, for you can win her yet." But after some days of almost unbearable sorrow, he records how that Satan would tempt him and say, "You have never been tried and tempted as you have lately; you cannot be in the right path or God would bless and help you more." But at the meeting he found the help he needed, and he writes, "Now I am happy in my Saviour's love. I can thank Him for *all*, even the most painful experiences of the past, and trust Him without fear for all that is to come." In later years he said: "I never made a sacrifice." He came to see the *giving up* is surely *receiving* when one is dealing with God.

Steadfast and Progressive

By E. ADAMS

OUR Lord associates His teaching with Himself. It is to "Me and My words" that we are to be loyal. The Bible is the only source of information about Christ. In the New Testament God's last word has been spoken. There is no new revelation. Through the apostolic Church was produced for us, once for all, our final, infallible seat of authority—the "commandments of the Lord." "From the time that the voice of the apostles was hushed, the religion of the Church became the religion of the Book."

And so the earnest exhortation runs, "Continue in the things which thou hast learned and hast been assured of." The influences of the Spirit of God accompany the trenchant theology of the New Testament; philosophy and mere ethics are useless as a rope of sand to bind the "strong man" or to strangle sin. It is the old gospel and the old gospel alone that is the remedy for man's sin and need, as nineteen hundred years of experience have proved.

Our inspired Text Book abounds in exhortations to steadfastness. The Church in busy, rationalistic Corinth is encouraged to "stand fast in the faith." The devoted Thessalonians are to stand their ground and maintain a firm grip on the teachings of the apostles. Titus is charged to hold tenaciously the "faithful word." Timothy, in his spiritual father's last message, is bidden to "hold fast the form of sound words."

To remain truly conservative it is vital that we should submit to

THE SUPREME AUTHORITY

of the Lord Jesus Christ, and should ever acknowledge the paramount importance of the spiritual.

But "let us go on" urges the Holy Spirit in the epistle of progress. Christian progress is not a matter of age; growth should be life-long. Even the greatest of the apostles had to confess that he had not "attained." God's children are not to remain in spiritual babyhood, but are to press on to spiritual maturity.

If we grow, we change—in some respects. "I don't change," said one proudly. Was the meaning that there was no growth? Was it that there was nothing to repent of, nothing to change the mind about, nothing to do better? Since the New Testament was completed there has been no progress in the communication of divine truth; but there should be constant progress in our apprehension of it.

Our ideas of progress are of course coloured by our special emphases, by our special conceptions of Christian privilege and duty, by our temperament, our education, our surroundings and by the special work to which the grace of God has called us. As we grow in grace we gain a firmer assurance of salvation; our motives become purer; we act more from principle and less from impulse; we know more of true humility; we become more truly broadminded, that is, more ready to receive all the truth; our love for God and men deepens; we have less relish for the things of the world; we have more abiding peace in the midst of the things

that happen; and the whole life becomes more and more organised around God and His will.

As we grow fear tends to be displaced by higher motives. A child needs "sanctions," such as the threat of punishment, the desire for reward, the thrill and incentive of competition, to help him to learn his lessons. But spiritual progress means advance from these elemental motives and from the cramping authority of rigid rules to the freedom of godly principles. It is the divine wish that we should exchange the bondage of the schoolmaster for the holy liberty of the sons and daughters of God.

Full deliverance from the trammels of the time-state must wait until we reach the next world. But as we advance we increasingly follow what we venerate instead of what our natural hearts desire. True liberty is freedom to do the will of God.

Steadfastness and progress are not contradictory; they are supplementary. Each is the complement of the other. Together they express full-orbed Christian privilege and duty.

There can be no change in the faith "once delivered." Here we must be conservative to the backbone. But there is to be the change which always accompanies growth in knowledge and obedience. We are to keep on the lines; but we are to keep moving along those lines. The giant oak is the same tree as the tiny sapling; it is rooted in the same spot and possesses the same life. But what a difference in stature between

THE GIANT AND THE CHILD!

The foundation of the building must be firm as granite. Upon this unshakable basis can then be erected the superstructure, storey upon storey, detail after detail.

If one leg of a pair of compasses is firmly fixed in the paper, the other leg can be safely moved to the utmost limit, and whatever the distance between the two limbs, a perfect circle will always be described. But if the first leg is unstable and shifts, the result is confusion and failure. There must be firmness at the centre, and freedom at the extremities.

Peter's closing word is an exhortation to be both conservative and progressive: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

He Died for Sin and for Me

God's Word teaches us two things about the Cross of Christ: Christ died for sin and for me. But what gave His death such power to atone was the spirit in which He died. He died unto sin. Sin had tempted Him in Gethsemane to say, "I cannot die." But, God be praised, He died unto sin, and in dying He conquered. He gave up His life rather than yield to sin. I cannot die for sin like Christ, but I can and must die to sin like Christ.—*Andrew Murray.*

Critical Comments on Current Concerns

By "PURITAN"

NOTE.—The object of this weekly article is to give readers a knowledge of things happening in religious and secular realms, particularly to show the errors of false religious systems. The writer keeps an eye on several papers, but, of course, is out of touch with purely local matters. If readers come across anything of interest in local papers, or addresses, the writer would appreciate their contribution. Please address all communications to "Puritan," c/o the "Elim Evangel."

At Last I have succeeded in rousing the editor of the spiritist paper "Psychic News." This gentleman is always on the pry for any notes against spiritism, and makes a big noise of them in his paper. But although I have repeatedly exposed the anti-Christian character of these doctrines, he has had nothing to say. However, in the issue of July 16th he attempts a retaliation. You will remember I recently commented on this editor's view that the Freethinkers (Infidels) had as much right to a Congress in this country as Foursquare Gospellers or Salvationists. I pointed out that whilst we are a free country, the Bible and its principles have made us free, and to allow that which attempts to destroy those principles is not freedom, but foolish sentiment.

Getting His Hair Off. I don't know whether this is what happened, but the worthy editor, replied by asking "Does Puritan conform to the laws of the Bible? It is laid down in the Old Testament that men are forbidden to have a shave or a hair-cut. I am sure Puritan breaks this commandment."

Now I would like to ask Mr. Maurice Barbanell where the Bible tells me I must not shave or have a hair-cut. He follows the above statement by saying he will be away for a month's holiday, but I shall watch for his answer when he returns. In the meantime I shall continue to help keep some barber off the dole.

Spiritist Infidelity is well manifested in the above paper. The leading article purported to be a report of a message received at a seance from "Woodbine Willie" (Rev. G. Studdert Kennedy). In this supposed message the "spirit" began by saying he was "taking this opportunity to 'butt' in." That is about the standard of these messages. The alleged "spirit" then went on to say "I would have tolerance for the non-Christian who sees in his Buddha, his Moses, his Confucius as important a messenger as Jesus is to the Christian." Continuing, he is supposed to have said, "I know there can be no vicarious atonement . . . I do not believe that his (Christ's) divinity was of a special kind, or a quality different to ours."

And yet there are people who try to call themselves "Christian Spiritualists!" The system is anti-Christian from beginning to end. In these days when its growth indicates the presence of those days which Christ and His Apostles foretold—days of departure from the faith (the true body of doctrine) Christians need to beware of the subtle devices of the enemy to deceive them and turn them to fables.

