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Elim Evangel & Foursquare Revivalist

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Vol. XVIII. No. 53.

December 31st, 1937

Twopence



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston,
R. Mercer, and J. Smith.
General Headquarters:
20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVIII. December 31, 1937 No. 53

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4 Coming Events 4

BARKING. Commencing January 2. Elim Hall, Ripple Road, campaign by Mrs. Gorton (née Miss Edwards). January 15, United Rally, 7.30 p.m. January 3rd., Baths Concert Hall, East Street, London Crusader Choir, assisted by Barking Salvation Army Citadel Band and Songsters, 7.45 p.m. Speakers include, Dr. F. Weston, M.B., B.S.

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

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

EAST HAM. Elim Tabernacle, Central Park Road, January 1st. New Year Crusader Rally, 7 p.m. Speakers include Dr. N. Beattie, M.D., F.R.C.S. Convenir: Pastor P. N. Corry. Special choir items.

INGLEFIELD GREEN. Regular services commencing in the Village Hall on January 2: Sunday, 11 a.m., 3 p.m. (Sunday School), 6.30 p.m. Gospel Service. Green Line Coaches Nos. 417 and 458.

KENSINGTON. January 5. Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Pastor E. C. W. Boulton.

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

CHRISTMAS AND NEW YEAR CONVENTIONS

BELFAST. December 25—27. The Ulster Temple, Ravenhill Road. Christmas Day, 11.30 a.m., 3.30 and 7 p.m. Boxing Day, 11.30 a.m. and 7 p.m. Monday, December 27, 11.30 a.m., 3.30 and 7 p.m. Speakers: Pastors W. Hill and C. J. E. Kingston. Convenir: **Principal George Jeffreys.**

BIRMINGHAM. December 25—28. Elim Tabernacle, Graham Street. Christmas Day, 11 a.m. and 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 7.30 p.m.; Tuesday, 7.30 p.m. Speaker: Pastor P. N. Corry. Convenir: Pastor S. Gorman.

BRADFORD. December 25th to 30th. Southend Hall, Leeds Road. United Rally on Boxing Day, 11 a.m., 3 and 7 p.m. Speakers include: Pastors A. Longley and J. Tetchner, and Evangelist R. Cook. Convenir: Pastor J. Woodhead.

CARLISLE. December 25—27. Elim Tabernacle, West Walls. Christmas Day, 11 a.m. and 6.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Boxing Day, 6.30 p.m. Special speakers. Convenir: Pastor W. G. Hawkins.

CLECKHEATON. December 25, 26, 28 and 29. Elim Foursquare Gospel Church, King Street. Speakers include: Pastors A. Longley, J. Tetchner, A. S. Thorne and J. Woodhead. Convenir: Evangelist R. Cook.

DOWLAIS. Elim Tabernacle, Ivor Street. Christmas Day, 10.30 a.m., 3 and 6.30 p.m.; Sunday, 10.30 a.m.; 2.30 and 6 p.m. Boxing Day, 3 and 6.30 p.m.; Tuesday, 7 p.m. Special speakers. Convenir: Pastor F. Shadlock.

DUNDEE. December 31—January 5. Elim Tabernacle, Dudhope Crescent Road. Saturday, Watchnight service, 11 p.m. New Year's Day, 7.30 p.m.; Sunday, 11 a.m., 3 and 6.30 p.m.; Monday, Tuesday, Wednesday and Thursday, 7.30 p.m. Special speakers expected. Convenir: Pastor W. M. Barton.

EAST HAM. December 25—28. Elim Tabernacle, Central Park Road. Christmas Day, 11 a.m.; Sunday, 11 a.m. and 6.30 p.m.; Boxing Day, 11 a.m. and 6.30 p.m.; Tuesday, 7.30 p.m. Speakers: Pastors J. Kelly and W. J. Patterson. Convenir: Pastor A. V. Gorton.

GLASGOW. December 31 to January 2. New Year Convention. The City Temple, Bath Street (opposite King's Theatre). December 31, Watch Night Service, 11 p.m. New Year's Day, 11 a.m., 3 and 6.30 p.m.; Sunday, January 2, 11 a.m., 3 and 6.30 p.m. Further particulars later.

MIDDLESBROUGH. December 27, 28. Jerusalem Church, Brentnall Street. Boxing Day, 3 and 7.30 p.m.; Tuesday, 3 and 7.30 p.m. Speakers include: Evangelist A. C. Hadler and Mr. S. Vasey.

SWINDON. December 25, 26. Clarence Street Girls' School. Saturday and Sunday, 11 a.m. and 6.30 p.m. Speakers include: Mr. W. George. Convenir: Pastor T. A. Carver.

THORNTON HEATH. December 25-27. Elim Tabernacle, Moffatt Road. Saturday and Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m. Speakers include: Pastors W. G. Hathaway, H. Kitching, F. Byatt and Mr. E. S. Thomas. Convenir: Pastor G. H. Thomas.

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 53

DECEMBER 31, 1937

Fridays, Twopence

The Christmas Quest

By MERRILL C. TENNEY

Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him.—Matthew ii. 2.

INTO the city of Jerusalem one day long ago rode a small group of travellers. Hot and dusty from the day's journey, they were ready for rest; but stronger than their weariness was the urge of the quest that had brought them there. Their first concern was not for the nearest inn, but for an answer to the question: "Where is He that is born King of the Jews?" Why should they be so interested in the birth of a King to a nation that had lost its cause and practically its independence? What influenced them to leave their distant homes and to travel the tiresome journey over mountain, desert, and plain to make an inquiry like this?

The quest of these men is a testimony to the fact that man is discontented at heart, and is seeking something or Someone outside of himself to satisfy his deepest longings. These men were Magi, students of nature and an ancient lore. They possessed wealth, learning, social position, and power. They belonged to the privileged class. Some tremendous motive must have impelled them to this effort.

Evidently, they were spiritually enlightened. Perhaps some fragment of primitive revelation lingered in their sacred books to inform them of God's ancient promise that, in His own time, a Deliverer would come forth from the home of His people. Possibly the utterance of Balaam, himself an Eastern prophet, was known to them:

I shall see Him, but not now;
I shall behold Him, but not nigh;
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of Moab,
And break down all the sons of tumult.

—Num. xxiv. 17.

WHATEVER THE SOURCE

of their information may have been, the Magi put implicit faith in the revelation that had been vouchsafed to them. Convinced that the unusual star in the sky betokened the birth of the coming King, they set out on their journey to find the answer to their

cherished hopes. Not contented with their learning, eminence, and possessions, they sought for Him who is the Desire of all nations, with full confidence that the search was imperative, and that it would be amply rewarded. Their quest was, therefore,

A quest of conviction. These men were moved by the assurance that the message which they had heard of a coming King, and the portent of an exceptionally brilliant star blazing in the heavens, were both divinely sent. So certain were they of this divine origin, that they staked life and fortune on their conviction. They believed that God had a revelation for them; and with open mind and heart they resolved to trace it as far as they could, in order that the blessing might be theirs. It was a matter of tremendous consequence to them. Small as was the truth that they possessed, feeble as was the light that illumined their road, they devoted their fullest energies to this quest. So great was their longing for the realisation of the purpose of God, that they could not rest until they had put their conviction into action.

Contemporary with them we find those whose quest, stimulated by theirs, was utterly different in motive and in action.

To Herod, the Christmas quest was one of enmity. He sought the young Child that he might destroy Him. Under the guise of a simulated devotion, he masked a savage hatred. The

PROMISE AND PRESENCE

of the infant King were gall and wormwood to his soul because they threatened the security of his throne and exposed the selfishness of his life. His sole interest was in ridding himself of a possible rival; and because of his insane jealousy and murderous intent, he was excluded from sharing the quest of the Wise Men.

This feeling, unfortunately, did not die with Herod. Those to whom the Lord Jesus Christ is rival rather than sovereign follow in Herod's steps. Jesus does not ask us to admire Him, but to abdicate in His favour. Those who cannot come to Him with the con-

viction that He is the answer to their needs find that His claims are more than selfish human nature can bear. "Away with Him! We will not have this man to reign over us!" is the cry of all who have not the conviction of need that created the Christmas quest.

Again, to the chief priests and the scribes, the Christmas quest was purely another intellectual achievement. They were quite capable of informing the Wise Men exactly where the Messiah should be born; and they quoted from the prophet the very passage which supplied the desired information. We are not told that they joined the search. There is not a shred of evidence that they manifested a sufficient interest in the matter to investigate for themselves. Their religion was academic, not active. It was perfect in concept, but

BARREN IN RESULTS.

To-day, many miss the Christmas quest because their faith is frozen. They possess ideas, but not convictions; formula, but not faith. They know the truth, but never use it. Satisfied with the consciousness of superior knowledge, they make plain that the lure of a pilgrimage of love for His sake holds no charms for them. They have not been gripped by the power of an inescapable conviction that they must seek in actuality the fulfilment of God's promise and the work of redemption.

In this day of actual enmity to Christ and of indifference toward His cause, we need more of that conviction that set the Wise Men on their road. They were sure of their aim and of their need of reaching it; nor did they relinquish the quest until they had attained their objective. We must have that definiteness and persistence of faith that conviction brings.

What did they seek? It was, again,

A quest of expectation. We must not forget that, while the main line of revelation came through the chosen nation of the Jews, there was a primitive revelation concerning the Seed of the woman, a coming Deliverer, who should bruise the serpent's head. Like a candle flickering dimly in the darkness, there was in the consciousness of all peoples the hope of

A COMING SAVIOUR.

Though it was obscured by the superstitions of idolatry and almost quenched by the grossness of sin, that hope remained, nevertheless. Such a Deliverer these men sought.

They sought Him as a Man. "Where is He that is born . . . ?" The cry of mankind has always been for Another, a greater Man, who could understand our needs, sympathise with our sorrows, share our toils and tears, and yet lift us out of all of them. God seems so distant, and circumstances so crushing, that we instinctively desire the intervention of one who can stand upon our level and aid us. Job laments, and many hearts echo:

For He is not a man, as I am, that I should answer Him,
That we should come together in judgment.
There is no umpire betwixt us,
That might lay his hand upon us both.—Job ix. 32, 33.

The cry of the afflicted patriarch makes articulate the yearning of us all—the same yearning expressed by the Wise Men in their quest.

They found Him who "hath been in all points tempted like as we are, yet without sin" (Heb. iv. 15); and who, though "existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant ["bondservant," Greek margin], being made in the likeness of men" (Phil. ii. 6, 7). Here is God's response to Job's lament, and to ours.

