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Prim Evangel

Foursquare Revivalist

August 26th, 1938.

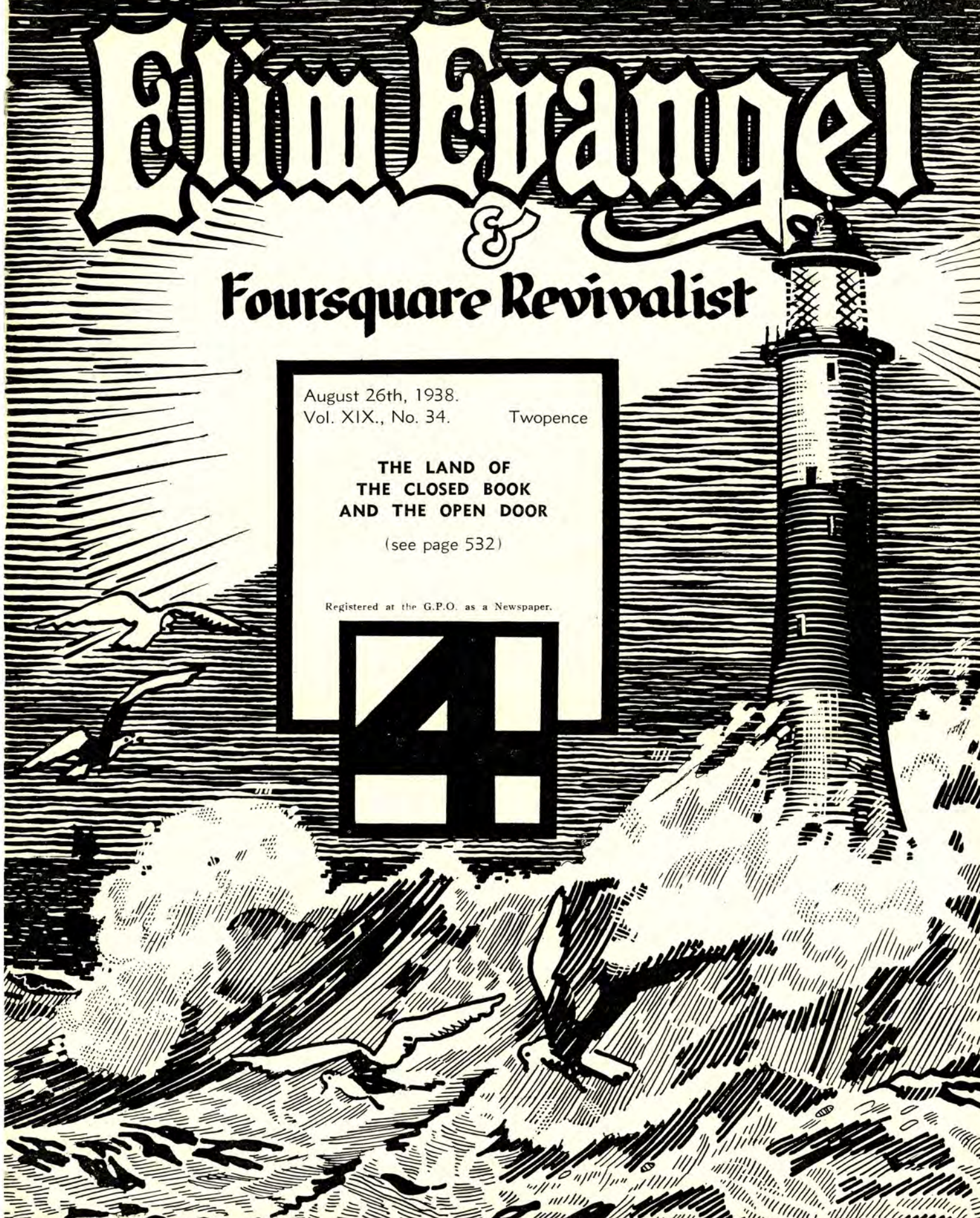
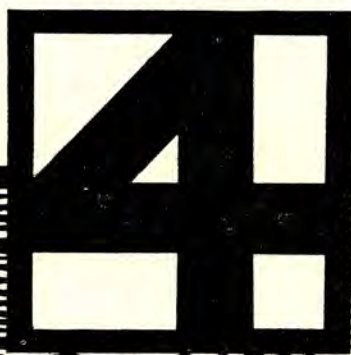
Vol. XIX., No. 34.

Twopence

**THE LAND OF
THE CLOSED BOOK
AND THE OPEN DOOR**

(see page 532)

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



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. August 26th, 1938 No. 34.

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PRINCIPAL

& Revival Party's Summer Engagements

PORTSMOUTH. In the BIG TENT, pitched on the Fair Ground, Commercial Road, near the Royal Hospital. Campaign now in progress and continuing throughout August. Sundays, 11 a.m. and 6.30 p.m. Week-nights (except Friday) 7.30 p.m. Wednesdays, 3 p.m.

COLWYN BAY. Pastor and Mrs. Joseph Smith, assisted by the Caravan Evangelists, are continuing the campaign in the Lecture Hall, Sea View Road, throughout August. Sundays, 7.45 p.m. Monday to Thursday each week, 7.30 p.m.

Come spend your holidays in these two delightful holiday centres (Colwyn Bay and Southsea) and participate in the happy Foursquare Gospel Revival meetings!

4 Coming Events 4

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/-.

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

LETCHEWORTH. August 26. Elim Tabernacle, Norton Way North. Visit of Pastor E. C. W. Boulton.

LETCHEWORTH. October 6-8. Elim Tabernacle, Norton Way North. Foreign Missionary Exhibition.

SHOLING, Southampton. Revival Campaign now in progress, conducted by Pastor G. I. Francis in the Large Tent, corner of Middle Road and South East Road. Sundays, 3 p.m. (Divine Healing), and 6.30 p.m. Weeknights, 7.30 (except Saturdays).

SILVERDALE. Revival Campaign now in progress in the Roxy Theatre, 7.30 p.m., and continued in Large Tent erected in Carnival Field, Park Road. Conducted by Pastor C. A. C. Hadler. Week-nights 7.30 (except Fridays).

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

WRENTHORPE. Near Wakefield. September 3-6. Foursquare Gospel Church. Tenth Anniversary services. Speakers expected: Pastors T. A. Carver and H. J. Edwards, and Mrs. Westmoreland. Saturday, 3.30 and 7 p.m. Sunday, 10.30 a.m., 3 and 6.30 p.m. Monday and Tuesday, 7.30 p.m.

COME TO THE GREAT

Foursquare Gospel Rally

AT THE

**CENTRAL HALL,
Westminster, London**

Saturday, 3rd September

A continuous programme all day from 10 a.m.

including

11 a.m. DIVINE HEALING SERVICE

conducted by

Principal GEORGE JEFFREYS

3 p.m. ELIM CRUSADER RALLY

(A Great Gathering of Youth)

Speaker:

Lieut.-Commander D. H. MacMillan, R.N.R.

7 p.m. GREAT UNITED MEETING

Speaker:

Principal GEORGE JEFFREYS

Special Choirs and Instrumental Parties—Organ Recitals—Services of Immortal Music—Sunday School and Cadet Rally—World Crusade Meeting—Lecture on Archaeology and Bible Lands—Talks on the Tabernacle—Students' Meeting—Communion service, etc.

Admission to the Central Hall, Westminster, and to all the meetings is free.

Reserved Seats. Tickets are obtainable for reserved seats for the 3 p.m. and 7 p.m. meetings. Ground Floor, 1/- each; Balcony (limited number) 6d. each.

Programmes. Illustrated programmes, giving full particulars of the meetings, choirs taking part, and other interesting information now ready, price 3d.

Tickets and Programmes, as above, obtainable from the Accountant, 20, Clarence Avenue, Clapham Park, London, S.W.4. Enclose stamped, addressed envelope (foolscap size for programme).

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. 34

AUGUST 26th, 1938

Fridays, Twopence

Jesus Foretells the History of His Church

(continued)

By ELIZABETH BOWMAN, B.A., B.D.

Director Extension Department, Evangel University, San Jose, Calif

“UNTO the angel of the Church of Thyatira write; These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.” In this salutation the Lord appears as Son of God in striking contrast to Tyrinnas, the tutelary idol of Thyatira, pictured with sun rays above his head, and feet of brass. After commending them for service, the Lord blames them for allowing Jezebel to teach and seduce the people to sin and idol worship. “And I gave her space to repent of her fornication; and she repented not.” The Lord waited a thousand years for this Church to repent. “Behold I will cast her into a bed, and them that commit adultery with her into *great tribulation*, except they repent of their deeds. And I will kill her children with death; and all the Churches shall know that I am He which searches the reins and the heart; and I will give to every one of you according to your *works*.” To those who have not known the depths of Satan, the Lord promises “none other burden.” There is no hope for them but in the coming of the Lord: “But that which ye have already *hold fast till I come*.” He promises the *overcomer* “power over the nations,” and also “the morning star.” And again the Lord admonishes the Church to

LISTEN TO THE SPIRIT.

Thyatira is shown to be the Greek branch of the mediaeval Church. The city of Thyatira was founded by the most powerful successor of Alexander the Great, Seleucus, called Nicanor. Strabo calls Thyatira “A Macedonian Colony.” It lay a little to the East of the road from Pergamos to Sardis. Lydia, “seller of purple,” probably belonged to one of the guilds of dyers mentioned in inscriptions. She was thought to be the first to carry the gospel to Thyatira.