The Crowning Insult to the Gospel in the above particular issue was an article in which it was claimed that the noble John Williams was a "spirit guide" (or a "familiar spirit" as the Bible says) who, from "the other side," controlled spiritist mediums. John Williams was the noble martyr of Erromanga. He was one of the first missionaries to take the Gospel to the South Sea Islands in 1817. He laboured like a second Paul for over twenty years, and then in 1839 visited the cannibal island of Erromanga. He landed on November 20th, and with a companion named Harris, was brutally murdered and afterwards eaten by the natives. Thus, like Stephen, he entered into the presence of His Lord to receive the crown of life—one of the bravest of the noble army of martyrs. And now the cult of Spiritism degrades his honoured name by making out he speaks from the other side, and engages in the infidel drivel that is talked at seances. John Williams believed that Jesus of Nazareth was the Only Begotten Son of God who gave Himself a ransom for a ruined race. He believed in salvation through the Blood of Christ. He be-

lieved in the complete inspiration of the Holy Scriptures, and it was these vital truths which inspired his noble soul to go and labour amongst the heathen isles. No spiritist would ever do what John Williams did. Spirits are afraid of fireworks (so the above paper indicated last November 5th), and they certainly wouldn't face ferocious savages. So does the Devil by subtle devices seek to delude the hearts of men.

Inartistic Artistry. In the above article there was a drawing which the paper claimed was a portrait of John Williams drawn at a seance. It represented an old man (about 70 in appearance) bespectacled and with a flowing beard. I turned up a book on my shelves and found an authentic portrait of Williams. It depicted a comparatively young man, beardless and no spectacles.

Another Swaffer Contradiction also appeared in the above paper. Hannen Swaffer ridicules the Gospel of Redemption as nonsense. Yet in a tirade against Rome he said: "The fires of the Inquisition are now extinguished . . . Truth put them out." Let me ask Mr. Swaffer: "Wasn't it the truth of the Gospel as preached by the noble Reformers, which you yourself so often class as nonsense?" Still, even enemies of Christ have to acknowledge the truth at times.

Round Two. The conflict mentioned a fortnight ago in which Pastor Slemming of Bath is rapping the knuckles of the Pope's representative in that area, continues with advanced interest. From the question of Roman Catholic schools it has passed on to prophecy, and some defenders of "the Holy Father" are being hard put to it to explain away Revelation xvii. One interesting item in a letter from Mr. Slemming stated: "Bishop Wordsworth, D.D., late Bishop of Lincoln, in Westminster Abbey, on February 6th, 1851, challenged the whole clergy of Rome to disprove that Babylon, the Scarlet Woman of Revelation xvii, is the Church of Rome. That challenge was repeated in 1863, in a published work, 'Union with Rome.' The work has passed through six editions and has circulated all over the globe. No one has replied to it."

It reminds me of Spurgeon's words: "If Revelation xvii. was handed to a Scotland Yard detective and he was told to arrest the prisoner, he would unhesitatingly apprehend the Romish system." "Drunk with the blood of the saints!" What a description. It is estimated that this "Holy Church" has slaughtered at least 70,000,000 of God's people. But the day of her doom approaches. Hallelujah!

Business is Business. Last week, Flight-Lieut. W. R. Murray won the world's two-seater glider flight record. Afterwards he went to the Roman Catholic Church and had a special mass of thanksgiving said for this accomplishment. Now the mass is supposed to be a sacrifice for the sins of the living and dead, and one wonders what it has to do with gliders. However, the price for a mass in England is 5/-. 'Nuff said.

ANONYMOUS GIFTS

We wish to express our warmest thanks to those who have helped forward the work by the following anonymous gifts: Debt Fund: Kensington, per Pastor Le Tissier, £1 10s.; Worcester Crusader, 10/-; T. E. (Penzance), 1/-; A. A. (Newton), 2/6; Kirkcaldy, £1; J.R. (Salisbury), 5/-.
 Now in General: Leeds 7, 10/-; L. M., 5/-.
 Foreign Missionary Fund: Ilford, Essex, £1.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor E. C. W. BOULTON.

Sunday, July 31st. John vi. 28-40.

"This is the work of God, that ye believe on Him whom He hath sent" (verse 29).

There is nothing delights the heart of God more than when His children show their faith in the Incarnate Word. This is fundamental to all service that is really acceptable to God. If service springs from any other motive it is shorn of its greatest glory. Everything hinges on our faith in the Eternal Son. And obedience is the highest expression of faith and love. Not merely a mental assent to the historicity of Jesus. Something far more than this is expected of the soul that would do the works of God. And so the simplest and humblest disciple of Christ may rise to this distinction, and accomplish the works of God. Not so much a matter of the head as the action of the heart.

PRAYER TOPIC:

That God's grace may be given to those ministering amid discouraging and depressing environment.

Monday, August 1st. John vi. 41-59.

"Whoso eateth My flesh, and drinketh My blood, hath eternal life" (verse 54).

How close the union which these words reveal. Partakers of His very nature and life. So one with Him that the energies of His endless life become the portion of those who are linked to Him by a new birth. It means that by hearing and receiving the Divine Word we become assimilators of the life of God Himself. Difficult indeed is such a profound revelation for the human heart to understand, and many there are who stumble at this word; others there are who give to it a false and misleading interpretation seeking to take it literally; hence we are faced with the heresy of transubstantiation, with all its attendant evils. To the believing heart it is one of the precious secrets which the Holy Spirit discloses viz., that we are sharers of His risen life.

PRAYER TOPIC:

Blessing upon the Crusader and Missionary Rally to be held this evening at Eastbourne.

Tuesday, August 2nd. John vi. 60-71.

"From that time many of His disciples went back" (verse 66).

Like these disciples there are many who are prepared to follow the Master so far, and then they turn aside; consecration is not deep enough to carry them through the crisis of test. It is at the point that Christian discipleship costs that they part company with Christ. They are unwilling to let all go; they would rather not commit themselves irrevocably so that retreat is altogether impossible. Alas, how many allow the pleasing seductions of the flesh to draw them from the path of full sur-

render. Those retreating disciples form a picture of pathetic failure to grasp the glorious opportunities of union with Christ. How much they missed! It is the tragic blunder of so many lives across which might be written "Ichabod."

PRAYER TOPIC:

For sustaining grace for all those tested Christians in war-stricken countries.

Wednesday, August 3rd. John vii. 1-13.

"For fear of the Jews" (verse 13).

What irreparable loss the Church has suffered through fear. Many a noble exploit has been abandoned through the threats of the enemy. Hands have been taken from the plough of service because fear has struck terror to the heart of the Christian labourer. The call of the Master has gone unheeded owing to the intimidation which some difficult situation created. How many lips are sealed through the accuser of the brethren. "Fear not," saith the Spirit to those who would do business for Christ. Fear robs the vision of its clarity and the hand of its strength. Fear lowers the spiritual vitality and makes the believer unable to withstand the onslaughts of the adversary. Dear Lord, take all fear out of this heart. Make me bold in the face of the foe. Give courage to Thy child.

