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Elim Evangel & Foursquare Revivalist

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

Vol. XX. No. 13.

March 31st, 1939.

Twopence.

ANSWER THESE QUESTIONS :

Why I Am a Pre-Millennialist.

Is your faith in this Fundamental Truth well founded?

The Prayer Fight.

Do you want to be a prayer warrior?

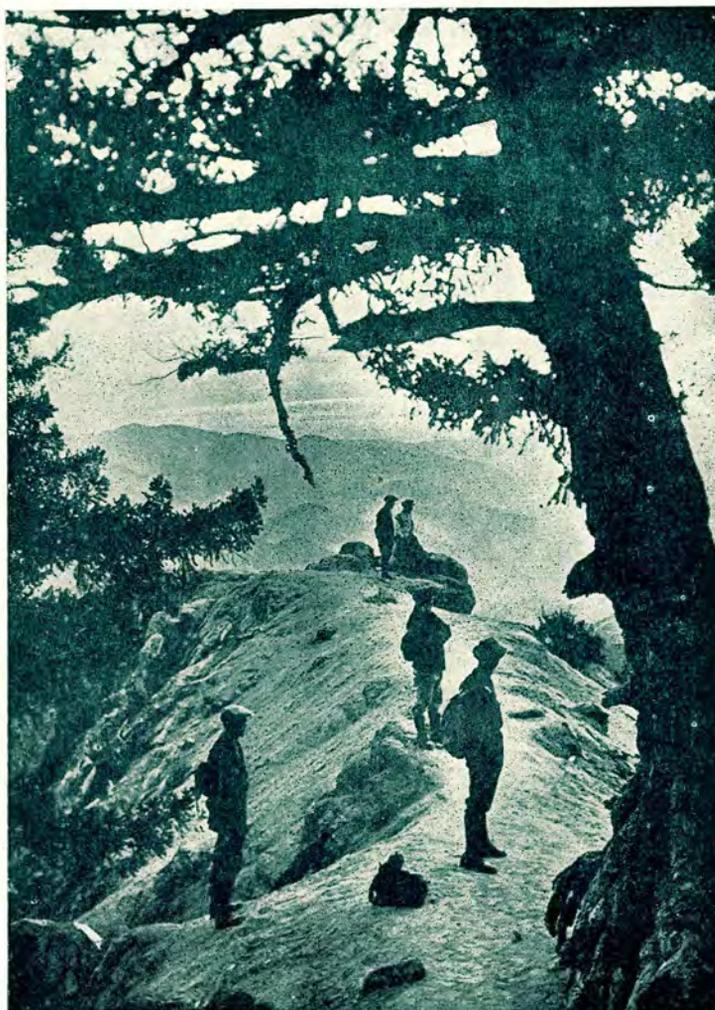
Spoiled Christians.

Are YOU a spoiled Christian?

The Great Words of Salvation.

Atonement — Redemption —
Justification — Regeneration —
Reconciliation. Do you understand and enjoy them?

THE ABOVE AND OTHER HELPFUL ARTICLES WILL BE FOUND WITHIN



WATCHING THE SUNRISE ON MT. WILSON, CALIFORNIA
"When I consider . . . the work of Thy fingers . . . What is man that Thou are mindful of him?"—Psa. viii. 3, 4.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. J. Phillips)

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:

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

Vol. XX. March 31st, 1939 No. 13

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ELIM SUMMER SCHOOLS & HOLIDAY HOMES

COLWYN BAY. July 28 to September 8. Definitely on sea front with extensive views all round the Bay. Bathing from house. Near mountains and valleys of Wales. Splendid centre for excursions and picnics.

EASTBOURNE. August 4 to September 5. The same magnificent house as last year, in commanding position on sea front. Extensive grounds with tennis courts. Bathing from house.

HAYLING ISLAND. August 4 to 29. First two weeks for Crusaders only. On sea front. Sandy beach. Bathing from house. Great holiday centre. Southsea and Isle of Wight within easy reach.

SKEGNESS. July 1 to September 2. Sea front; own grounds; glorious shore; bathing from house.

SOUTHSEA. July 29 to September 2. Charming house in own grounds. Tennis courts. Near sea. Excellent centre for excursions to Isle of Wight and inland places of interest.

N.B.—At all the houses there will be Bible Readings and other meetings.

Applications to be made after May 1st to the Holiday Homes Secretary, 30, Clarence Avenue, Clapham Park, London, S.W.4. Applications for Skegness to be made to Mrs. Saxon Walshaw, Bell Grove, Rothwell Road, Halifax, Yorks.

Principal GEORGE JEFFREYS

and Party at

JUBILEE TEMPLE, WATERLOO ROAD
BLACKPOOL.

Each week-end until April 2nd. Saturdays at 7.30. Sundays at 11 and 6.30. (The Revival Party will conduct the other usual week-night services in the Temple).