A shrine outside Thyatira was sacred to the Sibyl Sambatha, a Jewess of Chaldea. Jezebel, referred to here, is a type of all women of power, who devote their

lives to the promotion of idolatry. The women of Sidon have been a power for evil. Sidonian women in Solomon's harem induced him to worship Ashtoroth, the goddess of the Sidonians. Jezebel, wife of Ahab, tried to force her heathen worship upon Israel, and her 850 priests had the conflict with Elijah on Mount Carmel. Dictator Jehu threw Jezebel to the dogs. Following the history of the Greek branch of the Church, we find it ever ready to follow bypaths that lead away from the truth. The brilliant and graceful Arius came from Alexandria with his unitarian doctrines that Jesus was the highest finite creation of God, but not One with God, and

THE EASTERN CHURCH

accepted it, and even went so far as to plan to reinstate the excommunicated Arius, who died A.D. 336 on the way to a pompous celebration of his reinstatement.

As the Roman Empire was divided into Eastern and Western sections, with Rome and Constantinople as the respective capitals, so the Church became divided into Roman and Greek Churches. The Eastern Church was weakened by Platonic philosophy and Arianism, while the strength of the Roman Church was in their affirmation at Nice, that Jesus is “Very God of Very God.”

Emperor Leo III., who reigned in Constantinople from 717 to 747, humiliated by the epithet of “idolaters” flung at the Church by the Mohammedans, ordered the images in the Church placed so high that the worshippers could not touch or kiss them. Civil war broke out among the angry worshippers, and Leo ordered the idols destroyed. The people were so incensed that they literally tore in pieces some of the men who tried to remove the idols and images.

Irene is believed to have poisoned her husband, Leo IV., in A.D. 780, after which she became regent during the minority of her son, Constantine VI. She was banished from the Imperial Palace during the lifetime of her husband, because she was a devoted worshipper of idols. At his death, she began to plot for the

RESTORATION OF IMAGES

in the Churches, and called a council of bishops at Constantinople, 786, which was broken up by the troops of the capital. The following year a second council was called at Nice, and image worship was re-established in the Eastern Church. 350 ecclesiastics were present, and subscribed in a document: "We all believe, we all assert, we all subscribe. This is the faith of the apostles, this is the faith of the Church, this is the faith of the orthodox, this is the faith of the world. We who adore the Trinity worship images. Whosoever does not the like, Anathema upon them!" On account of her zeal for image worship, the Greek Church has placed Irene among its saints.

Theodora, another Jezebel, came into power after the death of Emperor Theophilus. She appointed a solemn festival for the restoration of image worship. She and her son led the procession of ecclesiastics around St. Sophia and worshipped the images that had been restored. She also ordered the extermination by fire and sword of a sect called Paulicians, who studied the writings of Paul, and 100,000 perished. Helena,

Have you planned

to be present at the

WESTMINSTER CENTRAL HALL

on

Saturday, September 3rd ?

mother of Constantine, was the first to encourage the veneration of relics. Irene restored images in the Churches, and Theodora tried to kill all who would not worship them.

THE JEZEBEL TYPE

mentioned by our Lord was completely fulfilled in these three empresses.

Nicholas I., Pope of Rome in 858, commended Theodora for following the directions of the Apostolic See. No wonder the world plunged into the Dark Ages!

"I gave her space to repent of her fornication; and she repented not." The Lord warns the Church of Thyatira that there is great tribulation ahead, and death for her children. "But that which ye have already hold fast *till I come*." The Greek Church has certainly been through "great tribulation" during the past two decades. The Church has been crushed by the brute force of the rulers of both Turkey and Russia, but the tide will turn; and a people purified of idols and images will emerge. "He that *overcometh*, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron." Again, the admonition to hear what the Spirit saith to the Churches.

"The Morning Star" was given to the Churches, and there was a great reformation even in the Church of Rome.

Sardis was the oldest of the seven cities, and foretells by its history and topography the period of the Reformation. Croesus lived in Sardis. From his conquests and from his mines and the golden sands of the Pactolus, he accumulated great treasure and his

WEALTH BECAME PROVERBIAL

He gave himself up to a life of sumptuous extravagance and pleasure (560 B.C.). He was angry when Solon told him that "no man was happy until his death." His favourite son died soon after, leaving only a dumb son to succeed him. Croesus was the first to make gold and silver coins as a medium of exchange. He set out to conquer the world, and consulted the Delphic oracle which assured him that a great empire would be destroyed, but did not tell him it would be his own instead of that of Cyrus of Persia. Croesus guarded every part of Sardis except the citadel on the great mountain above the city, which had perpendicular walls, and was considered impregnable. Cyrus' soldiers, which were camped outside the city, saw a man step over the parapet and descend some steps cut in the rock to retrieve a helmet. This gave the army of Cyrus the idea of climbing the cliff one by one. Sardis and her king, Croesus, were captured. This great citadel disintegrated in time, and earthquakes hurled it over the city. Sardis lay for centuries hidden under thirty feet of debris, until excavators brought it again to light. The people of Sardis spent their time in commercial pursuits and in consulting oracles. Their fortress, which should have been their strength, was left unguarded, and the enemy captured them. This fortress finally caused their utter destruction.

Martin Luther, the great leader in the Reformation, wrote the hymn,

"A MIGHTY FORTRESS"

is our God," which is most suitable for the Sardis period of Church history. The German people were used of the Lord to bring back the doctrine of "justification by faith," but like Sardis of old, they did not guard their citadel. German higher critics were among the first to discredit the Word of God, and their judgment will come through the "Stone cut out without hands" which is to be hurled upon an unbelieving world. "Remember therefore how thou hast received and heard, and hold fast and repent." The Lord warns them that He will come as a thief. "Thou hast a few names in Sardis that have not defiled their garments." Many of the denominations that sprang from the Reformation have accepted Modernism, and are now willing to delete the fact of the Virgin Birth of our Lord, and the teaching of salvation through the blood of Jesus, if only all the Churches may come together with a common platform. They thus plan to unite by renouncing the Saviour, and by rejecting salvation. "For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Like Sardis of old, this age is noted for its feverish commercialism and spiritism, by which Satan seeks to guide the destinies of men and even nations. Again the Lord warns the Church to heed the Spirit's voice, "Remember, therefore, how thou hast received and heard, and hold fast and repent." "I will come on thee as a thief." To the

CHURCH OF PHILADELPHIA

He says, "Behold, I have set before thee an open door and no man can shut it, for thou hast a little strength, and hast kept My Word and hast not denied My name." The Lord has made an open door during this period

of Church history, unparalleled in the history of the world. A great missionary movement has swept the world since God sent Carey to Burma, Martin to China, and Livingstone to Africa, and the nations of the whole world have had the gospel preached to them. The British and Foreign Bible Society and the American Bible Society have translated and distributed the Bible among practically all the peoples of earth. The Lord promised to keep these faithful ones from the "hour of trial" which shall come upon all the world." "*Behold I come quickly, hold that fast which thou hast, that no man take thy crown.*" This brings us to our own day. There are a precious few, known and loved of the Lord who still believe that Jesus is the Son of God, that He has the key of David, and will return and reign over the whole world. The city of Philadelphia was founded by Attalus Philadelphus, famous for his devotion to his brother Eumenes. It is still a thriving city. A stream of water two or three feet wide flows down the main street spanned occasionally by foot bridges. This water comes from the hills, and is taken to the other side of the town where it is used to irrigate vineyards. Near Philadelphia there are splendid springs of mineral water which is bottled and sent all over the country. Philadelphia occupies

A STRATEGIC POSITION

at the entrance of the long Hermus valley, and was the "open door" to all the regions beyond. This was the old Imperial Post road from Rome to the Far East.

Of the Seven Churches, only persecuted Smyrna and Philadelphia have maintained continuously the worship of Christ throughout the centuries. "Philadelphia is still erect—a column in a scene of ruin," just as the faithful ones of the Philadelphian period to-day will be protected during the coming crisis.

Laodicea was the name given to Diospolis by Antiochus in honour of his wife Laodice, whom he put aside in order to marry Bernice. Later he reinstated Laodice, and she murdered Antiochus, Bernice and her son. This is the only Church named for a woman, and the period covered is the present time of the apostasy when marriage vows are held lightly and the land is full of violence.

"These things saith the Amen, the Faithful and True Witness, the Beginning of the creation of God." The salutation is spoken by the one who is Verity and will witness against the faithless Church at the impending judgment. "I know thy works, that thou art neither cold nor hot, I will spue thee out of My mouth." There were hot springs at Hieropolis and cold springs near Laodicea, which was between the two, and the Lord refers to this. "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me

GOLD TRIED IN THE FIRE,

that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Laodicea was famous for its banking houses, great wealth, wool, and medical compounds. One famous ointment was for strengthening the ears, and another, called phrigian powder, was for the eyes. Galen, the

famous physician, speaks of both. Laodicea was a pleasure-loving city whose great theatres and stadiums provided seats for all the inhabitants in the city and surrounding country. In this present age we have reverted to Olympian games, enormous stadiums and places of amusement, and cinema theatres are everywhere. The Laodiceans were not so outwardly wicked as self-satisfied and indifferent toward God.

The journey from Ephesus, the Church of love, to Laodicea, the Church of the apostasy, was through the valley of the Meander River, whose banks were peopled with legendary spirits and sprites of mythology. The word "meander" is taken from this winding river. It is interesting to discover that the Church at Laodicea went into spiritism and theosophy combined with Jewish asceticism, and the observance of new moons and astrological superstitions. Many lukewarm Christians to-day are guided by occult sciences instead of the Spirit of God. The ruin of its waterworks shows the weakness of the city, as all water had to be siphoned from a distance. Water is the type of the Holy Spirit.

THE SITE OF LAODICEA

was on seven hills, like the harlot Church and her daughters mentioned in Revelation xvii. It was surrounded by snow-capped mountains eight to ten thousand feet high. Glossy black sheep were found there, and nowhere else.

In A.D. 1230 the city was utterly destroyed, and is now the most God-forsaken ruin of all the seven cities. Laodicea means "Justice for the People." We see the complete reversal of Nicolaitanism in the uprising of the Proletariat.