PRAYER TOPIC:

That revival may break out amongst the children of our Elim Sunday Schools.

Thursday, August 4th. John vii. 14-24.

"The Jews marvelled" (verse 15).

The Jews marvelled but they did not believe. They marvelled and yet eventually they crucified Christ. His teaching stirred their imagination but it failed to capture their hearts. There are, even in these days, some who marvel at the works of God but do not proceed any further than this. Men and women who admire the character of Christ, and wonder at the beauty of His teaching but never allow that teaching to transform their lives. They fail to accept His Lordship and so miss the utmost that life has to offer to the sons of men. Blessed Lord, grant that this heart may continually be filled with the wonder and awe of Thy unspeakable loveliness. Cause my wonder to turn to worship, and my awe to adoration.

PRAYER TOPIC:

For the work of Pastor and Mrs. H. Phillips in the Transvaal.

Friday, August 5th. John vii. 25-36.

"His hour was not yet come" (verse 30).

Surrounded as the Master was with implacable foes who sought His downfall, yet no weapon could harm Him, no power

apprehend Him, until the moment predetermined of God had come. All things in the life of Christ were working out according to the Divine programme; step by step He was moving to the completion of His great work of redemption, and to the accomplishment of that terrible act of propitiation and substitution on Calvary. Evil forces might seek to precipitate things, and hasten His death, but the restraining power of God kept Him in safeguard until the appointed time. And so it is with those whose lives are found in complete harmony with the Divine will—there are unseen forces at work to protect the soul until God's permissive will is accomplished.

PRAYER TOPIC:

That souls may be won for Christ in our Elim open airs.

Saturday, August 6th. John vii. 37-53.

"Rivers of living water" (verse 38).

"Rivers!" Suggestive of plenitude. God's ocean of supply pouring itself into the thirsty heart of man. Flowing from the heart of Jehovah this uttermost, fathomless fulness of spiritual blessing and blessedness. "Rivers!" This word has a pentecostal ring about it; it suggests the Upper Room of Divine illumination and manifestation. It is so gloriously descriptive of much Christian experience in these last days. This wonderful personal effusion of the Holy Ghost which so many saints now enjoy, came, in the first instance, as a mighty Niagara of heavenly outpouring, inundating the being and transforming the life. God's floodtide answer to human need swept through the soul, reaching every department of the life. O my soul, plunge deeper and deeper into this boundless sea of infinite grace and love!

PRAYER TOPIC:

That the ministry of the London Crusader Choir in H.M. Prisons may lead to the conversion of many precious souls.

Pray Again!

Has 'most everything gone wrong?

Pray Again!

Is your heart without a song?

Pray Again!

Are you burdened down with care—

Can't find comfort anywhere?

Don't forget God answers prayer,

Pray Again!

Are expenses hard to meet?

Pray Again!

Have you nothing much to eat?

Pray Again!

He has promised to provide

All who in His Word abide.

Never one has been denied,

Pray Again!



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 Pull of Personality.

ON the night of Tuesday, May 24th, 1938, at 9 p.m., Methodists the world over celebrated the conversion of John Wesley. Anglicans and Methodists, Evangelicals and Modernists have during that week-end sung the praises of this man of God who got more bricks than bouquets during his lifetime. From many, two are quoted by the *News Chronicle*. Dr. Barnes, speaking from Wesley's pulpit at the City Road Chapel, describes his conversion as "due to some process of synthesis taking place below the level of consciousness." Dr. Robert Bond, President of the Conference at Leamington, said, "Wesley pulled the generation up and swung it round to another way of life just by the force of his own personality."

We feel sure that were Wesley alive he would prefer the bricks and the mud, the refuse and the offal to this way of accounting for his conversion and his work. It was the reception of the word of faith in his heart that made Wesley a new creation in Christ and it was by the preaching of that same word in the power (and very often in the demonstration also) of the Holy Ghost that changed the history of England.

God grant to Methodists and to all who love the gospel a similar "uprush from the subconsciousness," if it will change other "personalities" to do a like work as Wesley's, but it will not do it and never has. The power of such revivals as Wesley's comes from the throne of God into hearts willing and ready to be accounted the offscouring of the world so long as Christ may be uplifted. Our cry must continue to be:—Back to the Bible. Back to Christ and to the old-time power of the Holy Spirit, even if it mean brickbats; better a thousand times that than these soft speeches that kill and smother.—P.N.C.

THOUGHTS FROM THE THRONE

The habit of reckoning on Christ is the key to a restful life.

A Christian has but one person to please—God.

If you are going to stir others you must yourself be stirred.

Extraordinary results can never be produced by ordinary means.

SECRETARIAL NOTES

By W. G. H.

A reminder of the Annual September gathering in London, to be held again this year in the Central Hall, Westminster, will not be out of place. We are expecting a good representative gathering from Elim Churches in London and the provinces. Work is already in progress on the programme which, we trust, will be full of good things. Pray much for the gatherings, and—plan to come.

Applications for reserved seat tickets are beginning to come in already. We hope to be able to issue details of these shortly.

Some remarkable healings have taken place in the Peterborough campaign, conducted by Pastor G. I. Francis. Considerable local interest has been aroused, and many conversions have followed. We rejoice in these divine evidences.

The Elim Bible College is now in its summer recess. Some new students are due to enter for the autumn term, commencing at the end of September. Intending students should apply to the Dean of the College, Pastor P. N. Corry.

The Elim Debt Fund is still making progress. Gifts continue to come in from friends and supporters in various parts. We thank them all in His name. During the past few months we have been enabled to redeem mortgages and pay off other loans for considerable sums as given in the Principal's debt reduction figures in the "Evangel" from time to time. What a joy it is to see these commitments wiped out one by one. We look forward to seeing the final one cleared in due time.

Applications for Autumn Campaigns by the following should be sent in as early as possible, to enable us to plan ahead for the coming months: Pastors W. E. Smith, H. W. Fielding, G. I. Francis and W. R. Cole; all of whom are at present devoting their whole time to campaign work.

Principal P. G. Parker (of the Christian Workers' Bible Correspondence School) is prepared to consider campaigns. Applications from Direct Government churches should be sent to the Field Superintendent, while those from other Elim Churches should be directed to him at Bristol.

REVIVAL

No Church can be in a healthy state unless it fosters a spirit of revival.

A river, however great, must needs invite new streams of fresh water into its channel as it goes on to the sea. Otherwise its flow will become less and less—and finally only have the "name" of a river where a dry river bed exists.

A Church should go on in increasing power. Rivers are largest at their mouth.

As no Church can prosper in real, lasting results, without a spirit of revival—so a true revival spirit cannot be secured without constant prayer.

The Power of the Name

By Rev. F. B. COLLETT

P RAYER in the name of Jesus Christ is one of the greatest of all the means of blessing available to the child of God. We have been given the wonderful name of Jesus as the key to blessing and victory. When the soul grasps the full significance of this great truth, prayer becomes a royal privilege of unparalleled possibilities.

The privilege of prayer must be measured by the power of the name that makes it effectual. Without the name of Christ, prayer is reduced to the level of the pauper's plea; but with that name, it is exalted to the plane of sovereign power.