They

SOUGHT A KING.

"Where is He that is born King . . . ?" The slow millenniums of human life have been filled with experimentation in government, in hopes that some form of rule might be evolved which would prove to be a panacea for our ills, social, moral, and economic. Man has tried everything from anarchy to autocracy, but all have successively failed to produce the desired result. What can the Christmas quest bring? It reveals the One upon whose shoulder the government shall rest. Our hope must be placed in the Christmas promise: "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." His kingdom shall one day supersede the outworn and ineffective governments of earth, and shall give peace to a world now torn by strife and hatred.

They sought One whom they could worship. "Where is He that is born King of the Jews? for we . . . are come to worship Him." Mankind has been described as incurably religious. Someone has said that if there were no God, it would behove us to invent one. Augustine voiced the same truth in a more positive way when he wrote in his *Confessions*: "Thou hast made us for Thyself; and our hearts are restless until they find their rest in Thee."

The legendary deities of heathenism—whose fantastic deeds were trifling, or immoral, or both—and the stern, remote First Cause of the philosophers alike

FAIL TO SATISFY

our desire for One whom we can worship. The former provoke our ridicule and disgust; the latter is only the product of our own speculation. Neither can be a convincing reality. Only a God good enough and great enough to merit our adoration and obedience can really fill the sanctuary which our worship would erect. For Him we go on quest; at Bethlehem we find Him. Here is "the Word . . . made flesh," who could say: "He that hath seen Me hath seen the Father." His righteousness demands our respect; His love evokes our adoration; His everlasting glory compels our worship; His mighty redemption deserves the pæan: "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing."

The quest, however, does not cease with the fulfilment of our expectations. The Wise Men were not done with their pilgrimage when they had seen the One who answered the threefold cry of humanity. Their quest was, finally,

A quest of consecration. When they saw the Child, "they fell down and worshipped Him; and opening
(continued on page 838).

And without controversy great

is the mystery of godliness :

God was manifest in the flesh.

—I. TIMOTHY iii. 16.

"Now the birth of Jesus Christ was on this wise. When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born son: and he called His name JESUS.—Matt. i. 18-25.

The Mystery of Godliness

By Evangelist G. W. Gilpin

CHRISTMAS is with us again, bringing with it all the joys of reunion, of memory and exchange of greetings. To one and all it holds a mysterious charm and creates a feeling which can scarcely be interpreted in language, but for the child of God there is still a deeper and more heartfelt significance, as with renewed interest we turn again to the scene enacted at Bethlehem's manger. Strange as it may seem, that place has lost none of its beauty and the story centred around it has never grown stale. Some fresh charm steals over our souls as we contemplate once more that scene of simplicity.

Various writers and poets have endeavoured to add to that story by speaking of such things as a holy light diffused from the manger—causing the shepherds to shade their eyes; of bands of "bright harnessed angels" who hovered there, and of all nature at a standstill in town and country as the Babe was born into the world. Such additions are well meant but they do not make the scene more wonderful, for the advent of the Christ of God into the world was in perfect harmony with His later life which was the very essence of simplicity. In this lay its greatness—"And she brought forth her firstborn Son, and wrapped Him in swaddling clothes and laid Him in a manger" (Luke ii. 7). The manger was what it always had been—the walls were dark and dismal and the surroundings most uncongenial, but the mystery lay not in these things but in the Babe. I believe it was this scene that the apostle contemplated when he wrote in an almost overwhelming manner—"Without controversy, great is the mystery of godliness: God manifest in the flesh."

"Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Before the manger in quiet and humble adoration kneel the shepherds and the wise men, so representative of the fact that to that Babe every knee should bow, of rich and poor, learned and ignorant, the prince and the pauper, and confess Him as Lord. Now note:—

1. The mystery was great in His condescension.

Who is He in yonder stall,
At whose feet the shepherds fall?

Can this be He before whom angels veiled their faces, of whom Solomon said, "The heaven and heaven of heavens cannot contain Thee," whose coming was heralded by prophet and priest, and whose name shone forth from the pro-

phetic scroll? Can it be that He who rides upon the storm could lie in weakness in an ox-manger? Yes, verily—for "though He was rich yet for our sakes He became poor" and while "He thought it not a thing to be grasped after to be equal with God, made Himself of no reputation—and was made in the likeness of men." A King without a diadem, a Prince without a palace, a Ruler without a retinue.

No beautiful chamber, no soft cradle bed,
No place but a manger, nowhere for His head.

O Thou Babe of Bethlehem, we see in Thee the Creator of the ends of the earth and marvel at Thy step of humility,—for "Unto us a Child is born, unto us a Son is given" (Isaiah ix. 6).

2. The mystery was great in His incarnation.

"God manifest in the flesh."

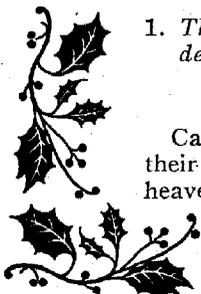
Upon this vital point depends all the value of His life and atoning death. The modern teacher denies it, thus robbing His sacrifice of all its saving value. But, in His own words, now wrapped in swaddling clothes this is He who said—"Before Abraham was I am" (John viii. 58). With every weakness of a babe, clothed in flesh and blood is the Son of God incarnate. O mystery of mysteries, divine yet human—very God yet very man. "God was in Christ reconciling the world unto Himself" (II. Cor. v. 19). The King came down that His subjects might be lifted, the Eternal One confined to a body of humility that He might be the Emancipator of all. O Thou Christ Child, we join the shepherds and wise men and worship Thee as God!

3. The mystery was great in the plan.

Can it be that this was a spontaneous, unpremeditated act of God? Nay—herein is the fulfilment of a long line of prophecies, and the realisation of a plan, long in the mind of God, that the seed of the woman should bruise the serpent's head (Gen. iii. 15). His advent has vindicated the truth of God's Word and satisfied the quest of the Almighty for one to fill the gap. "I sought for a man . . . that should . . . stand in the gap . . . but I found none" (Ezek. xxii. 30). "Then said I, lo I come . . . to do Thy will, O My God" (Psalm xl. 6, 7).

But herein lay the mystery of the plan in the divine mind. He who came to bruise the serpent's head, and was set for the fall and rising again of many in Israel; and for a sign which shall be spoken against (Luke

(continued on page 844).



Christian Biographical Series.

The Monk that Shook the World (No. 4)

LIFE OF MARTIN LUTHER.

By Pastor T. A. CARVER

And all Israel . . . knew . . . was established to be a prophet of the Lord.—I. Samuel iii. 20.

ON Luther's return from Rome there took place the next great step in the divine preparation of the Reformer. His conception of the "Holy City" had suffered a shock from which he could never recover, and he now turned from the contemplation of Rome to the study of the Scriptures. The Word of God gained in his heart what the Church had lost. Also, his fame increased, so that on the 18th October, 1512, he was made a Doctor in Theology at the Wittenberg University. At this induction, he took this oath: "I swear that I will defend evangelical truth with all my power." His own words concerning this event were that he swore fealty to his beloved Scriptures. He engaged to preach it faithfully, to teach it purely, to study it during his whole life, and to defend it by his disputations and writings. This solemn oath was Luther's call to be a Reformer. On that memorable day Luther became an armed knight of the Bible, though he had as yet not read the entire Scriptures. He was pressing on in the battle, and day by day he would be enabled to grasp the Sword of the Spirit more firmly. One needs to remember that although the true light had now shined into his soul, Luther did not yet comprehend all the doctrines of evangelical Christianity. The corruptions of centuries were not swept away from the great soul of this servant of the Lord in one moment, but his face was now towards the light, and he was to prove that his path would be a shining light, shining more and more unto the perfect day. Also, let us remember at this time, that Luther still

LOVED THE CHURCH.

The thought of breaking with the See of Rome had never entered his mind as yet, but his great desire was that through the preaching of scriptural truth the Church would be reformed within. He was, however, soon to find, as everyone else has found, that from its very nature and constitution, the papal system is incapable of the reform that a regenerated Doctor of Theology desired.

His new position enabled the Reformer to proclaim his doctrines with greater force and power, and Wittenberg soon became the focus of light which was to illuminate Germany. His illustrious friend Melancthon says, "His manner of expounding the Scriptures was such that in the judgment of all enlightened and pious men it was as if a new day were dawning on doctrine after a long deep night. He showed the difference between Law and the Gospel. He refuted the error then predominant in the churches and schools, which held that men merited the forgiveness of sins by their own works. He thus recalled men's minds to the Son of God. Like John the Baptist, he pointed to the Lamb of God which taketh away the sins of the world; he made people comprehend that men's sins are freely pardoned for the sake of the Son of God, and that man receives this benefit by faith. All godly per-

sons were greatly taken with the sweetness of his doctrine. It might have been said that Christ and the apostles and prophets had come forth out of darkness and from

A LOATHSOME DUNGEON."

This preaching, of course, soon bore fruit, one of the first to make a public profession of the truths taught being a young man of learning, named Bernard of Feldkirchen. This man became noted afterwards as the first of the evangelical ecclesiastics who broke from Rome's unholy law of the celibacy of the clergy, and entered into the bonds of holy matrimony.

The year 1516 marked two fresh steps in Luther's personal advancement, and in the hastening of the great day of Europe's emancipation. First, there came the first set of theses published by the Doctor, which he wished the university to maintain. They dealt chiefly with the theme of man's moral incapability, and his need of the new birth from heaven, before he can be acceptable in the sight of God. A typical proposition is the following: "The old man is called the flesh, not only because he is led by the lust of the senses, but farther because, granting him to be chaste, prudent and righteous, he is not born anew of God by the Spirit." These theses served to give an added impetus to his work because of the publicity they received. Later in 1516 he was appointed by Vicar-general Staupitz to take his place in a six months' tour of forty monasteries in Misnia and Thuringia. Everywhere he went, he sought to establish the truths of which he had been convinced, and to spread the light of the Word of God. His words to the monks were, "Do not attach yourselves to Aristotle or to other teachers of

A DECEPTIVE PHILOSOPHY,

but read the Word of God assiduously. Seek not your salvation in your own strength and your own good works, but in Christ's merits and divine grace."

There was much that he saw that pained and grieved him, but the knowledge of the Church that he gained from his own observations served to stir more deeply than ever the spirit of the Reformer that was now dominating his life. Undoubtedly, an abundant scattering of the good seed took place on this journey, and many godly men of liberal and elevated minds then residing in the cloisters turned towards the gospel. Then at the very moment when the grand blows were struck for the breaking of the fetters of superstition and idolatry, godly and powerful men, many of whom received the first rays of light during this tour, came forth from obscurity, and exchanged the retirement of the monastic life for the active career of ministers of the Word. Hence, the year 1516 has been called "the morning-star of the gospel day."