The admonition of the Lord is: "As many as I love I rebuke and chasten; *be zealous therefore, and repent.* Behold I stand at the door and knock: *If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.*"

The Church, as a great *ecclesia* seems to be put aside, and the Lord appeals to individuals to make their contact directly with Himself. The reward is to the overcomer in every Church as Jesus prepares to close the Church period during which He was girt about for service and take His place upon the throne: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father on His throne." Jesus was faithful even unto death. Again He pleads for Christians to heed the voice of the Spirit: "*He that hath an ear let him hear what the Spirit saith to the churches.*"

SOUL BEAUTY

True Christian excellence is as unconscious of its beauty as Moses was; whenever it becomes self-conscious it loses its charm. The possessor of the genuine article never talks about it, never thinks about it; and would be almost overwhelmed to hear of any such thing being ascribed to him; the charm of a little child is its utter unconsciousness of self; and that is the charm of true godliness. It is like the bloom on a peach, or the stillness of a mountain pool.—F. B. M.

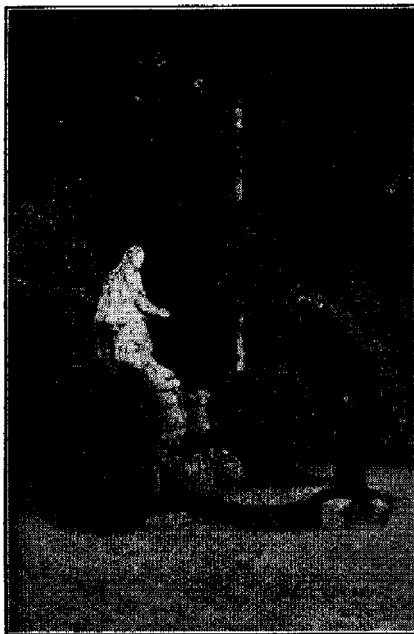
THE LAND of THE CLOSED BOOK and THE OPEN DOOR

An Article by Mr. ARCHIE SCOTT

BELGIUM, so near to England and yet so far from Christ! Because its people are civilised one imagines they are evangelised, but this is far from the truth. The people have been steeped in Romanism and can you tell me anything more pagan? For generations they have been brought up in idolatry and priestcraft and have no knowledge of the love of Jesus, justifying themselves by good works and living in the fear of the life hereafter; deprived of the Word of God, for Rome tells them it is an evil book, and to be in possession of one is mortal sin without written permission of the priest, which, by the way is rarely if ever given. Because, therefore, the Bible is a forbidden book, naturally darkness reigns supreme and

she could not understand very well the message in French as she is Flemish, but it was simply the Holy Ghost striving with that soul who had so long been seeking after the Light. The next meeting saw her coming with her daughter, then her sister and last of all her husband who was living in adultery. All now are saved and baptised in water and going on faithfully with God.

The second snapshot you will see shows her going from house-to-house giving portions of the Word and telling of her new-found joy in Jesus. What a contrast to her former life! Surely as the Word says: "They who live godly in Christ Jesus shall suffer persecution." This woman works at the mine and



*Left :
A Belgian convert—led out of
darkness of
Roman Catholicism.*



*Right :
This same convert visiting
from house to house telling of
Jesus.*

can you wonder at it? But, Hallelujah! although it has been the land of the closed Book there is now an open door for evangelisation.

We herewith enclose a photo of one of His gems and ours, kneeling in front of an image. When taking it we told her to look sad as she used to be, but as you see, this was impossible for she is now saved and has the joy of the Lord. Hallelujah! This woman had for thirty-five years been a staunch Catholic, going on pilgrimages, doing penances, repeating prayers, counting her rosaries (and she had enough of them), seeking and striving for peace but finding none. Her home was a place of misery. She had often said in those days, "What can I do more? I keep holy water in the house to keep out the evil spirit and yet the more I do the worse it is." One day she found Jesus. Attracted by the singing outside the meeting, she gingerly entered (for you know it is a mortal sin for a Catholic to enter a Protestant place of worship, that is, if you die without confessing that sin you go to hell despite all you have done to keep out of hell), and there found the peace which is in Jesus. This was wonderful, for

since testifying you can imagine the result. Twice she has been brought up before the foreman and told if she will continue to talk of religion she will have to go, but in her own unique way she tells him it would be an impossibility for her to keep from talking of her Saviour, and she would rather go than keep quiet. We really don't think she could keep quiet.

Last week the director called her and asked whether she came to work or talk religion. She replied: "I come to work and when I have a chance I speak of Jesus," and there and then told him what the Lord had done for her and her family, saying to him, "He could do the same for you." At the end of the week she received her notice to leave. We do not know if it is official as she is on her week's holiday. She says she will die for Jesus if needs be. Please pray much for this dear woman. This is only one case, and as we have said, the door is open, but we do need your prayers, for Satan does not give up territory easily, but we are more than conquerors through Him. "The fields are white already to harvest, but the labourers are few."

Lessons from the Life of Moses

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

IT is said of Moses that he was forty years in Egypt learning to be somebody; forty years in Midian learning to be nobody, and forty years in the wilderness showing what God could do with a nobody.

He was the Crown Prince and Heir-Presumptive to the throne of the most civilised and learned country in the world at that time, and was himself skilled in all the wisdom of the Egyptians, but all this he surrendered, "refusing to be called the son of Pharaoh's daughter, choosing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season," and attaining finally to such a spiritual eminence that he even "counted the reproach of Christ greater riches than all the treasures of Egypt." In the greatness of his meekness he became a type of the coming One, for speaking of Christ he said: "A prophet shall the Lord your God raise up unto you, like unto me." As a servant of God, Moses was so faithful in all His house that he became the head of the house of servants just as Jesus afterwards became the Head of the house of sons.

Before his Midian experience which was like death to Moses, he supposed that his brethren knew that God by his hand would deliver them, but so far from understanding any such thing they said: "Who made you a ruler and a judge over us?" (Acts vii. 27). He was

SURPRISED AT HIS REJECTION,

such a thought had never entered his mind that what appeared so obvious to him had no place in their minds. But in Midian, he had much time for reflection, the prince had become a shepherd, and toward the end of the Midianite experience, he wrote in the 90th Psalm: "Our life is seventy years at most, or eighty at the best; it is a span of toil and trouble, soon over and we flit away" (verse 10).

He had lost all hope of becoming the deliverer of Israel. How could he, as a shepherd, do anything for them?

So when God called him to do the very thing that he had longed for forty years before, he had lost every atom of self-confidence, and even after God had shown great signs before him, he said: "O Lord, who am I? I am not eloquent, neither heretofore, nor since Thou hast spoken to Thy servant; I am slow of speech, I have no command of words. Send whom You will, Lord, anybody but me." But God answered him, "Who gives man his mouth? Is it not I the Eternal? Go, then, I will be with your mouth and teach you what to say. Also Aaron your brother, the Levite, is coming to you, he can speak well. And he shall be thy spokesman to the people; he shall serve as a mouthpiece for you, for behold, I have made you a god unto Pharaoh, and Aaron shall be your prophet." So Moses is exalted to a high position, a vicegerent of God, and mediator between Him and the Egyptians, just as our Lord afterwards became Mediator between God and the whole world. So in this he was a type of

THE SON OF MAN

to whom all judgment was committed. He was the executor of God's judgments upon Egypt. His posi-

tion as such was fraught with extreme danger.

But the power of God was so manifestly with him that Moses became exceeding great in the eyes of the Egyptians, and in the eyes of Pharaoh's officers, and all the people. God gave him a great and permanent name, so that he is known among all the people of the earth to-day.

The wilderness journey was a time of trouble to Moses. They repaid his services to Israel with such ingratitude, that at times they threatened to stone him, and appoint a leader to take them back to Egypt, but God honoured him by speaking to him face to face, as a man speaks to his friend (Exodus xxxiii. 11). His face at times shone with the glory of God, that he had to put a veil upon his face. But God will glorify His faithful ones, even to-day, with far greater glory than that of Moses, for "All of us, seeing as if reflected in a mirror, the glory of the Lord, are being transformed into His likeness, from one degree to another, and higher degree of glory" (II. Cor. iii. 18).

The life of Moses mirrors the experience of every one who is striving to follow in the footsteps of Jesus to-day. At the beginning of our pilgrimage we are usually full of self-confidence. We want to be somebody in

THE LORD'S WORK,

but God cannot use us until we have learned in the University of Adversity that we can do nothing of ourselves, and so we are brought into a Midian experience at the "backside of the desert" until we learn that we are nothing. It is then by faith that we enter into rest, we cease from our own works and God begins to work mightily in us. Jesus Himself, John the Baptist and all the prophets had to endure thirty years of preparation in the wilderness before they were ready for their life-work. Do not be surprised therefore, you who are so anxious to serve God, if you have to pass through just such a season of preparation, and of tuition in the University of the Holy Spirit, doing what seems to you a waste of precious time, like Moses in Midian, or Jesus at the carpenter's bench, but "let patience have her perfect work, that you may be perfect and entire, lacking in nothing."

God is never in a hurry, and we have to learn that fruit is not borne by doing, but by dying, for: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it beareth much fruit."

Let us take hold of every darkness, every difficulty, with both hands willingly.

Rejoice in tribulation and take pleasure in infirmities, necessities, distresses, persecutions, insults and injuries, so that the power of Christ may rest upon us, for His power is made perfect only in our weakness.

The test of your consecration is to be willing to do what you do not wish to do.



Confession of sin is not a sign of weakness, but rather an evidence of strength to conquer.

Uttermost Salvation

E. C. W. BOULTON.

CLAUDE C. SWIFT.