The possibilities of prayer are really limited only by the power of the name in which it is presented. As the name of Christ is measureless in its power, so the possibilities of prayer are unlimited. The mighty sweep of the Saviour's promise—"If ye shall ask anything in My name, I will do it" (John xiv. 14) is only exceeded by the limitless power of His name.

THE GREATEST NAME.

The expectations of faith, therefore, can be as great as the name in which we trust. Faith is the soul's acceptance and affirmation of the power of Christ's name.

The greatest name in earth and heaven is the name of Jesus Christ our Lord. The prophet Isaiah said, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah ix. 6). The Apostle Paul declared that "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth" (Phil. ii. 9, 10).

It is important that we have a clear and true conception of the greatness of Christ's name. Mean and unworthy views of that name will greatly weaken faith, tend to cool our love, and quench the spirit of devotion. On the other hand a just and proper view of the person of Christ and of our privileges in Him, gained through a true conception of the meaning and greatness of His name, will go far toward correcting possible defects both of life and of spiritual experience.

The name of Deity.

The name of Christ is the name of Deity. Before His birth the angel said, "He shall be great, and shall be called the Son of the Highest" (Luke i. 32). The Apostle John testified, saying,

"WE BEHELD HIS GLORY,

the glory as of the only begotten of the Father" (John i. 14). The Epistle to the Hebrews opens with a magnificent argument for the Deity of Christ. The New Testament, from beginning to end, assumes and asserts this cardinal truth of the Christian faith, that Jesus Christ is divine.

We need not lose our divine Christ in the dust of Galilee, nor in the blood of Calvary. Neither the lowliness of the manger nor the darkness of the tomb

dismays us. Through the mist of the centuries, we behold Him in the majestic stature of Deity; and in the silence of the ages, we hear God speaking to us in Christ.

If Christ had been merely a man, His name, though great, would have been limited by the measure of humanity. But being divine, Christ's name is infinitely great. As there is none greater than God, so there is no name greater than that of Him who was "God manifest in the flesh," "the brightness of His glory and the express image of His person."

Prophet, Priest, and King.

Christ combines in Himself the three greatest offices known to man, viz., prophet, priest, and king. The prophet transmitted the message of God; the priest mediated the blessing of God; and the king executed

THE DECREE OF GOD.

All the prophets before Christ delivered a word from God, which was necessarily incomplete and imperfect. Christ is the Word of God, the full and perfect revelation of God's heart and will (John i. 1, 14, 17; Heb. i. 1, 2).

The ministry of the Levitical priests was temporary and typical, foreshadowing the great sacrificial and mediatorial work of the Saviour. The redemptive work of Christ, our Great High Priest, is perfect and eternal (Heb. vii. 26-28).

The rule of all earthly kings is limited in extent and duration, as well as in power and majesty. But the government of Jesus Christ is universal and eternal (Luke i. 33; Isaiah ix. 6; I. Tim. vi. 15).

The name of God's great Prophet, Priest, and King, who is infinitely superior to all who preceded Him, and who perfectly fulfils these three great offices of government and redemption, is therefore correspondingly great.

Redeemer.

The angel in announcing His birth said, "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. i. 21). Christ came to redeem mankind from sin and its penalty. This was

THE SUPREME PURPOSE

of His mission. He came to a lost world in order to redeem it.

The sacrifice of Christ on the Cross was the only means by which man could be redeemed. Unless Christ had died for us, the whole world would have been eternally doomed. The Cross of Christ is man's only hope of salvation.

The death of Christ was completely voluntary. No human or diabolic powers could have accomplished His destruction. If He was to die, He would have to lay down His own life. And this He did when He submitted to the wickedness of man and resigned Himself to the death of the Cross.

The work of redemption which Christ accomplished on the Cross, embracing, as it did, the whole world

of mankind, providing for man's deepest needs and reaching forward with its provision into the endless ages of eternity, is so great that the mind of man is unable to fully comprehend or appreciate it. Such a work gives Christ a name of transcendent greatness.

The Exalted One.

When Christ died His name was a name of reproach. It was covered with the shame and infamy of the Cross. But He who was ignominiously nailed to the tree by His enemies has been for ever

ENTHRONED BY THE FATHER.

"God also hath highly exalted Him and given Him a name which is above every name" (Phil. ii. 9). God "raised Him from the dead and set Him at His own right hand in the heavenly places, far above all prin-

cipality, and power, and might, and dominion, and every name that is named; not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 20-23). This eternal glory of Christ reveals the infinite greatness of His name.

Heaven and earth are filled with the fragrance of the wonderful name of Jesus. The glorious splendour of that name dispels our doubts and fears and fills us with its blessed radiance of joy.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

The Gifts of the Spirit

VIII.—The Gift of Prophecy (continued)

SEEING then that the Gift of Prophecy is not given for guidance, how may the will of God be made known to anxious hearts desirous of God's best? A few remarks on this will be helpful.

Firstly, God plainly reveals His will *through His Word*. Wherever, therefore, it speaks clearly on any problem confronting the child of God, he need seek no further. Obviously, no different guidance may, or should, be expected.

Charles Finney tells of a young girl from a wicked family, who took a position in a minister's house where she was soundly converted. On one occasion she knocked at his study door in great distress of mind over the manner in which the older Church members would pray for the Holy Spirit. They seemed very much in earnest but would say, "If it be Thy will, grant us these blessings for Christ's sake." She thought that saying, "If it be Thy will," when God had expressly promised it, was questioning whether God was sincere in His promises. The minister tried to reason her out of it, and succeeded in confounding her, but she was not satisfied. He examined the subject more fully and became convinced that it was putting an *if* where God had put none, but where He revealed His will expressly. Telling his people so,

THE SPIRIT OF PRAYER

came down upon that Church, and a powerful revival followed.

Supposing, however, no specific scripture can be found which fully covers the difficulty. Then, upon prayer, it may be found that God will apply some open and more general promise to the specific need.

For instance, suppose it is a time when wickedness prevails greatly, is there a general promise which reveals the guidance of God? There is this one: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah lix. 19). The Word of God has such a breadth of meaning and fulness which may be applied to our own circumstances and the Spirit of God will reveal this when the heart waits in prayer upon Him.

After such a clear revelation as that the heart may truly rest upon the Word of God as sufficient for

guidance. An instance or two will help to make this point clear.

Some years ago, two Christian young men, brothers, had just commenced business in partnership together. Their small stock of savings began to dwindle as they faced week after week loss instead of profit. After one week's work they divided half-a-crown as the net profit. About this time they became

INTERESTED IN AUSTRALIA

and began to make arrangements to sell up and emigrate. A buyer for the business came on a Sunday to view it. Refusing, on Christian principle, to do business on a Sunday, they lost the only buyer who appeared. Taking the matter to God in prayer this promise was opened up to them. "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed" (Psalm xxxvii. 3). Encouraged by this, all thoughts of emigration were given up, the tide turned and God's blessing in temporal things from that time rested upon them.

Another instance, from my own experience. A few years after my conversion I was anxiously seeking the Baptism in the Holy Ghost, without fully understanding all that this meant. While praying for the blessing this scripture was brought before me: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38). I had repented; I was seeking the gift of the Holy Ghost; one step I had not taken, one which lay between me and the attainment of my desire, and I then determined to be baptised in water at the earliest opportunity.