Beside his preaching, Luther also sought to win his friends to the gospel light by means of his correspon-

dence. A splendid example of Luther's letters at this time is the one he wrote to a brother monk at the Erfurt monastery, George Spenlein by name. The letter is dated 7th April, 1516, and Luther writes as follows:—

"I could wish to know how it fares with your soul. Is it not tired of its own righteousness? In fine, does it not pant after—does it not place all its trust in

THE RIGHTEOUSNESS OF CHRIST?

In our days many are seduced from it by pride; those especially who give their whole endeavour to being righteous. Notwithstanding the righteousness of God which is freely given to us in Jesus Christ, they would stand before Him on the strength of their deservings. But that cannot be.

O dear brother, learn to know Christ, and Christ crucified. Learn to sing to Him a new song, to despair of thyself, and to say to him, 'Thou, Lord Jesus, Thou art my righteousness, and I, I am Thy sin.' . . . Beware, O my dear George, of pretending to such a degree of purity, as to cease to regard thyself a sinner. For it is only in sinners that Christ dwells."

Added to this strong clear witness that Luther was now making; there was also the supporting testimony of his upright life. Rome, as is usual when an influential person leaves the fold, has done all she can to blacken the name of the great soldier of the Cross, but the testimony of the great men of his age, even some of his enemies, bears witness to his consistent life. And Wittenberg became the centre of the divine light because of the life of the man in their midst.

Who and What?

Conducted by Pastor JOSEPH SMITH

What Became of the Seven Churches of Asia? (Continued)

Smyrna (Rev. ii. 8-11).—This church and the church of Philadelphia were the only two who received approbation without rebuke; and of these two Smyrna is evidently the more pleasing in the sight of God. For while the church of Philadelphia was weak but faithful in the things of the Lord; the church of Smyrna was said to be "rich" in the things of the Lord.

It was a custom in Smyrna to present a crown to the priest who superintended the religious ceremonies at the end of his year of office. The reference in verse ten to receiving a crown of life for faithfulness unto the end would therefore come with special significance to these people. The reference to having tribulation for ten days may doubtless refer to the dreadful persecution under the Emperor Diocletian, which lasted about ten years, and was a final attempt to put out for ever the name of Christianity under heaven. But the Church of Christ triumphed over it all, and came out of the conflict stronger than ever before.

This city was located about forty miles north of Ephesus, and was a very celebrated place of commerce. It suffered much from earthquakes and fires, but still it continued to flourish. It was destroyed by an earthquake in A.D. 177, but was soon rebuilt again by the Emperor Marcus Aurelius with more than its former splendour. To-day it is the most important seaport of Asia Minor, and has a large import and export trade. Its population in 1890 numbered 210,000, of these there were 107,000 Greeks, 23,000 Jews, 12,000 Armenians, 12,700 Europeans, the remainder being Turks. The Mohammedans call it Giaour Izmir, or the infidel Smyrna, because of the large number of Christians who live there. There is no reason to suppose that the light of Christianity has been wholly extinct. They were faithful unto death, and the Lord kept His word with them. The venerable Polycarp suffered martyrdom in this city in the year A.D. 155. "With truest dignity and modesty does Polycarp play the man. Betrayed by his servant boy, but offered his life by the proconsul if he will revile Christ, he answers: "Fourscore and six years have I been His servant, and He hath done me no wrong. How then can I blaspheme my King, who hath saved me?" As the games were over, death by fire was substituted for death by wild beasts, and Jews (of the synagogue of Satan, Rev. ii. 9) vied with heathens in providing fuel. But the fire arched itself about the martyr, and he had to be despatched with a dagger." (Chamber's Ency.) Thus ended the life of one who was truly "faithful unto death."

ELIM BIBLE COLLEGE EXTENSION LECTURES

AT CLAPHAM, LONDON

In response to the wishes of last year's students the following series of lectures have been arranged to take place on Friday evenings throughout the months of January, February and March, 1938.

Pastor E. G. W. BOULTON

Four Lectures on Preaching:

1. The Power, Pattern and Purpose of Preaching.
2. The Preacher's Personal Preparation.
3. The Preacher's Problems and Perils.
4. Methods of Preaching.

Pastor P. N. CORRY

Paul's Epistle to the Romans, chapters i. to viii.

1. Condemnation.
2. Justification.
3. Sanctification.
4. Indwelling.

Pastor C. J. E. KINGSTON

Four Lectures on Systematic Theology

1. The Attributes of God.
2. The Origin of Man.
3. The Nature of Sin.
4. The Plan of Salvation.

Pastor H. KITCHING

Four Lectures on Children's Work

1. The Friend of Children.
The Teacher's Aim. Preparation. Qualifications. Hero-worship.

2. The Mind of Childhood.
Fear, Lying, Cruelty, Curiosity, Self-expression, Imagination.
3. The Superintendent and Teacher's Problems.
Conversion. Unity. Leakages. Periods. Parents' apathy. Rules.
4. The Children's Service.
Central. Anti-social conduct. Silence. Planning variety.

Pastor JAMES McAVOY

Homiletics

1. The Structure of a Sermon.
2. Methods of Textual Division.
3. Methods of Topical Division.
4. Methods of Expository Division.

Pastor GEORGE STORMONT

Open Air Work

1. Purpose, Qualifications and Personal Preparation.
2. The Message. Its Preparation and Delivery.
3. Methods of Work. Practical Problems Discussed.
4. How to Deal with Questions and Opposition.

The full course of 24 lectures is open to all Local Preachers, Open Air Workers, Sunday School Teachers, and those who are in any way engaged in public service for the Master, at a nominal cost of 5/- for the whole series. Write at once to the Dean, Elim Bible College, London, S.W.4, and enrol NOW.

The lectures commence Friday, January 7th, 1938.

The Christmas Quest

Continued from page 834

their treasures they offered unto Him gifts." They had come with avowed intention of presenting their treasures to the infant King as a mark of their personal devotion.

They presented myrrh, the precious spice used for

EMBALMING THE DEAD.

Its bitterness bespoke suffering—the suffering that they could and would endure for Him.

They presented gold to the Sovereign as the tribute of their possessions, to be placed at His command.

They presented frankincense for the altar of God manifest in the flesh, representing the fragrance of their spiritual devotion.

In suffering, in giving, and in spiritual devotion, they expressed their avowed purpose of utter consecration to the new Deliverer who had come. The climax of their quest was not in what they gained, but in what they gave.

To come to the end of our Christmas quest only to satisfy our own desires would be both sinful and selfish. Our sincerity is not proved when we stand in gaping wonder before the miraculous Christ-child but when we kneel in simple love before Him; not when we rejoice "with exceeding great joy," but when we pour out before Him our treasures in glad and willing dedication.

What does Christmas mean to us? Is it an event, or a quest? Is it a celebration, or a consecration? Have we, after the perspective of nineteen centuries, a Christmas faith as strong as that of these heathen Magi who went forth on the quest of conviction, expectation, and consecration to present themselves and their all to Him: who is God's unspeakable Gift to lost and bewildered humanity? Shall we not go in quest of a larger revelation this Christmas by earnestly, expectantly, and devotedly seeking Him, that we may render to Him the worship that He merits?

"The Son of God, who loved me, and gave Himself for me."—Gal. ii. 20

I'm Singing of Him who Loves Me

F.S.

(PSALM 47.)

F. SILCOCK.

I'm sing-ing of Him who loves me, I'm sing-ing because He saves,

And bids me rejoice and clap my hands, and praise Him all my days;

Then sing (sing on) O pil-grim, And in thy song re-joice, (re-joice)

Give thanks (to God) and praise Him, with heart and with hands and voice.

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Bible Study Helps

CHRIST, THE SINNER'S SUBSTITUTE (Isaiah liii. 6)

I. Reasons for the Substitution.

1. The holiness of God.
2. The justice of God.
3. The love of God.
4. The helplessness of man.

II. Nature of the Substitution.

1. Christ made sin for us (II. Cor. v. 21).
2. Christ put to death for us (I. Pet. iii. 18).

III. Results of the Substitution.

1. The penalty of the law is paid.
2. A cleansing fountain for sin.
3. The way of holiness opened to man (Matt. xxvii. 51; Heb. x. 19-22).

THE ERRORS OF "THOUGHT"

We should not be led by our own thoughts. Many have been led astray by their thoughts.

1. Paul thought he was doing the work of God when he was persecuting the church (Acts xxvi. 9).
2. The Jews thought they were serving God when they were killing the followers of Christ (John xvi. 2).
3. Simon the sorcerer thought he could buy the power of God (Acts viii. 18-20).
4. The men of Athens thought God was made with gold and silver (Acts xvii. 28-30).
5. The Jews thought because they came from the stock of Abraham, they were all right (Matt. iii. 9).
6. The Jews thought they were heard by God because of their much speaking (Matt. vi. 7).
7. Christ is coming in a time when we think not (Matt. xxiv. 44).

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, January 2nd. Psa. xcii. 1-15.

"The righteous shall flourish like the palm tree" (verse 12).

The palm tree is called "the Princess of the vegetable kingdom." It is noted for its usefulness, being capable of being put to 365 different uses, or one for every day in the year. Are we noted for our usefulness? It grows perfectly straight. Are our lives perfectly straight? It is a well-rooted tree, sending its tap down through as much as forty feet of sand to find the water. Are we rooted and grounded in Christ? It grows in an oasis in the desert, but does not live on sand. Although surrounded by the world, do we abstain from its spirit as the food for our souls? It draws its life up the centre, and not up the bark. Do we draw our life from the Christ in our hearts, and not from our surroundings? It scatters its seed and gets other trees started. Do we scatter around us the seed of the gospel of Christ and get other trees of righteousness started? It is the symbol of victory. Are our lives victorious in Christ? What a glorious standard our Lord sets for us in this little symbol of the palm tree.

PRAYER TOPIC:

That this first Lord's Day of the New Year may be made memorable by Holy Ghost power and blessing.

Monday, January 3rd. Psa. xciii. 1-5.

"O Lord, the floods have lifted up their voice" (verse 3).