1. Ut - ter - most sal - va - tion, This God's glo - rious gift,
 2. Ut - ter - most re - demp - tion, From sin's power with - in, (1.) glo - rious gift,
 3. Ut - ter - most pro - vi - sion, God in Christ hath made,
 4. Je - sus, He has brought us Home to God's own heart,

Free from con - dem - na - tion, Bur - dens He doth lift;
 Love has stooped to suf - fer, Re - bel lives to win;
 Just - i - fied for e - ver, All sin's debt now paid;
 Made us His dis - ci - ples, Ours the 'bet - ter part,'

(1.) He doth lift;

Songs of prais - es ring - ing, Lives with love a - glow, (a-glow),
 Souls from God that wan - dered, Now by grace made nigh, (made nigh),
 Par - don, peace and glo - ry, Pur - chase of the Blood, (the Blood),
 From the heights of glo - ry, Came God's ho - ly Son, (God's Son),

Show - ing forth His glo - ry, Ev - 'ry - where they go, (they go).
 Un - to Him u - nit - ed, His to live or die, (or die).
 God's own grace a - bound - ing, Like a might - y flood, (a flood).
 Naught in heav'n could hold Him, Till love's work was done, (was done).

CHORUS. *mf*

Saved and kept by Je - sus, Sons of God are we, . . .

Walk - ing in the Spi - rit, Ev - er glad and free (and free).

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Bible Study Helps

YOUTHFUL CHARACTERISTICS

Introduction: It is a psychological and biological theory that certain tendencies, or bents, manifested in children are prophetic of what manner of adults those children will be. With this thought in mind, Christian parents may well study all biographical data concerning the following biblical characters.

1. Isaac, the **submissive** child (Gen. xxii. 1-9).
2. Joseph, the **favoured** child (Gen. xxxvii. 1-4).
3. Samuel, the **spiritual** child (I. Sam. iii. 1-20).
4. David, the **courageous** child I. Sam. xvii. 32-58).
5. Timothy, the **instructed** child (II. Tim. iii. 15).

WATCHING A SUFFERING CHRIST (Matt. xxvii. 36)

Introduction: The whole world is watching the One who has been lifted up. The people of the world are divided in their attitude toward Him, even as the crowd that watched Jesus was divided into five distinct classes:

1. The scornful (Matt. xxvii. 39, 40).
2. The hateful (Luke xxiii. 18).
3. The indifferent (Luke xxiii. 35a).
4. The sad (Luke xxiii. 27, 28).
5. The believing (John xix. 25, 26; Luke xxiii. 42, 47).

Conclusion: What is your estimate of the Crucified One? To which group do you belong?

THE ESSENTIAL EQUIPMENT

"Be not drunk with wine wherein is excess; but be filled with the Spirit.—Eph. v. 18).

Introduction: This is a daring comparison. Paul draws the distinction here between a life filled with the false exhilaration of wine and the life filled with the Holy Spirit. At Pentecost the accusation was made, "These men are full of new wine." Peter replied, "These are not drunken . . . but this is that . . ." Acts ii. 13-17). The fullness of the Holy Spirit is not to be explained or measured by human analysis.

I. A Presence to Be Realised (John xvi. 7).

1. He is the Spirit of truth (John xvi. 13).
2. He convicts the human heart of sin (John xvi. 8).
3. He helps our memories (John xiv. 26).
4. He bears witness to Christ (Acts i. 8).
5. He glorifies the Lord Jesus Christ (John xvi. 14).

II. A Blessing to Be Claimed (Eph. v. 18).

1. A definite experience (Eph. v. 18).
2. A present experience (Acts ii. 4).
3. A repeated experience (Acts iv. 31).

III. An Experience to Be Appropriated.

1. New joy.
2. New power in prayer.
3. New victory over sin.
4. New effectiveness in witnessing.



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH.

Sunday, August 28th. John xv. 1-17.

"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" (verse 4).

There is no such thing in the universe as self-existing life except in God. All life is dependent on some thing or other for its existence. The sturdy oak, which has lived for centuries must needs continually draw its life from the soil in which it is planted, from the atmosphere in which it flourishes, from the sunshine which floods it with glory, and from the gentle showers which water the earth. Even so we must draw upon God continually for fresh life and strength; we need the showers of spiritual blessing, the sunshine of His smile, to live in the atmosphere of God's presence, and to have our roots deeply imbedded in the soil of love. Conversion is not merely a spiritual experience, it is the beginning of a new life, being grafted into the good olive tree and partaking of the fatness of that olive tree continually.

PRAYER TOPIC:

For fullness of blessing upon our Elim churches everywhere.

Monday, August 29th. John xv. 18-27.

"Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (verse 19).

What is the world? What does it mean to be "not of the world"? I think one of our bishops has given a very good definition of what the world is: "Society which leaves God out of its reckoning." The Christian will bring God into his reckoning, and the man of the world hates this, and the more you bring God into your reckoning the more the world will hate you. The world is not merely cinemas, theatres and dancing. Many people never go to any of these things and yet are thoroughly worldly—they leave God out of their lives, and live for material things only. To be truly spiritual, therefore, bring God into everything which concerns you.

PRAYER TOPIC:

That showers of Holy Ghost revival may rest upon the work in Scotland.

Tuesday, August 30th. John xvi. 1-15.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you" (verse 7).

Is it not a fact that the Christian Church to-day realises so little of the power of the Comforter that it would almost seem that it were better if Christ Himself were here instead of the Holy Spirit? But how different it was in the days immediately following the coming of the Comforter. Why, you met Christ

in a hundred and one places. When you met Paul, you met the Christ of God in Him, likewise with John, and Peter, and Stephen. You actually saw the same Spirit which rested upon the Master abiding upon His followers in Word, in Power, and in Grace. Naturally enough it brought forth the same persecution against the disciples that it brought forth against their Lord, but praise God it brought forth also the same results. Oh, for another outpouring of the Spirit, Oh, for a mighty manifestation of the power of the living God in His Church to-day. Pray much, pray continually for it.

PRAYER TOPIC:

That a mighty flood-tide of divine power and glory may descend upon the Westminster Central Hall gatherings on September 3rd.

Wednesday, August 31st. John xvi. 16-33.

"These things have I spoken unto you, that in Me ye might have peace" (verse 33).

Therefore if we are going to enjoy the peace of God it is necessary for us to let these things which our Lord has spoken to us sink down into our hearts. This last table talk of Jesus Christ's commences in chapter thirteen and continues to the above verse, the following chapter being His closing prayer. There is no other portion of the Word of God which will more effectually establish the children of God in His love and peace than this last table talk of our Lord's. It is by accepting of Christ, and throwing in your lot with Him as laid down in this portion of the Word of God that you will enjoy a deep sense of the love and peace of God in a manner, which I am sorry to say, few Christians enjoy. Read over again chapter fifteen and see how it contains the deep secret of true and lasting peace. How the keeping of that new commandment would save you from so much unnecessary waste of worry.

PRAYER TOPIC:

Spiritual outpouring in all the campaigns now in progress.

Thursday, September 1st. John xvii. 1-12.

"That they may be one, as we are" (verse 11).

There is much talk to-day about oneness among Christians. But how is it to be accomplished? It is not by endeavouring to get them together and to agree to sink their differences. This might only be a compromise, and would not work, neither would it glorify God. Let us take an orchestra for example: this is one place where unity is essential, and where discord is manifest in its true light. But how are we to get unity in

an orchestra? Is it not, in the first place, by getting all of the instruments tuned in harmony with one another, and this is best done by each instrument tuning in separately with the grand piano; then when they come together they will be in tune with one another. So let us as Christians tune in with our Lord, and then when we come together we will be in tune with one another. It is not by a few getting together and tuning in with one another that true unity is realised, for when these few met with the full orchestra they might find themselves sadly out of tune.

PRAYER TOPIC:

Blessing upon all our Elim publications.

Friday, September 2nd. John xvii. 13-26.

"And these things I speak in the world, that they might have My joy fulfilled in themselves" (verse 13).

It is the mind of the Lord that His people should be happy. But there are so many things in the world which destroy happiness. This is the reason why the Lord has spoken these things to us in the world: that the things which rob us of our joy might find no place in our lives. Our joy is dependent upon our relationship towards God and our attitude towards man. If these two are right we will find so much divine blessing in our souls that all the powers of hell and earth combined will be unable to rob us of it. We will find our table loaded with the good things of God upon which our souls can feast, and which, alas, the world does not want. Our treasure chest will be filled with divine riches which no one can steal from us. "Happy is that people whose God is the Lord."

PRAYER TOPIC:

That God's hand may be with all His tested saints in Spain at this time.

Saturday, September 3rd. John xviii. 1-14.

"The cup which My Father hath given Me, shall I not drink it?" (verse 11).

It was not Satan who gave that fatal draught to Jesus, it was His Father. It was divine love which constrained Him to do it—love for us, because there was none other good enough to pay the price of sin. Likewise that same heart of love constrained the Father to give a cup of suffering to Paul, and to Peter, and to John, and to thousands of others all down the line. The redemption of immortal souls is no cheap business. Alas, that to-day there is so little real suffering for Christ, so few there are who will go through with Him. That is the reason why the world is drifting away from God down to a lost eternity. That is the reason why there is so little of the power of God found in the church of Christ to-day. God's order has not changed: Gethsemane, Calvary, the empty tomb, the filled throne.

PRAYER TOPIC:

For Holy Ghost anointing to rest upon all our local preachers.

The Way of Salvation

YOUR WORTH

By L. L. WIGHTMAN

ONE day Jesus went into a synagogue and there encountered a man with a withered hand. It was on a sabbath day, and the Pharisees assembled there wondered if Jesus would heal the man. In other words they wondered if Jesus would do as much for a man as they would do for an animal.