In these instances the will of

GOD WAS REVEALED

through His Word.

Secondly, God reveals His will *through His Spirit*. If no specific word of Scripture can be claimed as evidence of His will, He will speak oftentimes by the inner leading of His Spirit (Rom. viii. 14). Guidance of this nature can only be learned by a close, continuous walk with God. As one learns to recognise a human voice by hearing it again and again, so is it with the Divine Voice. It is said of Pastor Blumhardt,

a man greatly used of God in prayer for healing, that ere he prayed he was wont to wait upon God to ascertain His will as to the healing of the individual before him. When he first began to pray in this way it often took hours to discover the will of God in the matter. Later on, after coming to God in this way for several years, he found that he had simply to turn to God in prayer and almost instantly he would know the mind of God as to the healing of the person before him.

Thirdly, God sometimes guides us *by circumstances*. The open door often leads us into the path of His will; contrarywise, the shut door evidences that no step should be taken in that direction. For instance, God would not call a deaf man to a service, demanding the sharpest of hearing; nor an unlearned man in

THE MISSION FIELD

to a translation work requiring a high standard of education. In such cases, unless God opens shut doors, circumstances would seem conclusive guidance. A man who is so diffident and nervous as to be unable to clearly express his thoughts to a group of two or three is scarcely called to the ministry; and a young woman who dare not be left alone in the house in the evenings, or who has lived so sheltered a life as to be incapable of roughing it, or who finds it absolutely impossible to live pleasantly with disagreeable people, is scarcely called to the mission field.

One word of warning is needed, however. Do not accept circumstances as conclusive evidence of God's will without waiting in prayer upon Him. Satan may, and often does, so manipulate circumstances as to deceive even God's children. An instance of this is seen in the case of the Gibeonites, who with their mouldy bread and worn-out garments deceived Joshua into making an alliance with them, because he "asked not counsel at the mouth of the Lord" (Josh. ix. 14).

Fourthly, God sometimes guides *by extraordinary means*. Such was Paul's vision of the man of Mace-

donia (Acts xvi. 9), and Peter's vision of the sheet let down out of heaven (Acts x. 11), and

THE DISCIPLES' GUIDANCE

to the upper chamber by the man with the pitcher (Luke xxii. 10), and the wise men guided by the star in the East (Matt. ii. 2). All these are instances of extraordinary guidance. One must remember, however, that God also guides by the usual as well as the unusual.

Usually, God's guidance is cumulative. That is, He does not confine Himself to one leading but confirms it by cumulative signs and indications. For instance, He not only led Ananias to go to see Saul, but He also prepared Saul to receive Ananias (Acts ix. 10, 12). So He forges one link after another in the chain of guidance until the whole is complete and convincing.

God's great clarifier of guidance is always—waiting. In that situation which faces you, where all the way seems dark though you seek to peer through the muddied waters, wait; the mud will settle and you will then see things clearly and in their true perspective; the small and trifling things will assume their proper place of insignificance while the things which really matter will loom up in their true proportions. Therefore, "he that believeth shall not make haste" (Isaiah xxviii. 16).

It is well to remember that God usually guides one step at a time. Too often we want our guidance for the complete journey in advance instead of being content to

WALK WITH GOD

one step at a time. Often in driving a car through the busy streets of London, one has been compelled to get guidance from the map a few streets at a time; one's memory could not contain the maze of streets for the whole journey. When Abraham left Ur of the Chaldees he went forth "not knowing whither he went" (Heb. xi. 8) save that he was following his heavenly Guide one step at a time.

Hermit Dies with Key to Fortune Hidden in His Clothes

Inquiries are being continued concerning the estate of a wealthy 80-year-old recluse who was found dead in the big house in Portland Place, Plymouth, where he had lived alone for many years.

The man, Nathaniel Hill, had kept strictly to his shabby home ever since retiring from the teaching profession.

He was rarely seen about, avoiding people as much as possible, and at eighty years of age he was grumpy, suspicious, and lived in poverty. He succumbed to a heart attack, and for three weeks lay untouched in the passage where his body was found.

In the lining of Hill's coat the police discovered a scrap of paper, which proved to be the key to considerable wealth.

Officers next found a hoard of silver and notes in a desk.

A bank pass-book showed a credit of £6,000, and deeds showed that Hill owned fifty acres of land around Plymouth, valued at £40,000.

So runs the latest story of yet another who possessed great wealth, yet lived in poverty. The world once more will raise its eyebrows and say "How foolish," and Christians themselves be quick to condemn, but need we be so ready to judge when so many of us are guilty of greater folly?

Our Lord did not tell His many parables about stewardship simply to point out the responsibility of the Scribes and the Pharisees; they were intended for us also. Those who know Christ as Saviour have been made partakers in a great in-

heritance. The riches of the grace of God have become theirs, and they are unsearchable. If you doubt this, read through Paul's letter to the Ephesian Christians, and make sure that you realise how rich you are in the Lord Jesus Christ. But these riches were never intended to be kept for yourself, they must be shared with others, and as we do so our rich Lord has promised to give us more. His command is "Give and it shall be given you; good measure, pressed down, and shaken together, and running over shall they give into your bosom" (Luke vi. 38).

The sad truth is that so many of us who sing about the riches of Christ, and the power of the Holy Ghost, live as spiritual misers. We seldom share our wealth, but hide it from the public eye, and give the world the impression that we are poor and miserable, half-starved and bankrupt. Yet all the time hidden in our possession, locked within the covers of our Bible is the secret of untold wealth, and of treasure far exceeding the wildest dream of a poverty-stricken world. It is high time that we began to pay attention to our Lord's words regarding responsibility, and by sharing our knowledge of Christ, gain more knowledge, by spreading the truth of His matchless grace, find grace more abounding to be our lot. What are you going to be—A Christian dying alone with your wealth hidden, or one who by obedience to your absent Lord, has obtained other souls, and won much spiritual glory for Christ by sharing all you have with others?—P. N. C.

Bible Study Helps

ELIJAH'S LONELY MINISTRY.

Introduction: Elijah was a lonely man. At least seven times we find him alone.

1. Alone with God (I. Kings xvii. 1).
2. Alone in the court of Ahab (I. Kings xvii. 1).
3. Alone at the brook Cherith (I. Kings xvii. 3, 6).
4. Alone with the widow of Zarephath (I. Kings xvii. 9).
5. Alone with the widow's dead son (I. Kings xvii. 19).
6. Alone with himself (I. Kings xix. 3, 6).
7. Alone with God (I. Kings xix. 11-14).

PREVAILING PRAYER.

(James v. 16)

1. Plead in Christ name (John xiv. 13).
2. Recognise God's power (Mark x. 27).
3. Allow nothing between you and God (Psalm lxxvi. 18).
4. Yield to the voice of the Spirit (Rom. viii. 26).
5. Endure the time of waiting (Dan. x. 12).
6. Receive what God sends (Phil. ii. 29).

RACE RELATIONS IN THE BIBLE

or, How a — Found God.