Floods of tribulation, floods of adversity, floods of disappointment: how they cry aloud to us. What shall we answer? Alas! Our voice is lost amid these mighty noises, it sounds like the tiniest squeak amid the roar of these mighty Niagaras. But there is another voice to be heard amid the roar of these deafening noises. It is the voice of Him who said to the mighty deep on a wild and stormy night, when the waves lashed each other in foam: "Peace be still." And we are told, "There was a great calm." No wonder we cry in our times of distress: "O Lord, speak, let Thy voice be heard." David also knew this secret of peace and blessing, for in the next verse he cries out: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

PRAYER TOPIC:

For showers of blessing upon all our Elim missionaries.

Tuesday, January 4th. Psa. xciv. 1-11.

"He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" (verse 9).

There is a great deal being said to-day in certain circles concerning the existence of a personal God. Some who claim to be very learned in the things of

this world are among the foremost in the denial of this fact. In considering this subject quite recently, I said to myself: "but who could make a person, but a person." And then I remembered this verse, where the Lord called these overgrown school boys fools and brutish, for not considering that the One who planted the eye must Himself be able to see, and He who formed the ear must of necessity be able to hear, and He who teacheth man knowledge, must also have knowledge. No wonder the Lord calls them "brutish," for the manner in which they beat and club those who have not the same amount of learning as they happen to have: even the little children in our day schools, as they endeavour to bring them under their cloud of darkness and infidelity.

PRAYER TOPIC:

That Elim's Prayer Day may prove full of the energy of the Holy Ghost.

Wednesday, January 5th. Psa. xciv. 12-23.

"Who will stand up for Me against the workers of iniquity?" (verse 16).

I feel that there is far too much meekly submitting to the inevitable in these days when modernism, higher criticism, infidelity, ritualism, spiritism, and a host of others (who may be classed under the name of "Legion") are on the march in our land. If those who love the truth would only stand up for it these hosts of darkness would soon call a halt, and very soon afterwards a retreat. I know of a man who gave a lot of money to the church of Ireland in a little country town in Co. Tyrone. One Sunday morning, when he came in to worship in his beloved church, he saw that the minister in charge, who loved "high church," had lit candles in the chancel. He stood for one brief moment spell-bound, then stamping his foot in the aisle he shouted: "Put out those lights." He refused to be seated until the lights were put out, which was quickly done, and never so long as that man worshipped there were they lighted again. O Lord, give the people of this beloved land backbone for Thee and Thy truth.

PRAYER TOPIC:

Revival to break out on a world-wide scale, so that all nations are reached.

Thursday, January 6th. Psa. xciv. 1-11.

"They have not known My ways" (verse 10).

How few people there are even to-day who know the ways of the Lord. Even as in the days when Israel marched through the wilderness, there were many who saw His acts, and the miracles which He did; but we only read of one man who knew the ways of the Lord. Moses knew God's ways, he knew what

God was doing, therefore we do not read of him complaining as the others did. He knew that God was but testing His people, but that there was no real danger of the host of Israel dying from lack of food or water. He may not have known how God was going to supply their need, but he knew that the Shepherd of Israel was faithful. Paul knew the ways of God, therefore he could even glory in tribulations, knowing that by means of these tribulations God would fully develop his spiritual manhood. How are we to know the ways of God? Just as you get to know the ways of anyone—by living much in His presence.

PRAYER TOPIC:

For the Divine touch to rest upon all sick ones who are looking to Him for healing.

Friday, January 7th. Psa. xcvi. 1-13.

"For He cometh" (verse 13).

In these verses the Psalmist calls upon the heavens, the earth, the sea, the field, and all the trees to rejoice together because the Lord of glory is coming down to judge the world with righteousness, and the people with His truth. Alas, that the world is not being judged with righteousness to-day. Alas, that it is might against right. Alas, that it is "Truth for ever on the scaffold, wrong for ever on the throne." But thank God "that scaffold sways the future, and within the dim unknown stands the form of Christ, the Saviour, keeping watch around His own." There will verily be great rejoicing when the Lord Jesus comes to reign. What a pity it is that the world is not in a place to welcome Him to-day. What a pity it is that they are not likely to be in a place to welcome Him until the heavens are black with judgment, and the cities are laid waste, and men have fallen in heaps like grass before the reaper. Then they are likely to welcome the one and only Deliverer for mankind: the Lord Jesus Christ.

PRAYER TOPIC:

Thanksgiving for the manifold proofs of God's provision in answer to prayer.

Saturday, January 8th. Psa. xcvi. 1-12.

"Ye that love the Lord, hate evil" (verse 10).

Two things should ever walk hand-in-hand: our love for the Lord, and our hatred of evil. Love and hate we never want to lose. There are some soft-minded people who think that we should lose all hatred when we come to the Lord. But let those people think of Jesus; who "loved righteousness and hated iniquity." The power to love and hate is perfectly right, but the trouble with the world is that it loves what it ought to hate, and hates what it ought to love. As our love for the Lord grows our hatred of sin will likewise grow. This is the reason why the world hates the out and out Christian: because he testifies of it that the deeds thereof are evil. He hates its evil deeds, and he simply cannot keep quiet about it. Jesus himself said, that this was the real reason why the world hated Him. Reader, how strong is your hatred of evil?

PRAYER TOPIC:

That the Lord may deepen the desire for His return in the hearts of His children.

"MY life has been a failure," was a Christian's dying lament. What will be your verdict regarding your own life and testimony? Do you expect to die as you are living? Then how are you living? With a sense of defeat in your consciousness, or with the realisation of victory through the overcoming power of God in your life? Is your spirit crushed with depression, -or are you buoyant in the experience of the presence and power of the mighty God? These are pointed questions, but there is purpose in them. There are thousands of Christians who can remember the time when their hearts glowed with love for the Lord, and when they bore a cheerful, fearless testimony to the power of the Saviour to save and to keep, but what is their experience now?

Have you had a Carmel experience? Turn to I. Kings xviii., and read again what it meant to that mighty man of God, Elijah. Contemplate the daring faith which could issue that grand challenge, "Now, therefore, send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." Witness that lone prophet, mighty in God, who, while the voice of the people favours the false gods, boldly declares his unwavering confidence in God—"I will call on the name of Jehovah." Note, too, Elijah's willingness to have the sacrifice drenched with water, to increase the

SEEMING DIFFICULTIES,

so that "the water ran round about the altar; and he filled the trench also with water." There is no such thing as a difficulty when the Lord God of Elijah answers prayer! Elijah will not let it be possible for any critic to say it is a false, a camouflaged fire. The only fire which will satisfy the man of God is the fire which comes from heaven. And we read, after Elijah had prayed, "Then the fire of the Lord fell and consumed the burnt sacrifice. And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God." Surely, with such incontestable evidences of the reality of God before their eyes Elijah will never know defeat! With such potent proofs of the existence of the one true God we might well expect the results which followed among the eye-witnesses. Not only did the multitude fall upon their faces and cry, "The Lord, He is the God," but even Ahab, the King of Israel, became afraid before such manifestations of God's presence. The Baal prophets, the hope of wicked Jezebel, were not only defeated, but slain; while Ahab had actually seen fire descend from heaven in response to the prayer of the man he had sought in order that he might put him to death. The wicked might well tremble before such a display of God's power. Yet here he was alive and victorious, Elijah the Tishbite! Not only so, but this man, in fellowship with God, had dared to say, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain

"What Doest Tho

A Challenge to Christi

By J. B. ROW

these years, but according to my word." Let us emphasise the expression "but according to my word." And this word was followed by the drought which disturbed all Israel, and enraged the wicked against this servant of the most high God. But when the people had seen the great vindication of Jehovah as the true God, and had confessed "The Lord, He is the God," then God's prophet cried, "There is a sound of abundance of rain," and the downpour of rain once again proclaimed the power of Elijah's God. The wicked might well tremble before such a display of supernatural working. Whenever believers have been yielded to the will of the Lord and have been clean channels through which God could work out His own purposes, then unbelievers have been impressed with the reality of vital godliness.

Did Elijah expect Jezebel to be moved to conviction, to be impressed as Ahab was? It is likely that when "Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword," they concluded that no one was safe while Elijah lived. Hence we read of Jezebel's threat—"Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." Thus, instead of being

FAVOURABLY IMPRESSED,

Jezebel began to rage and threaten. But what of Elijah? Ah, that is where the disappointing element comes in. Such lofty heights in spiritual experience cause us to expect even greater things. Instead of this, we read, that when Elijah heard of Jezebel's threat "he arose and went for his life . . . into a wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die." Thus Elijah fled without divine warrant and, listening to the discouraging whisperings of the Devil, he turned his gaze from God to himself; he no longer saw himself as God's representative in the light of a miracle-working God, but he saw himself as a lone man, the object of the bitter hatred of wicked Jezebel.

What a turn in the tide! The cry of the multitude, "The Lord, He is the God," has scarcely died away before we see the central figure of that grand triumph fleeing for his life as though there were no God at all to intervene on behalf of His people. Behold, and wonder! Elijah backslidden! Backslidden from the Carmel experience; backslidden from the manifest answering of prayer; backslidden from the victory over

ou Here, Elijah?"

tians in the End Time

WELL, B.Th.

the forces of Baal; backslidden from a genuine revival, when the people on their faces cried, "The Lord, He is the God." What a sight! Elijah buried in depression instead of continuing in the never-failing strength of

THE INVINCIBLE GOD.

Who can say what God might have wrought through him had he not fled to the wilderness for self-protection instead of remaining in the path of God's appointment among the people who so sorely needed someone to lead them in the things of God? No wonder the "word of Jehovah" came to him saying, "What doest thou here, Elijah?" With such mighty manifestations of God's omnipotence, what reason can you give for being so depressed? "What doest thou in the place of discouragement?" With such great, such urgent need for your testimony among My people, what doest thou here, hiding away in a cave, so pessimistic, so forlorn? Is not this very experience a challenge to believers in the end time?

With our past proofs of God's loving-kindness, faithfulness, patience, answers to prayer, deliverances, and a thousand other evidences of His love—what are we doing where we are? Are we where we ought to be? Had we not backslidden, had we not failed, had we not sinned, had we not taken our surrender from the altar—What might God not have wrought through us? Are there not thousands of believers laid aside as unusable? What is the cause of this? Is it not that somewhere, at some time,

THE FEAR OF MAN

has entered in, and we have been more afraid of what men might think, or say, or do, than we have dreaded to grieve the Holy Spirit of God! It is as true now as it ever has been, "The fear of man bringeth a snare."