The Pharisees would not hesitate to lift a sheep from a pit on a sabbath day, but they did object to Jesus healing a man on that day. Jesus asks them, "How much then is a man better than a sheep?" You remember that Lot saw the well-watered plains of the Jordan in the direction of Sodom, and because these afforded splendid pasture for his herds and flocks, he moved in that direction. He evidently had more consideration for the physical welfare of his flocks than for the spiritual welfare of his children. Otherwise he would have stayed clear of Sodom.

We cannot gain a true estimate of the value of man by accepting either of the above attitudes. In fact the only true estimate of man must be obtained from God.

What is the real value of man? When Jesus walked upon earth, His earthly possessions were not valuable in silver and gold. He did not set for His goal of life the accumulation of wealth. Though wealth rightly used may be all right in itself, it is wrong when used as the goal of life. "What shall it profit a man, if he gain the whole world, and lose his own soul?"

Jesus said on one occasion, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Jesus had the power to alter the circumstances about Him, but He refused to use His power for that purpose. During the temptation in the wilderness He refused to be turned aside from the real values of life. Men looking at the life of Christ would see that the value of man lies in what he is and not in any accumulation of outside wealth. It is the worth of the inner life.

Jesus took upon Himself the form of a servant. He came, not to be ministered to, but to minister to others. His greatest ministry to the individual was to lift him spiritually by freeing him of the bondage of sin. He touched the life of the poor man and made him rich by the gift of eternal

life and the rich spiritual blessings which follow. He touched the rich man in an effort to win the man and his possessions for God.

Jesus dealt with the rich young ruler. This man neglected his real value for the sake of material possessions. His value was greater than that of the things he possessed, but he failed to realise it. His real self was submerged by his possessions, so Jesus commanded him to "sell that thou hast." But the attempt to turn the man from his possessions to God failed.

It is said of Michael Angelo that he saw in the rough blocks of marble a finished work. On one occasion he said, "I see a beautiful angel imprisoned in that block of marble, and I'll set him free." And he fashioned the rough block into the picture he saw.

That is what Jesus would do with men. He would change them into that which they might be. But men are not as easily changed as a lifeless block of marble. Perverted minds and sinful natures rebel against God. Jesus saw mankind debased by sin, but He also saw what they might be if they would accept Him as Saviour and Lord. He would free them from sin, and help them realise their true values as seen by God.

Matthew, the tax-gatherer, became a disciple and Gospel writer. Saul, the persecutor, became Paul, the great apostle and Epistle writer. The woman of Samaria, a moral outcast, became a missionary to her village. Such are illustrations of what Jesus can and will do when permitted.

What do others see in you? Possibly what you are. What does Jesus see in you? What you are and what you might be if your life were placed in His control. It requires His power to make you what you should be.

God considered you worth dying for. Jesus died for you that you might be what He intends you to be. Have you permitted Jesus to come into your life? Is He your Saviour and Lord? Your life is of too great value to be thrown aside carelessly under the dominion of sin. A great price was paid for your redemption, even the blood of Jesus Christ, the Son of God. The greatest sacrifice possible was made for you. Yield to Jesus. Let Him come into your heart to-day. He will transform your life.

Gleanings from the Garden of Communion. No. 25.

THE GOD-GARRISONED SOUL

By Pastor E. C. W. BOULTON

"And the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in Christ Jesus" (Philippians iv. 7. Weymouth)

I thank Thee for this calm within,
So real, so sweet;
A secret trysting place where deep
With deep doth meet.

THE heart is a citadel often fiercely assailed by forces that seek to reduce it to humiliating surrender, or seduce it into dishonouring compromise. Consequently it needs jealously guarding lest it should fall a prey to these hostile influences. In the above passage we have the peace of God presented under the figure of a garrison keeping the heart against all invaders. Though invested by subtle and seductive foes the heart possessed of the peace of God is invulnerable. Its defences are divine. It stands steadfast and strong against every challenging force, yielding neither to intimidation nor cajolery. The power of an unconquerable resistance is created within which defies every assailant.

Blessed indeed is the soul thus sentinelled by the Holy Ghost, whose consciousness is cleansed and controlled by divine power. The mind, absorbed in things above, gives no response to the advances of the world; the affections, held in sweet thralldom to Christ, find no satisfaction in the delights of the flesh. The life is wholly engrossed with the One whose beauty has prevailed over every earthly attraction. Spirit, soul and body are preserved by Him who tabernacles within.

It is a question of the magnetism of the Master for the emancipated soul. Drawn by the resistless lure of His matchless love the inner temple of the life is kept guarded and garrisoned by Him.

Blessed rest of heart and mind,
Which in God I daily find;
Dwelling deep in Love Divine,
Heavenly peace is always mine.

"The peace of God." In the human heart this must always have the Word of God as its basis. It is through this inspired medium that the divine revelation comes which creates and sustains the peace of God. In that Book He speaks and it is the soul's response to that ever-unfolding revelation which brings heart-quietness and confidence. When the Holy Ghost unseals the Book and unveils God therein what profound rest possesses the being. The storm of self-will gives place to the unruffled calm of God. The turbulent waves of inward strife subside when the beauty of God is spoken into the heart through the inspired Word. "Great peace have they who love Thy law" is a truth which finds blessed expression in God-abandoned lives.

Perhaps the enemy's main line of attack comes through the avenue of doubt. Often the spectre of doubt has rendered the heart weak and fearful in the presence of threatened assault, robbing it of its power of endurance and resistance, plunging it into the slough of despond, and thus opening the way for spiritual disaster. Will there be an interposition of divine power in the moment of acute crisis? Has God some gracious alternative to the frowning and forbidding prospect which confronts the soul? Is there some splendid surprise in store for the heart that wholly reckons on God? Can faith survive the shock of threatened calamity? These and kindred questions come thronging into the mind, making it uneasy for the future.

"The peace of God." How different from other forms of heart tranquillity, which are so dependent upon environment, and ebb or flow according to prevailing conditions. This peace rests not upon material benefits or temporal comforts, but flows from a deep sense of the enthroned wisdom and love of God. Peace that comes from the wholehearted acceptance of the divine will as life's highest and utmost good, and rejoices in the consciousness that even when the demands of that will are the most costly they will yield the richest spiritual enlargement and endowment. Peace whose roots go deep down into the eternal realities of God, whose life-breath is drawn from union with Christ, and which feeds upon the faithfulness of Jehovah Himself.

Beyond my utmost thought,
This peace divine;
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Thou hast shown me that Thy peace is not an end for which the soul should strive, nor a prize for which it suffers and sacrifices, but that it is the fruit of fellowship with Thee. Thou hast taught me that it is not an *effort* but an *effect*, of which Thou art the Great Cause. Thou art the true Source of heart peace, and it is adjustment to Thy perfect will that brings this peace streaming like a river into my life.

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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.

Westminster Central Hall

ANOTHER year has passed and we are once more on the eve of our great annual gatherings in the Westminster Central Hall. How the hearts of all our Elim friends must burn with gratitude to God for His goodness during the past twelve months. He has gone before and opened up the way for His people, giving them gracious proofs of His unfailing care. And so we should come up to these great services with hearts throbbing with praise and worship. It is impossible to estimate the extent of the influence of these central demonstrations. We have abundant evidence that they are a potent force in the extension of the kingdom of God among us. If they involve, as undoubtedly they do, considerable preparation and organisation behind the scenes, yet the return and reward in spiritual results are ample justification of the effort thus put forth. Thousands of lives are reached and moved for God in these meetings. Holy inspirations are born, and noble passions are kindled into a flame in this mighty fellowship of God's people. New faith is created which in turn finds expression in deeper devotion both in individual and assembly life. God's children are sent back to positions bristling with difficulty with a fresh consciousness of the sufficiency of their resources in Him. Encouraged to take hold of His unfailing Word, and believe their way through to triumph in the will of God.

Our hearts are full of holy expectancy for this day with God and His saints. We believe that it will be big with blessing. It is inconceivable that such a throng of the Lord's people should thus assemble, without it having an important and substantial influence upon the subsequent history and character of the Movement. We are praying that God's mighty hand may rest upon the Principal in a wonderful way during these special services, and that great things may be wrought in the name of Jehovah Jesus.

A REBUKE TO HYPOCRISY

“WE should go crusading for Christ. We have the men, the means, and the ways—steam and electricity and iron have levelled the lands and bridged the seas. The doors of the world have been opened wide for us by our God. We pray and preach; we bow the knee; we receive, we administer the Holy Communion of Christ . . . we shout ‘Onward, Christians soldiers, marching as to war,’ and then? . . . and then? . . . we whisper, ‘I pray Thee have me excused!’ What glorious humbugs we are!”—*C. T. Studd.*

SECRETARIAL NOTES

By W. G. H.

Some interesting letters reach us from time to time. A recent one must surely have reached us by mistake; it read, “My dear Lord, I beg you, will you kindly put my name in your list to be one of your servants?” We were reminded of the request of the prodigal son to his father, after his return from the far country.

* * *

Another recent letter was addressed to “Foursquare Gospel, Royal Albert Hall, London.” We hope our correspondent does not take that as our permanent address, much as we would like it to be.

* * *

Our quarterly Council Meeting was held the first week in August, with sessions taking up most of the week. A number of matters on hand were dealt with and some decisions reached which will, we believe, do much to further the work.

* * *

We were glad of the presence of Pastor E. J. Phillips, the Secretary-General, at practically all the sessions. His long experience in dealing with property questions; and matters of organisation was of value in our discussions.

* * *

Pastor J. F. Hardman, recently in charge of Wells, Somerset, has now been appointed to Lisburn, Northern Ireland, and Pastor F. Kent, of Chichester, to New Malden. We trust they may experience much blessing in their new appointments.