1. A Moabitess (Ruth i.).
2. A Syrian (II. Kings v. 1-15).
3. A Jew (Luke xix. 1-10).
4. A Samaritan (John iv. 1-39).
5. An Ethiopian (Acts viii. 26-40).
6. A Roman (Acts x.).
7. A Philippian (Acts xvi.).

NOTHING.

1. In nothing be anxious (Phil. iv. 6).
2. In nothing judge (I. Cor. iv. 5).
3. In nothing terrified (Phil. i. 28).
4. In nothing lacking (I. Thess. iv. 12).
5. Do nothing through strife and vainglory (Phil. ii. 3).
6. Do nothing through partiality (I. Tim. v. 21).

SUCCESSFUL PRAYER

(I. John iii. 22).

1. Pattern after Christ (Matt. vi. 7-13).
2. Abide in Christ (John xv. 7).
3. Resist indifference (Matt. xxvi. 41).
4. Eliminate doubt (I. Tim. ii. 8).
5. Yield to God's will (I. John v. 14, 15).
6. Resolve to pray continuously (I. Thess. v. 17).

A GROUP OF BELIEVERS WHO SUCCEEDED.

A Study in Nehemiah.

1. They were opposed by ridicule.
2. They were opposed by anger.
3. They were opposed by doubt.
4. They were opposed by greed.
5. They were opposed by craft.

There was opposition both from within and without, and yet they succeeded because they believed in God.

THE BATTLE IS THE LORD'S.

(I. Samuel xvii. 38-51).

1. In its Cause (v. 29).
2. In its Champion (vv. 4, 23, 51).
3. In its Choice of Weapons (v. 40).
4. In its Conquest (vv. 49-51).

Are You on Speaking Terms?

Verses by FRANK TRUNDLER. Chorus and Music by ERNEST P. GRAHAME

Andante.

SYMPH. *Dolce. mf* *rall.*

VOICE. *Moderato. mp*

1. Does Je - sus talk with you day by day And tell you His
2. Does Je - sus quick-en you day by day With the Spi - rit's
3. Does Je - sus com-fort in sorrow's dark hour: By tell - ing you
4. Does Je - sus tell of a vic - t'ry won When He hung on

PIANO. Sotto voce.

Moderato. mp

dim. p

se - crets of love, How He suf - fered and died, and
in - dwelling power? Does He lead you in - to a
how much He cares? Does He point to His com - ing
Cal - va - ry's tree? Does He say 'Let me live, and

dim. p

cres.

rose a - gain, Why He came from His home a - bove?
fellow - ship sweet. Transforming your spi - rit each hour?
again in pow'r And glo - ry be - yond com - pare?
rule in Thy heart, And I'll con - quer and reign in thee?

*cres. arpa. Ped. **

CHORUS. *Dolce, con tenerezza.*

Dolce. arpa.

Are you on speaking terms with your Lord, . . . Like Ma - ry of

Are You on Speaking Terms? (continued)

with expression.

old in the Word? . . . Have you made the Lord your choice? Do you

After verses 1, 2, and 3 D. C. to S. g. m.

know the Saviour's voice? Are you on speaking terms with your Lord?

After verses 1, 2, and 3 D. C. to S. g. m.

After 4th verse and chorus.
CHORUS. IN HARMONY. Con amore. ad lib.

Are you on speaking terms with your Lord, . . . Like Ma - ry of

old in the Word? . . . Have you made the Lord your choice? Do you

know the Saviour's voice? Are you on speaking terms with your Lord.

Copyright.

Bible Study Helps (contd.)

THE QUICKENING POWER OF GOD.

"Turn away my eyes from beholding vanity; and quicken Thou me in Thy way." (Psalm cxix, 37).

The writer of this Psalm evidently felt the need of a swifter-flowing stream of divine energy throughout his being, for the word "quicken" is used eleven times in this one Psalm.

"Quicken me according to Thy Word"—three times.

"Thy Word hath quickened me"—once.

"Quicken Thou me in Thy way"—once.

"Quicken Thou me in Thy righteousness"—once.

"Quicken Thou me after Thy loving-kindness"—once.

"Thou hast quickened me with Thy precepts"—once.

"Quicken me according to Thy judgment"—twice.

"Quicken me, O Lord, according to Thy loving kindness"—once.

OUTLINE—

- I. Quicken by His Spirit (v. 18).
- II. Quicken by His Word (v. 38).
- III. Quicken by His loving kindness (v. 88).
- IV. Quicken by His power (v. 134).

PAUL'S THANKSGIVING LIST (Colossians i. 12-16).

1. We are fitted for a new inheritance (ver. 12).
2. We are delivered from the power of Satan (ver. 13a).
3. We are in a new kingdom (v. 13b).
4. We are redeemed (ver. 14a).
5. We are forgiven (ver. 14b).
6. We are in Christ who is the image of God (vv. 14a, 15).
7. We are possessors of all things because we are in Him (ver. 16).

WHAT WE HAVE BY FAITH. (Romans v. 1-5).

1. **A Good Possession** (ver. 1). Peace.
2. **A Good Position** (ver. 2). Access to grace.
3. **A Glorious Prospect** (ver. 2b). Hope of glory.
4. **A Great Privilege** (ver. 3a). To glory in tribulation.
5. **A Gradual Process** (vv. 3b-5a). Blessings wrought by trial.
6. **A Gracious Power** (ver. 5b). The love of God.
7. **A Glorious Person** (ver. 5c). The Holy Ghost.

This Month's New Books

- "Seeing London with my Young Friends," by Charles A. Puncker. 2/- (by post 2/2).
- "The Church and the Tribulation," by C. F. Hogg and W. E. Vine, M.A. 6d. (by post 7d.).
- "Spanish Harvest," by L. B. de Wirtz and W. M. Pearce. 2/6 (by post 2/9).
- "Conquering the Capital 'I,'" by A. Lindsay Glegg. 1/- (by post 1/3).
- "A Threefold Cord." Selections for the Year. 5/- (by post 5/6).

- "Bishop Taylor Smith, Everybody's Bishop," by Maurice Whitlow. 2/6 (by post 2/10).
- "The Wind Bloweth Where it Listeth," by Lewi Pethrus. 2/6 (by post 2/8).
- "Why Believe," by A. Rendle Short. 1/- (by post 1/2).

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

“He Shall Not Fail Nor Be Discouraged, Till . . .”

(Isaiah xlii. 4)

MOSES tells us that the Lord “loveth the people,” and that “all His saints” are in His hand (Deut. xxxiii. 3, R.V.). What a man has in his hand he can watch, he can hold, he can preserve. And the Lord watches over, holds fast, and preserves those that are His.

John saw seven stars in the right hand of the Lord, and was shown that these were angels, or messengers, or ministers. His messengers are held and controlled and kept by the right hand of Him who is the Head of the Church. But it is not only the ministers that are in His hand. That hand, in the hollow of which were measured out the waters of the great Atlantic and the mighty Pacific, upholds, preserves and keeps “all His saints.” And He assures the sheep of His pasture who follow Him, “They shall never perish, neither shall any pluck them out of My hand” (John x. 28).