One man, disgusted at himself for his own cowardice, said, "I am a cad: I thought I had been saved, but I have not been man enough to tell another man in the office." How easy it is to excuse ourselves for not witnessing for our Saviour. If a friend were to risk his life to save us, or to impoverish himself to aid us, how quick we would be to advertise his worth. Then why is it that we are so slow to speak a word for Jesus; so slow to say a word concerning the Friend of sinners who loved us and gave Himself for us? Is it not strange that so many Christians go about with sealed lips—afraid! The writer read somewhere about

a converted Jewess; a mother of a family, who was engaged in a large departmental store. She constantly witnessed for her Saviour among the employees. This was reported to the manager, who one day called her into his office to meet the complaints made against her. He told her that such speaking about Christ would not be allowed, whereupon she replied, "Ever since I was saved I have continued to witness for my Saviour, and though my livelihood and the welfare of my family depends upon my having employment I cannot undertake not to speak a word for Jesus." To this the manager answered: "Then you must be prepared to

RECEIVE YOUR DISMISSAL."

This Christian Jewess took the matter very definitely to the Lord in prayer. At the end of the month she received a letter from the manager's office. Was it her dismissal? No, it was a letter stating to the effect that anyone who valued and loyally witnessed for the high principles of Christianity to the point of great self-sacrifice, was worthy of a position of trust. This was followed by the offer of the position of manageress in one of their departments at a much increased salary. God says, "Them that honour Me I will honour." Try and estimate what this Jewess would have lost had she failed God, and, further, how would fear and disloyalty on her part have affected those who had previously heard her testimony?

Have we not been more guilty than Elijah? Have we not forgotten God in the presence of man? Have we not forgotten the victory we had in our heavenly Father's strengthening as we trembled at some creature's sneer or threat? Have we not at times forgotten the sunshine of God's smile in the presence of earth's cloud?

How incongruous was Elijah's fear! The meaning of Elijah is "My God is God Himself," while that of Jezebel is "Not dwelt in." The Lord God Almighty was with Elijah, whereas Jezebel was alone. "The people that know their God shall be strong, and do exploits" (Dan. xi. 32). How necessary it is for us to

YIELD OURSELVES UNTO GOD

with the prayer, "That I may know Him, and the power of His resurrection." One glance at *the end of the way* and surely no fear could have shaken Elijah's heart. God foretold, "The dogs shall eat Jezebel" (I. Kings xxi. 23; II. Kings ix. 10, 37), whereas "Elijah went up by a whirlwind into heaven" (II. Kings ii. 11). Take a glance at the end of the road, brother, sister. You will be much encouraged as you look beyond "the sufferings of this present time" to the "glory which shall be revealed in us."

The world needs your testimony. Fellow Christian, why are you where you are? What are you doing where you are? The world is in upheaval, war-clouds hang thick in the sky, men's hearts are failing them
(continued on page 846).



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.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for :

A woman suffering with cancer, that she may be, completely delivered.—*M.A.*

A young woman suffering with a broken ankle. Also for a son who is causing his parent anxiety, and for one who is suffering with rupture.—*D.H.*

A man who is earnestly seeking after the Light, that he and his family may be brought to a knowledge of the truth.—*E.L.Y.*

One suffering from a stroke, and whose brain is affected; that God's healing touch may be given.—*H.P.*

A husband who is gradually losing his sight through high blood pressure, that sight and hearing may be restored.—*E.J.T.*

One who is the victim of a severe cough, that God may heal for His glory.—*R.H.*

The Bible—Designed to be Read as Literature.

Of late the press has been filled with eulogies of a book which purports to be "The Bible" designed to be read as literature. I had looked forward to this publication, because it planned to do away with the divisions of chapters and verses which so often break up a narrative of Scripture. I am grievously disappointed and shall still abide by my Newberry Edition of the Authorised Version.

The editors of this edition, in their notes on the books of the Bible, show a strong bias to the Modernist School and we warn all who are believers in the inspiration of the Bible that they will gain nothing and sacrifice much if they take to this specimen of the assured results of destructive Higher Criticism. The theory of the two Isaiahs is here taken for granted, and Isaiah liii. becomes the work of the "unknown prophet" and is separated from its setting by the prophecies of Zephaniah and Nahum and some of Jeremiah. The editors are determined to divide it from the real Isaiah as completely as possible. Theories become facts (?) in this edition.

When we turn to the New Testament we are completely at a loss to understand the editors' choice of

(continued at foot of next column)



Gleanings from Other Fields

Dr. Dinsdale Young.

All friends of this veteran preacher will regret to learn of his recent indisposition. Owing to this he was unable to fulfil his engagement at the Bible Testimony Fellowship Demonstration at the Albert Hall.

Bishop Taylor Smith.

We are pleased to learn of the splendid recovery which Bishop Taylor Smith has made. Those who know the circumstances speak of his recovery as a miracle of divine power.

Dr. Barnardo's Homes.

The Barnardo Homes have benefitted to the extent of £13,000 by a legacy from one of their old boys.

Postal Sunday School.

In Australia a Postal Sunday School Movement is working, which meets the needs of boys and girls in scattered settlements. Last year 1,079 Bibles were posted to young people, many of whom had not previously seen a copy.

Universal Week of Prayer.

The ninety-second observance of the Universal Week of Prayer is to take place from Sunday, January 2nd, to Sunday, January 9th. World conditions demand a great united world prayer effort at this time.

New Rector.

We learn that the Rev. E. L. Langston (a well-known evangelical Bible student) has been succeeded as Rector of Sevenoaks by the Rev. F. W. Arglye, M.A.

World Conference.

The world meeting which was to have been held next year at Hangchow, China, is now planned to be held in India; this is owing to the tragic conditions in China.

Whatever may befall,
It must be best for me;
Secure if finding Thee in all,
Of finding all in Thee.

(continued from previous column)

passages, their scissors and paste pot has missed so much of great value that we wonder if they really meant to miss so much. Paul's Letter to the Ephesians has got completely mislaid, I. Corinthians xiv. is missing. His Letters to Titus and Timothy, as well as Peter's Epistles and others have got lost in the post. In fact it is a travesty to call this edition a Bible at all. This book is a triumph for Higher Criticism, its theories are translated as facts, but to any who have any real love for the Bible it is a sad sign of the times that the press as a whole welcomes this edition, whereas a few years ago such a book would have been considered an insult to the intelligence of the British public.—*P.N.C.*

*Gleanings from the Garden of Communion. No. 12.***A NOBLE CALLING**

By Pastor E. C. W. BOULTON

"Bearers of burdens" (2 Chron. ii. 18)

Beneath Love's burden now I bend,
 God's gracious gift;
 My strength He daily doth renew,
 Its weight to lift.

IT would appear that some of the Lord's people are specially appointed to and anointed for this service of burden bearing. Life for them is full of various kinds of burdens. And it is often among such sacrificial souls that we find the greatest examples of Christian heroism. Bravely they bend beneath the God-given load, finding as they do that the divinely-imposed weight is actually a blessing in disguise; that in lifting the burden they themselves are lifted into fellowship with God.

We may feel inclined to pity those thus called to shoulder the heavy things of life, regarding their ministry as one to be avoided. And yet perhaps did we but realise the deep and sacred significance of these burdens we should rather envy them. So often it is in the joyous acceptance of the burden that the soul comes to make its greatest discoveries of God. What at first perhaps presented a somewhat forbidding appearance actually turns out to be the messenger of the Lord, the channel through which He unveils Himself to the longing soul. Job had no idea of all that the heart of God held for him beyond the humbling, emptying phases of experience through which he was then passing—stripped of his possessions—the things by which men estimate another's worth—he was ultimately to find himself richer and purer in God. To his friends he was an object of pity, and yet he was in the pathway of moral and spiritual reinforcement. In the hand of God he was moulded for eternity.

How blessed to remember that strength is always proportionate to the weight of the particular burden. We would sometimes like to adjust the burden to our strength, but God gives strength for the burden. He is able to make all grace abound, so that always, under all circumstances, the soul is able to sustain its appointed load.

By some the burden bearers in the Lord's army are overlooked or at least regarded of small consequence in the outworking of God's purposes. They occupy no place in the limelight, so often working behind the scenes with little or no recognition. Their only guerdon being the smile of their risen Lord. 'Tis unto Him that they cheerfully dedicate their strength, and for Him are spent to the uttermost. Yet to Him their heroic acceptance of the Cross is precious. He takes note of the hidden fear and the secret sigh.

Their unfainting devotion to the will of their Master brings gladness to His heart.

How valuable are those prayer burden bearers who get right underneath the needs of the oppressed and the afflicted; who press the prayer battle to the gate, and take the kingdom of God by violence. Those faithful souls who in secret never cease their vigilant ministry of intercession. How much the Church of God owes these devoted saints, and what a deal of real blessing they generate. How many tears they wipe away, and how many wounds they are responsible for healing.

This is a ministry that demands deep consecration, and creates a very real test of devotion to the Master. The reward of such souls is that which follows all faithful service—the "Well done" of approval from the One who has regard to all such loving labour.

Only a bearer of burdens,
 Not many would choose such a lot;
 Yet deep in this heart is a joy
 Which burdenless souls know not.

O grant unto Thy child the grace of faithfulness. I do not ask that Thou shouldst vouchsafe success as men count it, but I would fain win Thy smile of recognition and approbation. Whether men frown or fawn upon me is naught to this heart—'tis Thy favour I court and crave. However heavy the burden I would be made equal to it. Let me not disappoint Thee, dear Lord, nor seek to escape the weight which Thy love imposes. Let this be the glory of my life, that Thou hast called me to the company of those who bear the burden of the Lord.

The burden from the hand of God which comes,
 Lifts life to glorious victory.

Let the vision of Thy Cross be the inspiration of my moments of pressure and pain. Make the uttermost deep of my sorrow the place of Thine appearing. Even on the borderland of crushing defeat make my soul to keep tryst with Thee. Cause me to mount up on the pinions of responsive love. May my struggles land me deeper in Thee, bringing me more completely under the control of Thine unerring wisdom and unfailing grace. Take all fear out of this heart that I may not grieve Thee by my lack of confidence. Show me, dear Lord, that the heavier the burden the more this heart shall be pressed into dependence on Thee. Give to Thy servant the spirit of radiant gladness, that the weight of the cross may not mar the music of fellowship with Thee and Thine.

The Mystery of Godliness

(Continued from page 835)

ii. 34) came as a child in Bethlehem. "For every battle of the warrior is with confused noise, and garments rolled in blood" (Isaiah ix. 5). But this plan of the Almighty was contrary to all usual warfare. He was not to strive nor cry nor lift up His voice in the street (Matt. xii. 19); when reviled He should not revile again and in the public eye was to be the despised among men.