* * *

Occasionally anonymous gifts reach us for various branches of the work, and bear common nom-de-plumes such as “a brother” or “a sister.” Unless we can decipher the post mark on the envelope, which is not always easy, it makes it difficult in acknowledging such gifts in the “Evangel.” Will those friends who so kindly send anonymous gifts give the name of the town as well as their nom-de-plume. Thanks!

* * *

Programmes and Reserved Seat tickets are now ready and may be obtained from the Accountant, 20, Clarence Avenue, Clapham Park, London, S.W.4. Programmes may also be obtained from the Pastor of any Elim Church.

SATURDAY, SEPTEMBER 3rd

Spend the day with
God's people at the

WESTMINSTER CENTRAL HALL

Christian Biographical Series

Hudson Taylor and a Practical Application

VI.—CONCLUSION

AS the space allotted for this series is almost filled the most I can do is to bring before you a few of the many outstanding experiences and events in the life of the founder of the China Inland Mission.

Soon after leaving the Chinese Evangelisation Society Hudson Taylor married Miss Maria Dyer, eighteen months after a daughter was born to them, they named her Grace.

In January, 1860, Hudson Taylor sent his first call to the homeland for young men to go and labour in the work there; they would be supplied with just their actual support. Two years were to elapse before that prayer was answered.

In July, 1860, it seemed that a blow was struck at the work in China which would mean its end, for Hudson Taylor fell grievously ill, and was compelled to return to the homeland. The hospital which Dr. Parker had brought into being and which Hudson Taylor took over at his death had to be closed, but his love for China and the work remained with him. Said he, "Had I a thousand lives China should have every one. No, not China, but Christ." On reaching home he found that things were worse than he had anticipated, medical advice informed him that all hope of returning was to be abandoned for several years! But he did not give up as many might have done; he continued his medical studies and in 1862 secured his medical degrees.

IN RETROSPECT

he was able to thank God for this time of drawing aside when he, in addition to obtaining his medical degrees, revised the Ningpo New Testament and wrote, *China's Spiritual Need and Claims*.

At this time also revival began to sweep England. This but made Hudson Taylor the more intense in his desire to see the gospel taken to the many millions who were dying in China without Christ. Approaching the larger missionary bodies they professed that they were unable to undertake further responsibilities, so that the conclusion was forced more and more upon him that the only solution was the formation of a special work to meet the need of Inland China. "For two or three months," he wrote, "the conflict was intense. I scarcely slept night or day more than an hour at a time, and feared I should lose my reason." Sunday, June 25th, 1865, found him at Brighton on the invitation of Mr. George Pearse, who was much concerned for his health, and he attended church to see a thousand or more Christians rejoicing in security, and he bethought him of the millions perishing for lack of knowledge. He made his way to the sands alone in spiritual torment, and there, he says, the Lord conquered his unbelief, and, in effect, it was on the sands of Brighton that the China Inland Mission was born. Immediately he prayed for twenty-four workers. He writes, "How restfully I turned from the shore when this was done, the conflict was ended. Peace and gladness filled my soul. I felt almost like flying up that

By Pastor LESLIE H. NEWSHAM

steep hill by the station to Mr. Pearse's house, and how I did sleep that night! My dear wife thought that Brighton had done wonders for me; and so it had!" Two days later

AN ACCOUNT WAS OPENED

at the London and County Bank in the name of the China Inland Mission with £10. It was as Mr. Broomhall says, "Faith's mustard seed," and since that date over four million pounds sterling has been paid into that account for the Mission.

May 26th, 1866. Hudson Taylor, his wife and four children, one married couple, five single men, nine unmarried women, twenty-two in all set sail for China, not knowing whither they went, no one to guarantee support from home, no one to welcome them in China. Critics were plentiful. "Audacious," "presumption," "reckless folly," was their verdict. But Hudson Taylor was staking his all on the living God. They arrived after a perilous voyage on the last day of September. Soon they were plunged into test after test, and a few of the party began criticising their leader. But he went through determined to see God only and not look at second causes. In just over one year there were thirty-four missionaries in the field, but there was no resting on his oars. "On, . . . on," was his continual cry, and backed them up with his prayers. He said to a friend that the sun had never risen upon China without him either having prayed or else praying for everyone labouring with him in the field. Space forbids further instances.

The loss of little Gracie. When he wrote, "It is an easy thing to sing, 'I all on earth forsake,' but God sometimes teaches us that that little word 'all' is terribly comprehensive." The persecution and the stoning by an incited mob at Yangchow and their marvellous deliverance.

February, 1870, his little son Samuel died. In March he had to say farewell to his three eldest children when they

SAILED FOR ENGLAND.

In June was the Tientsin massacre. In July his wife and babe were taken from him at one blow. Then came sickness, ague, dysentery and sleeplessness. He wrote of these great sorrows, "Love gave the blow that for a little while makes the desert more dreary, but heaven more home-like." But these great sorrows did not deter him from following the great vision.

October, 1889, Hudson Taylor issued a little pamphlet, "To Every Creature," in which he says, "This decade has witnessed the outgoing of the eighty missionaries whom God gave us in response to our prayers for the seventy, the following year of forty others among whom were the well-known Cambridge Band. One hundred given us in 1887, and more than fifty who followed them last year including the first American party." Now the call went forth for 1,000 men during the next five years, and when the five years were past Hudson Taylor issued a little booklet to show

what God had wrought. God's answer had been a total of 1,153 men and women.

In 1895 the leader called for another advance when peace had been signed between China and Japan, "In view of the new facilities and enlarged claims of China, the next five years should see a larger reinforcement than that called for in 1890." This was the spirit that continually characterised the man. He believed, as one writer says, in the perpetual need of the "wagon and the oxen," that it was not God's purpose that His work should ever be stationary, but always advancing.

1900 found this servant of God near the end of his active ministry. When he sailed in 1853 there were only three hundred Chinese Christians in the whole of

THE CHINESE EMPIRE;

in 1900 there were 100,000 who gathered to remember the Lord's death in the Protestant Churches, and no fewer than 25,000 had been baptised through the China Inland Mission. Looking back over his life Hudson Taylor could say at the close of his ministry: "I have sometimes met people who have said, 'Trusting God is a beautiful theory, but it won't work.' But praise God it has worked, and it does work. I remember a dear friend, an aged minister in London, who said to me in the year 1866, 'Well, you are making a great mistake in going to China with no organisation behind you. We live in a busy world, and you will all be forgotten, and the mission won't live seven years.' That was the prophecy of this good man—and a wise man, too. But he was mistaken; and I could only say to him in a very simple way: 'I have got four children. I have never yet needed a committee to remind me of their needs or of my duty to them; and I do not think I have more care for my children than my

heavenly Father has for His children whom He is thrusting out into China." I could wish to give readers many similar quotations, for I think they are very appropriate for this day in which we live, but you must read for yourselves the full story of this man's unswerving loyalty and devotion to God, over and above any man or organisation. In 1905 a great longing seized him to see once more the land that he had spent his life for, so on February 15th he left Geneva hills for the land of his adoption and reached there in April. And what a contrast is provided to his first landing on Chinese soil! Then unknown and unwanted, now honoured and revered and welcomed. Easter was spent at Yanchow where he was

STONED IN A RIOT

thirty-seven years before. Saturday morning, June 3rd, found him speaking to Chinese Christians. In the afternoon he was at a missionary reception. In the evening he was granted audience of the King of kings. His work was done and yet remains, for it was built upon solid foundations and in glorious dependence upon God. "God save China!" was his cry, and we in 1938 take up that same cry as we look again upon a land torn by war. GOD SAVE CHINA!

Do not forget to

KEEP SEPTEMBER 3rd FREE

to join in the Great

Foursquare Gospel Demonstration

at the Central Hall, Westminster

Twenty Years of Service Lost

ON one of the River Clyde steamers, a Christian man on his holidays, was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked as he received it, that he feared such efforts did little permanent good. "I am not opposed to such work," he said. "In my younger days I did a good deal of it myself, but I cannot say that I ever saw any fruit from it."

The tract distributor was somewhat "damped" by that remark, coming from one who evidently was a Christian of many years' standing. But he instantly remembered that his own conversion was brought about by means of a tract, which he received when a lad of twelve, as he walked along the street one wintry night.

As he passed the door of a gospel hall, a young man, standing evidently for the purpose of getting passers-by to go in, handed him a tract, and asked him to go inside and hear the gospel. He did go in, and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety, he turned to the tract he received, read it, and was saved. The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished, he

said, "May I ask where this most interesting event took place?"

The man named the street, the hall, and the very night on which he got the tract, and was invited inside. The gentleman's eyes filled with tears; he grasped the distributor's hand, and said with great emotion, "It was my work many a night, when a young man newly converted, to stand at that door giving tracts, and inviting passers-by; and well I remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was almost useless. Now, after twenty years, God has let me know it was not in vain, and if He spares me to return to the city, I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it." But the twenty intervening years were lost. How many more golden sheaves might have appeared to that Christian worker's account in the day of Christ, had he continued in the service that the Lord gave him to do.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I. Cor. xv. 58).

"And behold I come quickly; and My reward is with Me, to give every man according as his work shall be."



RADIANT REVIVAL REPORTS

Convincing Proofs of Divine Power in Salvation and Healing

REMARKABLE SCENES AT PETERBOROUGH CAMPAIGN

In the dim and distant ages of time God moved over the face of the waters with mighty results. In these latter days He has moved with much power, and in just as certain a manner, over the city of Peterborough. God's people have witnessed His handiwork. Eternity alone will reveal the story of what has been done. Seven weeks ago notices announced a great revival and divine healing campaign to be conducted by Pastor G. I. Francis. This was something new to Peterborough, and not a great amount of interest was aroused. In fact the congregation at the opening meeting at the Triangle Hall consisted of two women, both needing the ministry of healing. God wondrously met those two women: one of them was Mrs. Harvey, seriously ill with an internal growth. God touched her with that touch which has still its ancient power, and by nothing short of a miracle, restored her to health. Mrs. Baxter, the other sister, was cured of a knee injury, and her son who had an impediment in his speech was also healed. People who knew Mrs. Harvey stopped her in the street and demanded to know of the miracle that had happened in their midst.