When Moses was instructed to make the tabernacle and all things pertaining to it, he was given as a helper Bezaleel, one who was filled with the Holy Ghost. By the Spirit of God this man’s hands were given skill. The ark, the mercy seat, the table for the shewbread, the candlestick, the altar, the veil, the beautiful garments for the priests, the sacred vessels, all were to be the work of his skilful hands and of those whom God gave him as assistants. And this Spirit-filled man made everything according to the divine pattern.

But to One greater than Bezaleel, One who is indeed filled with the Holy Ghost, and with all wisdom and knowledge, is given the task of making and preparing all things for that “holy temple in the Lord” of which all the saints are a part (Eph. ii. 19-22). It is written of Him, “All things were made by Him and without Him was not any thing made that was made.” He who made all the stars and directed their courses, He who spake and all the mountains came into being, who created all the cattle that graze upon them, who made all the massive trees of the hills and the dainty flowers of the valley, who gave the goodly wings to the peacock, who put into the eagle her mighty strength, who designed the tiny humming bird in her beauty, who painted the myriad tints on the wings of the butterfly and shaped the delicate antennae of the minutest insects, He it is who will make and shape all the vessels for the Holy Temple.

And all will be according to the heavenly pattern. John, writing to the saints, said, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know—it is not mere imagination, it is not surmise, it is not speculation on our part, we know, we *know*, we *KNOW*—that, when He shall appear, we shall be like Him.” Like unto the heavenly pattern, like unto the Son of God!

John, who was with Him on the mount of transfiguration and saw beneath the veil of human flesh the Son of God in all His transcendent beauty, declared,

“We beheld His glory, the glory as of the only begotten of the Father.” And it is this very glory that His Father gave to Him that He shares with His own (John xvii. 22). “We know,” says John, “that we

shall be like Him”—in grace, in glory, in disposition, in nature, in every way. He of the skilful hand, the greater than Bezaleel, will make us like unto Himself. It was this revelation that gave David such joy when he sang, “As for me, I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness.”

What is to be our attitude? One of restful trust. Said Naomi to Ruth, “Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.” And Boaz was faithful in performing the task of redemption on behalf of the foreign maid who had chosen the God of Israel to be her God. And in like manner, in perfect peace, with minds set on Him, trusting wholly in Him, the child of God can sit still and rest in the full assurance that complete redemption will be made by our heavenly Boaz—the redemption of the purchased possession. He who holdeth all the saints in His hand will not fail to perfect that which concerns them.

Says John, “And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” And He who is the heavenly Vine says, “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.” He gives warning, “If a man abide not in Me, he is cast forth as a branch, and is withered.” And He tells us the simple secret, “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” Let us abide in Him, abiding in His hands, abiding in His love.

Baptismal Regeneration

A Review by Pastor P. N. Corry

THERE is a fundamental error abroad that is causing thousands of souls to perish. It cannot be preached against too often, it cannot be refuted too much, because it is a denial of the new birth and a substitution of ceremony for the grace of God and salvation by faith. Charles Haddon Spurgeon preached one of his greatest sermons against it and his message on the subject is as thrilling to-day as when he spoke the words as one who was “soon to appear before his Master.” For years I have zealously treasured my copy because this tract on “Baptismal Regeneration” was out of print. I’ve often read it aloud to friends and to students as one of the master words against this error, but would hardly let the copy go out of my sight. Now at last the Victory Press have republished Spurgeon’s master message and you may have your own copy at the trifling cost of 2d. (by post 3d.). Write and get it for yourself and pass it round to everyone you can, because there is no tract in the world like it and none that is so needful.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Bible School Examinations at Southport.

"Praise the Lord and press on," is not only our local motto but has become our definite experience. Praise ascends from hearts inspired to press on as a result of rich blessing received week by week. Our monthly prayer meeting is a time looked forward to more and more. Family Night, Sermons on Hymns and Erroneous Teaching Exposed are only a few of the variety of meetings we enjoy. A new feature was introduced when we formed ourselves into a Seventy Band, going out two by two to visit the sick of the assembly. God blessed us in this effort to carry a word of cheer to those confined to their homes: Bible School Examinations are still a part of our programme and though perhaps not looked forward to quite as much as other meetings, yet a special blessing is always our portion. We praise God for the privilege of being able to study His Word and by His grace we intend to "Hold fast the faithful Word as it has been taught, that we may be able by sound doctrine both to exhort and convince the gain-sayers."

We are now engaged in open air work, holding services and in house-to-house visitation inviting people to the services and telling out the wonderful gospel. We do praise God for His blessings, and the end is not yet, praise the Lord.

The Subject of War.

We still continue to praise God for continued blessings in our Crusader branch at West Smethwick. In all our services, both indoor and outdoor, we have felt the presence and power of God. A very profitable time was spent in one of our meetings recently when we had an up-to-the-minute question thrashed out, the subject being, "A Christian's Attitude Towards War." We do thank God because by the help of the Holy Spirit we were much enlightened upon this important subject. The Crusader open air band is very active

while the weather is favourable, and praise God, we have had quite a number come into the Gospel service on Sunday evenings through the instrumentality of this very earnest band of youth. "Surely the Lord hath done great things for us where-of we are glad." Praise His name!

Open Air Evangelism.

The London Crusader Choir's recent Sunday activities were devoted to open air evangelism, and Streatham Common was the scene of earnest and well-attended open airs. Under the leadership of Mr. W. Snowden the choir members' testimonies attracted large crowds and the singing of the choir, conducted by Mr. Jack Phillips, added great interest and appeal to the hearers.

A great opportunity is afforded in open air evangelism and we trust that all branches are doing something in this way, and thus endeavouring to reach the masses with the gospel of salvation.

EASTBOURNE

August Bank Holiday Monday
(August 1st)

Elim Tabernacle, Hartfield Road
ANNUAL CRUSADER RALLY
at 7 p.m.

Special speakers and visiting Crusaders
from many parts of the British Isles.

Empire Exhibition, Glasgow

We would remind Elim Crusaders who may be visiting Glasgow for the Exhibition, that they will be warmly welcomed at the Glasgow Crusader Rally, every Monday at 7.45 p.m. in the City Temple, corner of Bath Street and Elmbank Street.

Chief Secretary in Scotland

Pastor D. B. Gray recently enjoyed and appreciated the fellowship with the Scottish Crusaders in Dundee and Glasgow. At Dundee the Crusader Choir sang in the evening service with good effect.

Songs that will Bless.

The Latest Musical Publication

"Elim Songster," No. 17

Here is another musical publication you must surely possess. Songs for soloists, quartettes, or choirs, with melodies that will thrill and stir the soul. Be sure you purchase this music and possess the latest in Gospel songs.

"It is Finished" (Tune: "Calvary"). Beautiful words by Jonathan Evans with music full of dignity and charm.

O Church of God. Pastor E. C. W. Boulton provides us with words of challenge and exhortation, and set to a most popular air, "O Canada," arranged for choirs by Pastor Douglas Gray.

Off in Sorrow, Off in Woe. These words are coupled to the tune "Nottingham," one of Mozart's simple but soulful melodies.

The Foursquare Battle-song. Here is a piece in which Crusader Choirs will find interest and scope, as well as bringing a definite message to the congregations of England, Ireland, Scotland and Wales. Pastor E. C. W. Boulton's unique words are suitably set to original music by Pastor Douglas Gray. The introduction of the chorus to congregations is suggested.