Can it be, O Babe, that Thou art that conquering One spoken of? Yes truly! Come with me to Calvary and hear again that shout of victory. "It is finished," was the cry which rent the darkness of that hour. Again let us stand by Joseph's new tomb on that first Easter morn and receive again

THE ANGELS' MESSAGE

"He is not here but is risen" (Luke xxiv. 6). Follow the little company to Olivet's mount and watch yonder cloud as it receives Him out of their sight. Hark to the announcement of the angelic escort as they reach the gates of heaven, "Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in." Hear the question from the heavenly porter—"Who is this King of glory?" Answered triumphantly—"The Lord strong and mighty, the Lord mighty in battle." The gates swing open and with loud acclaim the company enters shouting, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in" (Psalm xxiv. 7-9). The Lord mighty in battle! How? "For He put on righteousness as a breastplate and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing and was clad with zeal as a cloak" (Isaiah lix. 17). By a spotless life He condemned sin in the flesh and offered Himself acceptably unto God who witnessed to His satisfaction by raising Him from the dead. Thus He destroyed the works of the Devil and is risen far above all principalities and powers. "Not with confused noise and garments rolled in blood, but . . . unto us a Child is born . . . and the government shall be upon His shoulder."

As related to the fall of many in Israel, "He came unto His own and His own received Him not," whose house was left unto them desolate, and they were scattered amongst the nations (John i. 11; Luke xiii. 35). As associated with their rising again He is gathering them from every corner of the earth and causing them to stand upon their feet, ready to acknowledge—"Blessed is He that cometh in the name of the Lord" (Luke xiii. 35).

As "a sign, spoken against," He was the "Stone that

THE BUILDERS REJECTED,"

"a stone of stumbling and a rock of offence." Now "made the Head of the corner" will grow until it fills the whole earth, whose sceptre shall hold sway from pole to pole and "of the increase of His government and peace there shall be no end" (Isaiah ix. 7). To Him every knee shall bow and every tongue confess that Jesus Christ is Lord.

Oh, the mystery of the plan to be unfolded by the advent of Jesus Christ as Bethlehem's Babe.

4. The mystery was great in revelation.

This to me is the greatest mystery of all. The revelation of God's glory to man has ever been gradual and progressive. Therefore, truly "great is the mystery of godliness: God manifest in the flesh." In Eden the voice of the Lord God was heard in the garden; to Moses God manifested Himself in a burning bush, in the midst of Israel as a pillar of cloud by day and a pillar of fire by night, on Sinai by blackness and darkness and tempest and the sound of a trumpet and the voice of words (Heb. xii. 18, 19), in the Tabernacle and afterwards the Temple by the Shekinah, to Joshua as captain of the Lord's host, but at Bethlehem we have God's supreme revelation of Himself to man—for "The Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John i. 14). He became Emmanuel—God with us. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1, 2). There, in the lowly manger is a revelation such as God had never made before.

THE LORD OF GLORY

veiled in human flesh. "For no man hath seen God at any time; the only begotten Son . . . He hath declared Him" (John i. 18).

As a closing paragraph let us carry the truth further. The Son who was with us is now at the Father's right hand and God hath sent forth the Spirit of His Son into our hearts, which is Christ in us the hope of glory—the assurance of glory still to be revealed. "Now we see through a glass darkly; but then face to face" (I. Cor. xiii. 12). We shall gaze upon the exalted Lord, bearing still the marks of crucifixion, for the child born at Bethlehem was the Son given on Calvary. "For I know that my Redeemer liveth . . . whom I shall see for myself . . . and not another" (Job xix. 25, 27). Surely as we gaze upon Bethlehem's Babe—"without controversy—great is the mystery of godliness: God manifest in the flesh." Let us join in the paean of praise—"Thanks be unto God for His unspeakable Gift."

This Month's New Books

- "Come to Tea with Me," by Montague Goodman. 1/- (by post 1/1).
- "Modern Miracles," by J. Reginald Hill, B.A. 3d. (by post 3d.).
- "God's Adventurers," by J. Reginald Hill, B.A. 3d. (by post 3d.).
- "The World's Best Seller and Why?" by F. J. Miles. 2/6 (by post 2/9).
- "The Marvels of Radium," by D. B. Knox. 3/6 (by post 3/10).
- "The Church Financed," by Rev. Matthew Francis. 6d. (by post 7d.).
- "The Wise Choice," by Janie Langford. 9d. (by post 11d.).
- "The Nebuchadnezzar Symphony, and Other Stories," by B. M. W. Grautoff. 1/3 (by post 1/5).
- "Through Flood and Tempest," by C. E. Falkus. 2/6 (by post 2/9).
- "Great Wonders and Miracles in England," by John Wesley Kingston. 2/6 (by post 2/9).
- "Messiah the Prince," by F. Thorp. 1/6 (by post 1/8).
- "The Feast, the Famine, and the Flame," by J. T. Mawson. Cloth boards, 2/6 (by post 2/10). Paper 1/- (by post 1/3).
- "God's Plan Televised," by Geo. Banks. 2/6 (by post 2/10).
- "Do We Really Pray?" by Wm. G. Channon. 2/6 (by post 2/10).

(Continued on page 846)



New Doors Opening—Lengthening the Cords and Strengthening the Stakes

NEW TABERNACLE OPENED

Ten Souls Surrender to Christ.

Rugby (Pastor J. W. Newman). The prevailing power of prayer is revealed in the history of the Foursquare Gospel work in this centre. Some three years ago a few believers met in a loft to pray for a revival. Thirteen months ago few had heard of the Foursquare Gospel work. Late in 1936 a campaign was conducted by Pastor W. E. Smith which resulted in real awakening. For three months the Word was preached during which many souls found Christ.

Later, as numbers increased, it was felt that a permanent building should be secured in which to worship, and soon ground was secured, plans were launched and a building was erected. The new tabernacle was dedicated to the service of God by Pastor S. Gorman. On this occasion the church was quickly filled, and a glorious gathering followed. Pastors W. E. Smith, J. W. Newman, and Evangelist W. Evans were also present and participated in the opening services. To crown this happy day's services ten souls were saved and dedicated themselves to the service of the Master.

MANIFOLD BLESSINGS.

Praying for Revival.

Glossop (Pastor T. Tetchner). Divine blessing is resting upon the saints in Glossop. The Word of God is faithfully declared by His servant, and although there are not a great number of converts yet there are the ones and twos that have been brought into the fold, and His own children are being led into a deeper fellowship with their Master. The Bible studies on Tuesday evenings are full of rich inspiration, and the presence of God is mightily felt in the Thursday evening prayer meetings.

A most hallowed time is experienced every Sunday morning at the breaking of bread service when the saints meet around the Lord's Table. The Gifts of the Spirit are manifested and the heart of each child of God is filled with unspeakable joy. God is using the young life of the Church in many ways, quite a number of the Crusaders being local preachers, and they often occupy the pulpits of the different chapels in the district. The Manchester Crusaders recently visited the Church and rendered a delightful programme. The Stockport Crusaders' visit was also greatly appreciated.

Prayer continues for a greater outpouring of God's Spirit that the burden for souls may rest upon every child of God, and that the Church may have the joy of seeing many precious souls seeking the Lord.

SPECIAL SERVICES.

Great Blessing.

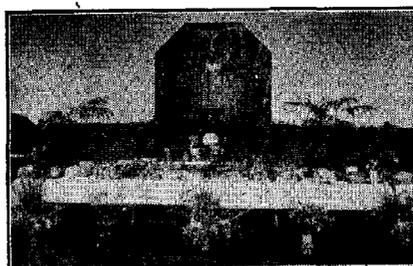
Sheffield (Pastor W. J. Hilliard). A week of great blessing was recently held in this Church. First came the Fellowship service, convened by Pastor Hilliard, which proved a time of gladness and of thanksgiving. Pastor E. Dainton sang of the Saviour and Evangelist W. Farrow gave a stirring message, exhorting the young people to stand fast for God. Altogether the Fellowship service was the source of real blessing, the young people were stirred to fresh endeavours for God, and all could and did unite in praising God, and in telling of His goodness. Nor were the Crusaders alone to have such rich blessing, the older members of the Church had their portion too. On the Tuesday evening the service was convened by Pastor Dainton, and he it was who taught the saints to sing, "How sweet the name of Jesus sounds," to the "Southport" tune, and it was sung in true Yorkshire style. Evangelist Farrow gave a very loving and comforting message at this service, proclaiming with earnest words and glad assurance the wonderful power of God.

Thursday was the climax to a week of blessing, being the Second Advent service. Mr. Farrow was again the speaker, and most certainly his words of encouragement and counsel to the saint, and of warning and entreaty to the sinner, did not go unheeded. On a recent Sunday evening Pastor Hilliard preached on "Judas," and four precious souls decided for Christ. The weekly Bible study is well attended and the series of talks on the "Messages to the Seven Churches in the Revelation" are greatly appreciated.

THANKSGIVING SERVICES.

Carolling for Christ.

Winton (Pastor R. D. Bradley). The Elim Church at Winton continues to be a live organism under the able ministry of Pastor R. D. Bradley. Although souls are not swept into the Kingdom in overwhelming numbers yet a steady work is going on that will stand opposition.



Interior of Winton Church. Thanksgiving Services

A harvest thanksgiving day was held some time ago when a welcome visitor, in the person of Pastor Kemp, who is well known to us all, gave the evening message, and afterwards some of the gifts were taken to friends at Fairmile House Infirmary. The Church has also recently been favoured with a visit from Pastor E. C. W. Boulton.

The Pastor has been giving some interesting and inspiring lectures lately—a series on the Antichrist, taking the different views of Daniel, Paul, and John, and a series on the Jew. The great appreciation of these week-night services is evident by the attendance.

A men's Bible class has been started at the Y.M.C.A. on Sunday afternoons, and should prove another good branch of the work.

The Crusader and Cadet numbers are growing, the lantern lectures making a special appeal to the young folk. The Crusaders joined the choir in a trip to the neighbouring town of Christchurch to share in a rally held at the Town Hall. They have also paid a visit to Wimborne to spend an evening with the friends who gather there.

The choir has been very busy again, as is usual at this time of the year. They have been to the Infirmary recently, and have yet to visit before Christmas the Eventide Homes; a Church at Milford-on-Sea, to take part in a service arranged by our old friends, Mr. and Mrs. L. T. Pearson; and then Dorchester Prison on Christmas Sunday. After coming home from prison, a Carol Service will be held in the local church, as a result of which it is hoped to brighten in a practical way a few homes in the neighbourhood.

SIGNS FOLLOWING.

Inspiring Baptismal Service.