Then things began to move in Peterborough and fresh accommodation had to be sought for the people who came to see, to hear, and to believe. God wonderfully undertook, for when all the local halls seemed unsuitable He sent a tent, and this was pitched on a local sports ground. That sports ground has become a hallowed spot, for in the mighty working of the Holy Spirit brooding over that tent over 260 souls were born again in one month, and numbers of broken bodies received healing.

There came to the tent, one afternoon, Mrs. Frisby, wheeled in an invalid chair and wearing an iron support night and day for relief. God touched her in that afternoon service, and to the amazement of all she returned to the evening service wheeling the invalid chair herself with the leg-iron in the chair instead of on her leg. The service was stopped while she wheeled the chair to the front, and hung the iron on the pulpit rail, no longer useful to her, but a silent testimony to the power of God to heal. The tent began to fill with earnest seekers for the things of God; converts asked for baptism in water.

The baptismal service which was held will live in the memory for many a day. Mrs. Harvey, saved from the grave, testified while in the water to God's wonderful power. Thirty souls in that one service raised their hand for salvation. Truly the Spirit of the Living God was moving over that baptismal service as He moved over the face of the waters long ago. More converts! More miracles! More asking for baptism! Three baptismal services in three weeks. So the mighty tide moved on. The local press took up the story. People began to come in from the surrounding villages, twenty miles' journey to bring their sickness to the Lord and leave it there.

One Saturday afternoon during a children's service in the tent, a party had come bringing with them their mother who for twenty-nine years had suffered with a terrible leg. The Pastor came and held a special service as they had to begin their long journey home before the evening service. It was a wonderful sight to see the son coming back with tears in his eyes as he realized his mother was being healed by the mighty power of God. A message came from that village two days after, saying Mrs. Smith was the talk of the village

because of the wonderful thing that had happened.

As the campaign drew to a close urgent representations were made to Pastor Francis to come back to Peterborough at the earliest possible moment to continue the mighty work of revival.

The last service was a glorious climax to the campaign. People waiting outside for hours for the service to start. The tent filled to overflowing, the old familiar choruses ringing out: "Leave it there," and "Give God the glory." Words utterly fail to describe the movements of the Holy Spirit, convicting convincing, during that time with God, as the Pastor preached. That evening men and women did real business with God.

Peterborough has received a mighty blessing in these latter days; in His own appointed time and mysterious way God has worked with mighty power through the ministry of His faithful servant.

The following is a report from the local press:

FAITH HEALING

Pastor Gwilym Francis conducted the last of the series of revival meetings at the tent in Brotherhood's Sports Ground last night, when scenes of remarkable enthusiasm were witnessed. Pastor Francis has some interesting impressions of Peterborough, gathered during his stay of a month. He says: "I have found it one of the hardest places I have been to. People were slow to come at first, but their interest has been kindled, and now they are quite enthusiastic. I have been very impressed with their singing. They are not emotional, but they work up steadily." Every inch of the tent was packed on Sunday and on Wednesday for baptismal services. People, including many in their teens, sat on the grass, crowded the entrance, and sought places on the platform. So great was the congregation on Sunday that Pastor Francis gave up his chair and stood all the time. Five women and two men were baptised on Sunday, and about a dozen people on Wednesday. A Welsh friend of Pastor Francis, who saw Sunday's service, said it reminded him of the great Welsh revival meetings in 1904. In an address, Pastor Francis impressed the fact that complete immersion, and not just sprinkling, was the correct form of baptism, for so Jesus Christ was baptised. He stressed that he did not want to take anyone from his or her present place of worship, and said if the ministers of the city accepted the truth of divine healing the same things would happen in their churches as happened in the tent. Last night he announced that arrangements had been made for those who wished to continue that form of worship to meet in the New England P.S.A. Hall on Sunday and



Pastor G. I. Francis taken in the Campaign Tent at Peterborough. Mrs. Frisby is seen standing by the chair from which she has been raised to perfect health.

Wednesday evenings. He was taking a short rest in Wales before going to Southampton, and in October he will return to Peterborough for a time. —“Peterborough Standard,” July 29th, 1938.

TWO YEARS' STEADY PROGRESS Fifty-Two Believers Baptised

Scunthorpe (Pastor E. Dainton). It is just two years since this church was taken over by the Elim Foursquare Gospel Alliance, and although there has not been the signs of a mighty revival, yet God has wonderfully blessed Pastor Dainton's ministry, and each department of the work is showing steady increase.

Souls have been saved, bodies have been healed, and God's people baptised in the Holy Ghost. Quite recently the fourth baptismal service was held, when fifteen believers followed the Lord through the waters, making a total of fifty-two altogether in the past two years. This service was most impressive as each candidate gave a clear testimony to salvation before being immersed by the Pastor.

The Sunday school is showing a



Baptising Believers at Scunthorpe

steady increase in numbers under the able leadership of Mr. F. Pascoe. This work commenced with eighteen scholars, and now numbers between seventy and eighty. Much praise has ascended to God from the hearts of God's people for His power and blessing, and the church is looking forward to greater things in the future.

AUGUST CONVENTION AT LINCOLN

Speakers: Pastors W. M. Barton and S. Gorman.

Convener: Pastor H. O. Bale.

A very happy holiday week-end was spent around the Word of God on the

occasion of the first convention at the Lincoln Church.

Although this church cannot boast of great crowds, the Word was very precious and the presence of the Master very real.

It was a great privilege to have Pastor Gorman for the week-end, and his deeply spiritual ministry was much appreciated by those whose cry is “Oh, for a closer walk with God.” His theme, “Visions of Christ,” took the Lord's people back to those beautiful Old Testament types that speak so eloquently of our Lord and Saviour, Jesus Christ.

On August Bank Holiday, Pastor Barton arrived, and his humorous, but nevertheless searching messages emphasised the fact of the great responsibility of Christians.

Pastor Gorman brought the Convention to a close on Tuesday with a very fine address based on the words of the Master to His disciples: “If any man will come after Me, let him deny himself, and take up his cross, and follow Me,” clearly pointing out to us what it means to follow the Lord Jesus Christ. Praise God for this time of fellowship and blessing.

The Withheld Portion

By Pastor W. MALLIS

I perceived that the portion of the Levites had not been given them.—Nehemiah xiii. 10.

AS we study this subject of giving in the Old Testament Scriptures, we get some idea of the fatal results of neglected stewardship. In the light of such a study, one feels that it is not so much a question of can we afford to give? but rather can we afford to withhold? A lawyer once asked this question: “How can one get rid of so many appeals for help?” “That is easy enough,” was the answer; “just stop giving altogether, and in a little while the public will find it out, and will leave you severely alone, as they do many others.” “Yes,” said the lawyer, “I suppose that is so; but what would be the effect upon me if I should stop giving?” “Why, your soul would probably grow small just in proportion as your bank account increased.” Who wants to pay such a price for the privilege of withholding?

In Nehemiah xiii. 10 we have an illustration of the result of the withheld portion: “I perceived that the portions of the Levites had not been given them.” The effect of this was to produce a generation of unspiritual leaders. The men who ought to have been occupied entirely with the spiritual side of the life of the nation were forced to become occupied with the material side of things, with the result that the nation lost the spiritual contribution that should have flowed through the lives of men specially set apart to the service of God.

Again, in chapter xiii. 15-31, we have a description of the effect upon the nation of the withheld portion. The spiritual vision had been lost, and the people became materialists, and so intense was their love of wealth that even the sabbath was devoted to this end (v. 15).

Another evil effect is seen in their mingling with the people of the land (vv. 16, 23, 24). There was no separation. How far is unfaithful stewardship responsible for the God-dishonouring methods adopted by both missions and churches to raise money for the carrying on of their work? It is easy to criticise those methods, but I feel certain we shall never get rid of them until the spiritual life of the Church is quickened and stewardship recognised as a divine privilege. When I read of those unscriptural methods, and deplore them, I still need to search my own heart, and overhaul my giving, lest in this indirect way I have become responsible for them.

In Malachi iii. 8 we see the withheld portion in a fearful light. There such people are charged with direct robbery of God. They had lost the sense of the divine claim upon their possessions. Like Israel, how few Christians to-day realise that God has claims upon their money, and that the withholding of the same is dishonest! I feel that here at least you have one of the causes of the unspirituality of the Church—lack of honesty with God. We often speak of unspirituality as the cause of the withheld portion, but do we sufficiently think of the withheld portion as the cause of the unspirituality? God's portion withheld, with its consequent lack of joy and power among the people of God, is a tragedy.

Challenge to the Churches. I have no hesitation in saying that the challenge facing the Church to-day is the challenge that faced Israel in the days of Malachi—a challenge to prove the faithfulness of God, by bringing in the whole tithe. This is a bigger tithe than the

(continued on page 544).



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Ulster Temple, Crusader Holiday Party, Rhyl, 1938

The Ulster Temple Crusaders have returned to their local battleground after spending the happiest holiday of their lives at Rhyl, North Wales. We had looked forward to this holiday for many months with joyful anticipation, and it was with great rejoicing that we set sail on Saturday, the 9th of July, for the beautiful country of Wales. Although the crossing was not all that we desired, a very happy spirit prevailed throughout the day, and all aboard knew that this happy crowd of young people, seventy in all, were finding their all in the Lord Jesus Christ. Rhyl was reached eventually, and soon all were settled safe and sound in comfortable rooms in a hotel commanding a grand view of the sea and country.