We'll tell to Scotch and Irish,
That Jesus ever lives,
Whilst to the Welsh and English,
We'll sing of grace that gives,
The fame of Jesu's greatness,
Shall o'er these Isles resound,
Till Britain crowns the Saviour,
And hope and joy abound.

Constantly Abiding. Another old favourite, with verses and chorus published in full.

O Send an Outpouring. A beautiful new devotional chorus, that should stir and bring blessing.

Held in His Mighty Arms. A very pleasing and melodious hymn. Suitable for solo or part singing, with a chorus worthy of introduction for congregational singing.

Don't miss this new number. Some of these pieces are being sung by the massed choirs at the great Central Hall Meetings, in London, on September 3rd.

Crusader Secretaries

Please Note!

Your half-yearly report form is due shortly. Please forward same to Chief Crusader Secretary in good time—thank you. Also items of news and photographs are always appreciated. Keep us well posted up.

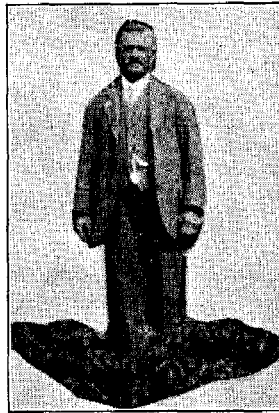
Healed in Answer to Prayer

It is with a thankful heart I give my testimony to the healing power of the Lord Jesus, trusting it will encourage some dear ones to trust the Lord as their Healer.

Twenty years ago I lost my voice through Government service in which I was engaged for three and a half years.

After treatment in different hospitals for six months I was discharged incurable.

When Principal George Jeffreys was conducting meetings at Southampton a friend of mine sent in a request for prayer on July 23rd, 1937. I was prayed for. This friend said to me she believed the Lord would give me back my voice



again. I told her I did not believe that as I had lost it for twenty years. I also said I have been to so many hospitals and the doctors could do nothing for me. She said, "You go home and ask the Lord to restore your voice. All things are possible with God." I did so. That was the night I was prayed for in the Principal's meeting.

I could not sleep that night. At half past five I felt something move in my throat and something seemed to say: "Your voice has come back." I was alone, but I spoke out loud and said, "Thank God!"—I found it was so. My voice, after twenty years, was restored.

I went to the campaign meeting and in that service I raised my hand for salvation and was saved. I have been testifying to everyone I come into contact with ever since.

Several people in the village I live in had never heard my voice before. I heartily praise the Lord for all He has done for me and for the prayers offered on my behalf by the Principal at the Southampton campaign.—E. LAMPERT (near Southampton).



Monthly Book Window

THE UPWARD CALLING. By F. C. White, B.D. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

This little book gives the reader a clear and concise presentation of the Gospel of Redemption. Every aspect of the Christian life is viewed from four different angles, revealing something of the greatness and grandeur of the work of Atonement accomplished by Christ on the Cross. The author is to be commended for the amount of sound scriptural teaching which he packs into this volume. He has certainly succeeded in making all the lines of his thought converge on Christ the Great Fountain and Foundation of life and truth. A welcome contribution to the library of Christian truth in a day when such an uncertain note is being struck by so many preachers and writers.—E. C. W. BOULTON.

TELL ME ABOUT MOODY. By Dr. Will Houghton and Rev. Chas. T. Cook. (Marshall, Morgan & Scott, Ltd., 1/-, by post 1/3).

This exceedingly fine biography of the memorable preacher and soul-winner can be unreservedly recommended. The authors pay adequate tribute to the great evangelist's successful labours as educator, organiser, and teacher: but especially record the wonderful way in which God used him to shake two countries into glorious revival. This book contains a full account of the tangible fruits of Moody's life-work, including a reference to the splendid service still being maintained at the Moody Memorial Church and the Moody Bible Institute in Chicago. The record of the powerful presentation of gospel truths, as D. L. Moody so magnificently proclaimed them, will thrill every reader.—Mrs. E. J. PHILLIPS.

CALLED UNTO HOLINESS. By Ruth Paxson. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

So many professing Christians are afraid of a title such as the one given to this book, but no reader will fail to be interested in this splendid addition to the many books on this important subject. The four chapters: "Oneness with Christ," "Likeness to Christ," "Fulness of Christ," "Wrestlers for Christ," are the substance of four addresses delivered at meetings convened for ladies during the Keswick Convention. It is a book of great value to all Christians revealing the many pitfalls which the enemy brings before the believer, and yet revealing the unlimited power of the Holy Spirit, thus enabling us to be more than conquerors through Him that loved us.—J. WOODHEAD.

THE MISLEADING OF CHRISTENDOM. By Rev. N. A. E. Earle. (Thynne & Co., Ltd. 6d., by post 8d.).

While this book has many good points (one, that it warns us of the drift of modern organised religion), it leaves the impression that the author has set himself up as the complete and authoritative dispenser of truth. This attitude is rather unfortunate, for there is a good deal of shallow criticism. Especially is this the case in the attack on Christian pacifism and the Foursquare Gospel. In neither case is there a thoughtful attack, nor does the author take care to explain fully the doctrines he chooses as the object of his special dislike.

—H. W. GREENWAY.

THE STORY OF CREATION. By W. H. Molesworth. (Thynne & Co., Ltd. 6d., by post 7d.).

The writer of this book has certainly given us a new interpretation of the story of Creation as contained in Genesis i. But is it a better interpretation than the one with which most of us are familiar? Personally I do not think so. His idea is that instead of the work of creation being executed in six days, Moses received the vision in six successive days, and the term: "evening and morning" refer to the night time when he received the revelation.—JOSEPH SMITH.

(Continued on cover iii.)

Monthly Book Window

(continued)

WAS IT NOT GOD? By T. Teller. (Marshall, Morgan & Scott, Ltd. 2/-, by post 2/3).

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Wilkinson.—On Sunday, June 26th, to Mr. and Mrs. E. Wilkinson, of Nottingham, the gift of a daughter, Eunice.

MARRIAGES.

Lovett & Wheatley.—On July 2nd, at the City Temple, Nottingham, by Pastor W. N. Barton; Thomas Stanley Lovett to Edna May Wheatley, both Elim Crusaders and Sunday school teachers.

Stormont & Kingston.—On July 16th, at Elim Tabernacle, Leigh-on-Sea, by Pastor Charles Kingston; Pastor George Stormont to Queenie Ruth, daughter of Pastor and Mrs. George Kingston.

Walden & Dilley.—On June 18th at Elim Tabernacle, Ilford, by Pastor W. A. Nolan; Russell Donald Howard Walden to Nellie Cissie May Dilley. Both Elim Crusaders.

WITH CHRIST.

Youngs.—On July 6th, Samuel William Youngs, aged 73, loyal member of Elim Church, Grimsby. Funeral conducted by Pastor J. Tetchner.

IN MEMORIAM

Parslay.—In loving memory of Mrs. Emily Parslay, who fell asleep in Jesus on July 28th, 1936. "Till the day breaks and the shadows flee away." "She hath done what she could." C675

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