Wells (Evangelist Hardman). Recently the first baptismal service was held in the new church which was the cause of considerable interest in the city. Eleven believers followed their Lord through the waters of baptism, thus signifying having "died" with Christ to live anew unto His glory. What a joy to see such a crowd witnessing this service, every seat being occupied, many strangers being present on this occasion.

Evangelist J. J. Way of Yeovil was the special speaker, who very appropriately spoke on this God-given command of water baptism, applicable to the twentieth century, drawing his message chiefly from Romans vi.

It was interesting to note mother and daughter, also husband and wife, going through the waters that night.

Praise God for interest and enthusiasm shown in the weekly meetings, resulting

in the deepening of spiritual life in many hearts, also that God is pouring out of His richest blessing and believers are receiving the Holy Spirit with signs following.

TIMES OF HALLOWED FELLOWSHIP.

The Power of Testimony.

Ledbury (Miss D. Flower). The Church here is receiving much blessing under the ministry of Miss D. Flower.

God is using His servant and the work is progressing. Times of hallowed fellowship and spiritual refreshing are spent around the Lord's Table. The Tuesday evening Bible studies are most edifying and encouraging. Miss Flower has just concluded a series of talks on "The Attributes of God." These have been well attended and have proved very helpful, giving new light to God's children.

Recently Evangelist I. R. Moore of Blackheath, in company with a number of the saints from that Church, paid a visit to Ledbury. An open air meeting was held before the evening service, and rousing testimonies were given to the power of the gospel. The Church was well filled for the meeting, and God's people enjoyed the ministry of His two servants.

Recently the annual harvest thanksgiving service was held, and a packed Sunday evening congregation listened to a powerful message on "The Great Harvester." On the Monday evening Pastor W. G. Attwood (Malvern) gave a helpful

word. The church was beautifully decorated by the sisters of the assembly, and the produce was afterwards sent to the sick and needy. Recently a party of Malvern saints came to Ledbury with their Pastor, and a baptismal service was held, two sisters and one brother being immersed. One dear sister was sixty-eight years of age and had come eight miles to go through the waters of baptism in obedience to her Lord's command.

A good work is being done amongst the young people. Numbers at the Crusader meetings have increased and keen interest is taken in the weekly meetings.

SUNDAY SCHOOL PROGRESS.

Numbers Trebled.

Ryde (Pastor G. Hillman). The Lord's hand is with His people in this Church. There has been a great breaking down of local prejudice which has especially benefited the Sunday school and Cadet work. The Sunday school has recently trebled its numbers.

There is a beautiful spirit manifest in the meetings, which makes fruitful fellowship possible. A number of fresh faces are now to be seen at the Church gatherings. Prayer meetings are improving, and some who have never prayed before in the meetings are now doing so.

The Crusader work, though somewhat depleted in numbers owing to removals from the district, yet shows increasing interest amongst its members.

THIRTY DECISIONS FOR CHRIST. Well Attended Gatherings.

Barking (Pastor J. McAvoy). Much spiritual blessing and uplift has followed the twelve days' campaign conducted by Pastor P. S. Brewster. On the first Sunday evening of the campaign the London Crusader Choir conducted the service, which was followed by another service in the Public Baths Hall at 8.15. Over 500 people were present. The congregation on this occasion will not soon forget the choir's rendering of "The Old Rugged Cross." How the people were melted by the Spirit of God, and five decisions were made. Throughout the week meetings were well attended and other decisions made for Christ. Others gave testimony to the healing of their bodies. On the second Sunday of the campaign two services were held in the evening, one in the Elim Hall at 6.15, and the other at 8 p.m. in the Baths Hall. The East Ham and Barking Crusader Choirs, also the Barking Women's Singing Band assisted at this meeting. Six souls yielded to Christ in this gathering. In all nearly thirty decisions were registered. Following this campaign the Church had a visit from Pastor C. W. Bonifazi for three nights, and received much blessing.



Pastor
J. McAvoy.

"WHAT DOEST THOU HERE, ELIJAH?" (continued from page 841)

for fear, God is left out of the world's programme, our Saviour is sadly misrepresented before a rejecting people and still the cry is heard in darkness, "Oh, that I knew where I might find Him" (Job xxiii. 3). The words of the Lord Jesus to His Church and people are, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (Acts i. 8). Then why nurse our own sorrows and advertise our own difficulties while men and women are hurrying on to

A CHRISTLESS ETERNITY!

As the gloom deepens, let your light shine the brighter, let your testimony ring out still clearer. "Whatever you do, do all to the glory of God."

"Elisha . . . in thy room." Just what significance is there in the order of events? (1) Elijah on Mount Carmel, mighty in the power of God; (2) Elijah threatened by Jezebel; (3) Elijah "arose and went for his life"; (4) "He requested for himself that he might die"; (5) God's searching question, "What doest thou here, Elijah?"; and (6) this is immediately followed by God's command: "Go . . . Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room" (I. Kings xix. 15, 16). "In thy room!" God dealt in wondrous mercy with Elijah and translated him to glory in a chariot of fire, but who can tell the full meaning of the connection between Elijah's failure and God's appointment of Elisha to take his place? Has God already commissioned someone else to take your place? Go immediately into His presence with the prayer of the Psalmist, "Restore

unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Psalm li. 12, 13). More than all the sneers and threats of sinners, "Fear God." Hasten to Him now and rejoice in

HIS OWN PROMISE.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I. John i. 9).

"Him that cometh to Me, I will in no wise cast out" (John vi. 37).

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II. Chron. vii. 14).

Go, labour on, spend and be spent,
Thy joy to do the Master's will;
It is the way the Master went,
Should not the servant tread it still?

This Month's New Books (cont.)

- "My Bible—How to Study It," by Fredk. T. Ellis. 6d. (by post 7d).
- "Windows," by A. Carmichael. 3/6 (by post 3/10).
- "If Ye Shall Ask," by O. Chambers. 2/6 (by post 2/9).
- "Challenge," by G. Goodman. 1/- (by post 1/2).
- "Hundred Per Cent for God," by a London Journalist. 1/- (by post 1/2).
- "The Simple Things in Life," by C. Morgan. 2/6 (by post 2/10).
- "God and My Neighbour," by H. R. L. Sheppard. 3/6 (by post 3/10).
- "Christ and Present World Issues," by S. Juncos. 5/- (by post 5/4).
- "Happy Jim" (J. Bryant), by E. W. Jealous. 1/- (by post 1/2).
- "The Story of Topsy," by M. Cable and F. French. 5/- (by post 5/4).
- "Street of the Spinners," by I. Cameron. 3/6 (by post 3/10).
- "His Part and Ours," by J. Sidlow Baxter. 3/6 (by post 4/-).

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



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Leicester's Big Programme

The Crusader week (after the National Campaign) was one of glorious victory from beginning to end. Everyone was filled with enthusiasm to fulfil their part. The Thursday evening meeting was devoted to the subject of "Traffic Signals"; as the lights were lowered in the hall, so the different lights, green, amber, and red were correspondingly lit, and together with all the various road signs, proved to be a great blessing to the older ones. On the Saturday evening a visit from Evangelist W. Evans of Coventry brought conviction to many souls, with the result that souls reconsecrated their lives afresh to God. Sunday evening there was a great increase in numbers, just proving the great influence that young people can have, when willing to be used by God. Workmates were brought along by some of the Crusaders, and some are still attending and seeking salvation.

Later the Nottingham Crusaders visited Leicester, and what a glorious time it proved. One piece, "The Great Call," was rendered by the Choir with such feeling that it was truly blessed to many souls.

During the past three months there have been many cases of genuine salvation, and every month since July members have been received into fellowship.

Mostly for the sake of the young people the Pastor has arranged a meeting every Saturday evening, when various problems of the spiritual life are dealt with:

Full up at Hornsey

On a recent Saturday night the weather was bitterly cold and witnessed the fulfilment of the promise of snow and frost given earlier in the day, but this did not deter enthusiastic Crusaders from Hornsey and other branches in North London from participating in the rally, and the hall was packed. Choirs from Hornsey, Islington, Leyton, and Rye Park were present and rendered stirring musical items separately, and "This glorious Youth Crusade," a most popular and stirring piece, was sung unitedly. Pastor D. B. Gray convened the meeting, and in his brief remarks quite early in the service he struck the note of personal evangelism, which was the theme of the message given by Pastor David Vanstone.



Pastor
David Vanstone

The message was a very searching one—"how many souls have you brought to the Lord during the past six months? Don't pray 'Lord, save souls,' but 'Lord, save Tom Brown, my foreman, or Jones, my workmate.' Don't expect revival to come through the Pastor. He cannot touch your workmates. He is not responsible for their salvation, but you are."

Our hearts were stirred as the tremendous responsibility for the souls around us was borne home to us, and after a few minutes of silent prayer we sang, "Take my life and let it be consecrated Lord to Thee," and meant it.

May the impressions made be lasting ones, and bear fruit.

Gathering of the Clans at Canning Town

Fog! Sunday night—more fog!

So prayer ascended from Canning Town saints on behalf of the meeting to be held on the following day in their church. The Lord answered prayer, the fog was dispersed, and visitors travelling from various places were able to meet without any inconvenience or great difficulty. Hallelujah!

What a meeting! The hall crowded—ten assemblies represented, and best of all "the Master in the midst."

The East Ham Crusader Choir commenced with their message of song, followed by testimony from an Ilford brother. A sister from Battersea then rendered a solo, after which a number from Barking gave a choir piece. The first message was administered by Mr. J. Davies from Hendon, based on the story of Nehemiah. The next item revealed the lifting power from sin and degradation by Christ in the testimony from the Woolwich representative, followed by a trio from Islington. Then Dr. Weston spoke concerning our responsibility as ambassadors of King Jesus. The grand finale was added by the East Ham Choir with piece entitled "The Call of the King."

Our steps wended homeward, but the hallelujahs were ringing from hearts and lips. Glory to Jesus!

LONDON

New Year's Rally

JANUARY 1st, 1938
at 7 p.m.

ELIM TABERNACLE

Central Park Road

EAST HAM

Speakers:

Dr. N. BEATTIE, M.D., F.R.C.S.
(Edin.)

Mrs. BEATTIE

Convener:

Pastor P. N. CORRY
(Crusader Commissioner)

assisted by the

East Ham and Southend-on-Sea
Crusader Choirs

and the

London Crusader Choir

under the directorship of

Pastor DOUGLAS B. GRAY
(Chief Crusader Secretary)

A Great Night—Come Early!