On Sunday morning a service was conducted in the lounge, the message being given by Pastor Stevenson, on "Unity," which encouraged

all to stick by the motto we had chosen for the week, "Let us consider one another."

Sunday afternoon we travelled by coach to Colwyn Bay to attend the Principal's campaign meetings. What a joy it was to see this great man of God once again; how we praised the Lord for restoring him to health and strength.

What a week of holiday-making! Try and picture a hotel packed with Elim Crusaders all intoxicated with LIFE. Fifty of us, and the overflow of twenty-three in another hotel near by.

After breakfast each morning we gathered in the lounge for morning devotions. These seasons were conducted by Pastors E. F. Cole and W. H. Urch, with Crusaders participating. At the close of each day we again praised God together, and at one of these informal gatherings a sister received a glorious baptism of the Holy Spirit.

Each hour of the holiday provided something fresh and interesting for us all. Bathing, hiking, beach games, and visiting places of interest helped to make the holiday a great success.

We shall never forget our second visit to Colwyn Bay. This was made on the Thursday, when we took the whole of the campaign service. Testimonies, recitations, duets, solos, together with special pieces rendered by the choir, and two messages from the Word of God, led twenty-two souls to Christ.

The holiday concluded with the party attending a rally at Liverpool, and once again we gave forth the glad message in word and song.

The holiday season is past, but we have not stopped talking of all the happenings of that wonderful week. To God be all the praise.

HORSHAM CRUSADERS

We praise God that, as His command to go and preach the gospel has been obeyed in the outlying villages, we have already the joy of knowing that three have been won

for Christ through this ministry, and we believe that only eternity will reveal what has really been accomplished in the open-air. The harvest truly is plenteous. God grant that we may be faithful in our labour for Him, for we feel that soon our work here will be ended.

We also rejoice that we have enrolled new members during the past six months. We were privileged at the beginning of July to pay a visit to Dorking when a time of rich blessing was enjoyed in fellowship with the Crusaders there.

EASTBOURNE SECOND ANNUAL RALLY

The Second Annual Crusader Rally at Eastbourne was indeed a gathering of uplift and encouragement. In spite of counter attractions and excessive heat, yet a large congregation gathered to praise the Lord and feed upon the Word of God, given in song, testimony, and messages by Pastor D. Vanstone and Mr. Douglas Craig (*Crusader Commissioners*). Crusaders from several parts of Britain met and the individual items were greatly appreciated as was the singing of the Eastbourne Crusader Choir. Pastor D. B. Gray convened, and was supported by Pastors P. Brewster and A. W. Childs.

South Coast Youth Rally

at

PORTSMOUTH

on Saturday, August 27th

conducted by

Principal George Jeffreys

(Crusader President)

at 7 p.m. in the large

Canvas Tabernacle

Old Fair Ground, Commercial Road

(near Royal Hospital)

MASSED CRUSADER CHOIR ITEMS

also visit of the

LONDON CRUSADER CHOIR

directed by Pastor Douglas B. Gray at the Saturday Rally, and all day Sunday, August 28th

Everyone Welcome! Bring Your Friends!

South for Sunshine and Blessing

GREAT RALLY OF YOUTH

SATURDAY, SEPTEMBER 3rd.

Central Hall, Westminster

AT 3 P.M.

Principal GEORGE JEFFREYS

(Crusader President)

will preside

Lieut-Com. D. H. MACMILLAN, R.N.R.

will speak

Massed Choirs from London and Provinces
CRUSADERS BRING YOUR FRIENDS!



Ulster Crusader Holiday Party
(with Pastor E. F. Cole)

The Withheld Portion

Continued from page 542

tenth part of your income. It lays claim to your time, talents, influence—to yourself. No amount of hymn singing or prayer meeting going will make up for dishonesty in regard to the withheld portion.

The empty mission fields of the world are a standing testimony to a dishonest Church.

God in His wonderful grace has places sufficient, and more than sufficient, in the hands of the Church to insure that every land may have the great redeeming story. What are the facts to-day? The portion that ought to have insured the evangelisation of the world has not only been withheld, but used for pleasure and self-enrichment, with disastrous consequences in the Church, and still more fatal result among the great unreached multitudes of the world, and with eternal loss to Him who died to save the lost.

You wonder why there is no victory in your life, and no power in your testimony. You read your Bible, and believe it from cover to cover. You pray frequently—and still there is no blessing. What about your giving? The brightest souls I know are those who have learned the joy of giving.

While on this subject of giving, I would strike this note of warning. Be careful where you place your gifts. A steward should not only be faithful in giving, but careful of his investments for his Master. Pray over your giving, and inquire where you are giving.

THE LAST CARNAL AFFECTION
TO DIE OUT OF THE HEART
IS THE LOVE OF PROMINENCE

This Month's New Books

- "Joy in Prospect, Friend Talks with Friend." By Pleasance M. White. 1/6 (by post 1/9).
- "Evergreen, and other Near-East Bible-Talks." By Abdul-Fady. 2/- (by post 2/3).
- "Central Africa Revisited." By D. M. Miller. 2/- (by post 2/3).
- "Wonder-Working Prayer." By F. W. Pitt. 2/6 (by post 2/10).
- "Finger-tips on Glory." By Reginald Kirby. 1/- (by post 1/3).
- "Signposts to Safety." By Fred. H. Squire. 1/- (by post 1/3).
- "The Book of Daniel." By Rev. Frank D. Waite, D.D. 3/6 (by post 3/10).

ACKNOWLEDGMENTS

The following booklets have been received:—

"Modern Miracles," by J. Reginald Hill, B.A. Price 3d. net. (The Paternoster Press).

"God's Adventurers," by Reginald Hill, B.A. Price 3d. net (The Paternoster Press).

"The Church and the Tribulation," by C. F. Hogg and W. E. Vine. Price 6d. net. (Pickering & Inglis, Ltd.).

"The Nebuchadnezzar Symphony," by B. M. W. Grantoff. Price 1/3. (Thynne & Co., Ltd.).

"I Cannot, but God Can," by E. H. Dallimore. Price 6d. (Thynne & Co., Ltd.).

"The Revelation of St. John," by Rev. H. C. Robertson. Price 1/-. (Thynne & Co., Ltd.).

"When Shall These Things Be?" By A. Frank Evans. Price 6d. (Thynne & Co., Ltd.).

"The Wise Choice," by Janie Langford. Price 9d. (Thynne & Co., Ltd.).

"Metrical Family Religious Conversations," by Francis Percival. Price 2/-. (Thynne & Co., Ltd.).

"The Root of the Matter," by Seton Pollock. Price 1/-. (Walter Bros.).

"Do we Look for Another?" by Ricketts Wayte. Price 6d. (Thynne & Co., Ltd.).

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



Monthly Book Window

CHRISTIANS ARE NOT BURIED! By Chas. H. Newland (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

This book is a collection of sermons on various topics, dealing with different aspects of the Christian life. The message that gives the title to the book deals with the glorious hope of the Church, and lifts one's eyes from the grave to the skies. Such subjects as: "Does God Forsake Us?" "Can Science Overthrow Religion?" "White Predominates," are practical applications of the Christian faith to modern times, and are well worth reading. Bright, breezy, terse, and soundly scriptural and evangelical, its pages make refreshing reading, and will repay the reader for the time taken up. The book is a well-worth addition to any library.—W. G. HATHAWAY.

QUESTIONABLE AMUSEMENTS. By Frederick P. Wood. (Marshall, Morgan & Scott, Ltd. 6d., by post 7d.)

Frederick P. Wood is one of the leaders of the National Young Life Campaign, and very ably does he show his understanding of young people and their problems in the way he has written this booklet. The subject is one of interest to most young Christians, especially those who are perplexed about the question of sports and hobbies. The argument is entirely based on Scripture. It is firm, without being harsh, and takes a very sensible view of this problem. One can well understand why the book is now in its eighth edition. It is certainly well worth reading by all young people who are tempted to indulge in "Questionable Amusements."

—H. W. GREENWAY.

WONDER-WORKING PRAYER. By F. W. Pitt. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

This book is like a Dutchman's trousers—very patchy. It is good in parts and poor in others. The chapters entitled: "The Philosophy of Prayer," and "She Hath Done What She Could," are among the best; the latter recording the adventures of an intrepid girl, who has given her life for Christ in China. We would like to know more of this fine missionary's work.

On the whole the book is mediocre, and hardly worth the half-a-crown charged for it.—H. W. GREENWAY.

STRANGE EXPERIENCES OF THE DOCTOR. By W. L. Wilson. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

A book of true experiences culled by a Christian doctor from his personal dealings with different types of men and women, in his endeavours to win them for Christ.

These stories are interesting to read, and will enable sin-stricken souls to find Christ. Personal workers and soul winners will read them with pleasure and profit, and find them useful in dealing with souls. They will give guidance and help in meeting difficulties and encourage the hearts of God's people to attempt the greatest task of all, that of bringing men and women to Christ.—J. J. MORGAN.

IS IT PEACE OR WAR? By Reginald T. Naish. (Thynne & Co., Ltd. 6d., by post 7d.).

This book, published at the low figure of sixpence, is really wonderful value and an excellent investment for all who "love His appearing." It deals clearly and concisely with the events leading up to the Second Advent. The logic is sound, the Scripture quotations convincing, the summing-up of world events extremely good. The writer clearly sets out the prophetic times and seasons and the phases leading up to the final battle against Jerusalem, concluding with the Advent of the Lord Himself, as the Deliverer. The book ends on an intensely interesting and real note, the coming of the King, and leaves an echo in the heart of the reader—"Even so, come, Lord Jesus." You should really possess a copy.

—W. G. HATHAWAY.

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WITH CHRIST

Key.—On August 6th, Maud Key, aged 16, of Smethwick. Funeral conducted by Pastor I. R. Moore.

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