Grand Reunion Week-end

and

Ninth Anniversary Services

of the

London Crusader Choir

(Leader: Pastor DOUGLAS B. GRAY

in the

CLAPHAM TABERNACLE

Saturday, January 8th at 7 p.m.

Speaker:

Rev. M. DAVIES, B.Sc., F.G.S.
(Chaplain: H.M. Prison)

with the

Brighton and Kensington Temple
Crusader Choirs

Sunday, January 9th at 6.30 p.m.

Speakers:

Dr. N. BEATTIE, M.D., F.R.C.S.
and
(Edin.)

Mrs. BEATTIE

Pastor E. C. W. Boulton will lead the
week-end services

Past and present members
also taking part

MUSICAL MONDAY

JANUARY 3rd

Baths Concert Hall

East Street

BARKING

at 7.45 p.m.

conducted by

LONDON CRUSADER CHOIR

assisted by the

Barking Salvation Army Silver Band
and Citadel Songsters

Speakers include:

Dr. F. WESTON, M.B., B.S.
and choir members

ROMSEY

CROSSFIELD HALL

JANUARY 19th at 7.30 p.m.

Hants and Dorset Rally

conducted by Pastors

W. G. HATHAWAY, D. B. GRAY
Mr. J. D. CRAIG
and District Crusaders

CHELMSFORD

ELIM TABERNACLE, MILDMAY RD.

JANUARY 19th, at 7.30 p.m.

Essex Crusader Rally

conducted by Pastors

G. KINGSTON and P. N. CORRY

The Way of Salvation.

The Gospel for a Dying Soul

ONE of the most beautiful illustrations given during a recent convention was the story told concerning a poor working girl, who one night hurriedly went to a minister.

"Are you the minister?" she asked.

"Yes," he replied.

"Will you come and get my mother in?"

Thinking it was a case of a drunken parent, he said:

"Would it not be better to get a policeman?"

"Oh, no," replied the poor girl; "my mother is dying, and I want you to get her into salvation."

Without any further demur, the minister accompanied the girl to her home where her mother lay dying. He sat down beside the dying woman and began to tell her about the beautiful example of our Lord; but the woman interrupted him: "It is no good, mister; no good for the likes o' me. I am a poor sinner and I am dying."

And as the minister used afterwards to confess: "I was face to face with a poor, dying soul, and I had no gospel for her."

A master in Israel, but he knew nothing of these things. In his extremity he bethought himself of the simple truths he had learned at his mother's knee.

He began to tell her that old, old story of Jesus and His love—the love of God in Christ Jesus.

"For God so loved the world, that He gave His Son, the only begotten, that every one believing into Him may not perish, but obtain eternal life."

"For God sent not His Son into the world that He might judge the world, but that the world through Him might be saved."

Immediately the dying woman sat up excitedly and said: "Now you are getting at it; it is the story for me."

The minister loved to conclude, when telling of that incident:

"I got her in; and I got myself in, too."

*This is my wonderful story,
Christ to my heart has come;
Jesus, the King of Glory,
Finds in my heart a home.*



Monthly Book Window

JOHN WILSON OF WOOLWICH. By Marguerite Williams. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

From obscurity in the little village of Craichie in Forfarshire to being one of the best-known and best-loved men in the Christian ministry. This is the wonderful story of John Wilson, Spurgeon-trained Baptist minister, who for more than sixty years has maintained a triumphant witness for Christ in the garrison town of Woolwich. The account of the work's humble beginning—its phenomenal growth, and the extraordinary blessing which has rested upon it until the present day, together with a delightful pen picture of the human instrument used, make this book an inspiration, and well worthy of a place in your library.—JOHN HILL.

THAT OLD SERPENT—THE DEVIL. By F. J. Huegel. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

Although not in full agreement with all this book teaches, we heartily recommend it to all who are anxious to have a true perspective regarding Satan and his subtle devices. The author presents a very strong scriptural argument, proving the personality and power of the Wicked One. He writes with a clarity and a determination that borders on dogmatism. Having through bitter experience realized the wiles of Satan, he is desirous of convincing his readers of the diplomacy, psychology, and theology used by the tempter in the way he tries to seduce men and women. He concludes the book by revealing how the Devil meets his master in Jesus Christ and of his final overthrow.—SAMUEL GORMAN.

COME TO TEA WITH ME. By Montague Goodman. (The Paternoster Press. 1/-, by post 1/2).

I went to tea and was thrilled with these ten tea-table talks between teacher and "real boys," set out in masterly fashion. "The Great Railway of Life," and "the Man who Couldn't Drown," especially are magnificent.

A fascinating book presenting vital spiritual truths in a manner calculated to grip boys (and girls) of a difficult age. Just the book for that boy you are anxious about. Give it him.

—THOS. A. CARVER.

THINKERS WHO THINK. By B. Yond. (Thynne & Co., Ltd. 1/6, by post 1/9).

A book full of interesting reading. Written on conversational lines, between two characters described as Willy and Wally and the man in the street. Searching questions often brought by the present-day thinker, regarding "The Life Beyond," "Conversion," "Prophecy," and other fundamental truths are dealt with in a way the thoughtful reader will find helpful when meeting these questioners. The "nom de plume" of the author suggests the main theme of the conversations.

A good book to place in the hands of the unsaved thinker.

—J. WOODHEAD.

SOUTH AFRICAN JEWELS. By Lionel B. Fletcher. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

Are evangelistic campaigns worth while? Do the results last? Rev. L. Fletcher's latest book is a final answer to such cavils.

Here is a thrilling account of his remarkable South African campaigns of 1934-1936, worthy of a preeminent place in the records of modern evangelism. Crowded churches, overflow meetings, crowded streets, thousands of converts, together with many wonderful individual cases, help to give us one of the books of the year, with a thrill in every page.

—THOS. A. CARVER.

(Continued on cover iii.)

Monthly Book Window

(continued from previous page)

THE PEERLESS CHRIST. By Peter Wiseman, D.D. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

Oswald J. Smith, D.D., in his foreword to this splendid book describes the author's presentation of this subject as both logical and inspirational, better terms could not have been used.

Christ—the Miracle of His Pre-existence, Incarnation, Life, Ministry, Sacrifice, Resurrection, Enthronement and Second Advent is the subject of these twenty chapters. The glory He had before the world was. The glory He manifested on the earth. The glory which now shines forth from the Peerless One.

It is a text book of great value to the student, a volume of devotional readings for the home circle, inspiring worship, and calling for the full surrender of the reader. The old and vital truths of God's Word are faithfully recorded. The book is both interesting and inspiring.—J. WOODHEAD.

ARE YOU SATISFIED? By C. E. Falkus (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

This book deals with the leading thoughts of the great religious leaders of the East, Confucius, Buddha, Mohammed and others, but all fail utterly and entirely to solve the perplexing problems of life. With faithful diligence the writer endeavours to meet these difficulties from "yet another Book"—the Bible. One by one these different problems are courageously discussed, and boldly and conclusively God's Word brings light on the difficulties and a solution to the problems every time. "Are you Satisfied?" is a book you can confidently put into the hands of people who are disturbed and distressed with the problems of life and how to meet them.—Miss A. HENDERSON.

GETHSEMANE. By J. H. Pickford. (Marshall, Morgan & Scott, Ltd. 3/6, by post 3/10).

There are three main divisions in this book, entitled: "The School of Suffering," "The School of Service," and "The School of Love." The problem of suffering is dealt with in a helpful manner. None who read can escape the challenge to service in the second part of the book; or fail to derive assurance from the chapters devoted to the greatest theme of all—Love.

We disagree with the author regarding the infilling of the Holy Ghost. He believes that the Baptism in the Spirit is "instantaneous with salvation." There is no doubt from the illustrations given us in God's Word, that the Infilling of the Holy Ghost is subsequent to the work of salvation.

Apart from this, the book contains much seed thought for Bible study, and will be found very helpful.

—H. W. GREENWAY.

"THOSE WOMEN." By James Mackay, M.A. (Marshall, Morgan & Scott, Ltd. 2/-, by post 2/3).

In this attractive little volume the author has succeeded in making the reader deeply conscious of the debt which the Christian Church owes to consecrated womanhood. The book provides us with an interesting portrait gallery of godly women warriors and workers who nobly and unsparingly gave themselves to the extension of the Kingdom of God. One is impressed with the dignity of Christian discipleship as expressed in the devoted lives of these women labourers in the gospel. The pages of this book are full of suggestive and stimulating thoughts, and are well worth perusal. We heartily recommend it to our readers.—E. C. W. BOULTON.

THE MARVELS OF RADIUM. By D. B. Knox. (Marshall, Morgan & Scott, Ltd. 3/6, by post 3/10).

Fifteen well-written, short, topical addresses to children, some of which are quite new and have an undoubted appeal. Children will find much interesting instruction, and speakers some helpful thoughts, but one feels the price of 3/6 is out of proportion to the value of the book.—THOS. A. CARVER.

GOD'S OTHER BOOK. By Noel Hope. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

It is literature such as this, by which the impressions of minds of young folk are being inoculated with the speculations of pseudo-science. The book purports to give a history of the six creative days of Genesis, and confirms our opinion of the credulity of our modern generation. From a few odd bones of unique shape and size, we are offered a history of uinatheres, mylodons, glyptodons, mastodons, and other strange creatures, with an exactitude that would have done credit to a personal observer of their primeval meanderings.

While assuming an attitude of belief in the Scriptures, the writer seeks to affect a compromise with the scientists; a failing peculiar to modernists. Theory is presented as fact. "Thus saith geology," and the six days of creation are expanded into thousands of years. Be very careful how you read.—H. W. GREENWAY.

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

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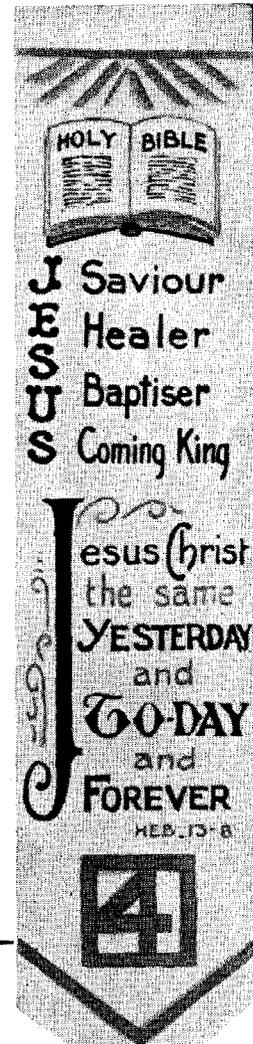
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