Coming Events

★ Readers are asked to pray for the special meetings announced on this page.

BELFAST. March 18, 19, 26, April 2. Wellington Hall Y.M.C.A. Special Sunday meetings, 8.30 p.m. Subject: The Trial of the Lord Jesus Christ. Speaker: Pastor P. N. Corry.

BOURNEMOUTH (Winton). March 26—April 12. Elim Church, Hawthorn Road, Winton. Campaign by Pastor G. I. Francis.

BRIGHTON (Preston Park). Commencing March 19. New Elim Tabernacle, Balfour Road. Campaign by Pastor W. E. Smith (nightly except Saturdays).

CANNING TOWN. March 27. Elim Hall, Bethel Avenue. Mr. J. Douglas Craig, 7.30 p.m.

DUDLEY. April 1—9. Elim Hall, over Dartmouth Garage, Upper High Street. Campaign by Pastor W. G. Anthony.

ELIM WOODLANDS is open to visitors on the last Saturday of each month during the winter, from 3.30 to 9 p.m. Tea followed by meeting. Tickets 1/- each.

HORNSEY. April 1. Elim Tabernacle, Duncombe Road. Third monthly convention of North London Elim churches. Speakers: Pastors J. Smith and J. McAvoy. 7 p.m.

HULL. Great Revival and Healing campaign commencing Sunday, March 12, in Regal Cinema, Ferensway (opposite Paragon Station) at 7.45 p.m.; also Sunday 19th. Continued week-nights, 7.30 in the City Temple, Hessel Road (corner of Madeley Street). Conducted by Pastors P. S. Brewster and C. A. C. Hadler.

LETCHEWORTH. March 26, 27. Elim Tabernacle, Norton Way North. Pastor W. G. Hathaway.

LOWESTOFT. Commencing March 12. Conservative Social Hall, Raglan Street, Revival and Healing Campaign by Pastors G. Kingston and G. Stormont. Sundays, 3, 6.30. Week-nights, 7.30. Monday and Thursday, 3.

PLYMOUTH. April 7—9. Stonehouse Town Hall. Pastor D. B. Gray and the London Crusader Choir.

RUGBY. March 27. Elim Hall, Windsor Street. Crusader Rally. Speaker: Pastor S. Gorman.

SOUTH CROYDON. March 25. Elim Hall, Selsdon Road. Fifth Monthly Rally, 7.30. Pastor H. T. D. Stoneham.

WHITBY. April 15—18. Elim Hall, Cliff Street. Special services conducted by Rev. T. D. Robertson, D.D., and Pastor E. F. Hall.

WOOLWICH. March 29. Elim Hall, Crescent Road. Pastor C. J. E. Kingston.

EASTER CONVENTIONS

ABERDARE. April 7—18. Elim Foursquare Gospel Church, Canon Street. Speakers: Pastors H. Palliser, W. Green, F. Hodges, S. J. Cooper, Mrs. Jones, Mr. Blakely. Convener: Pastor J. W. Newman.

BELFAST. April 9—11. Ulster Temple, Ravenhill Road. Easter Sunday, 11.30, 7. Monday, 11.30, 3.30, 7. Tuesday, 3.30, 7. Speakers: Pastors P. N. Corry and R. G. Tweed, Mr. and Mrs. W. Bell (South Wales), and Mr. Leslie Wigglesworth (missionary to Belgian Congo).

BIRMINGHAM. April 7—11. Elim Tabernacle, Graham Street. Good Friday, 11, 7.30. Saturday, 7.30. Sunday, 11, 6.30. Monday, 11, 3, 6.30. Tuesday, 7.30. Speakers: Pastor and Mrs. Stoneham.

BOURNEMOUTH (Springbourne). April 7—13. Elim Tabernacle, Victoria Place. Good Friday, 11, 7. Sunday, 11, 6.30. Easter Monday, 3, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers: Pastors H. A. Court and G. Ladlow. Convener: Pastor H. W. Fardell.

BOURNEMOUTH (Winton). April 6—13. Elim Church, Hawthorn Road. Good Friday, 11, 3, 7. Saturday, 7.30. Sunday, 11, 6.30. Monday, 11, 3, 7. Speakers include: Pastors F. Shadlock, W. George, and J. Way. Convener: Pastor A. J. Chuter.

CARDIFF. April 7—13. The City Temple, Westbourne Place, Cowbridge Road. Good Friday, 11, 3, 6.30. Saturday, 7.30. Sunday, 11, 6.30. Tuesday, Wednesday, and Thursday, 7.30. Speakers include: Pastors George Kingston, W. J. Hilliard, L. W. Green, H. Palliser and W. H. Francis (Missionary).

CHELMSFORD. April 7. Elim Tabernacle, Mildmay Road, Good Friday, 11, 3, 7. Speakers include Pastors W. J. Patterson and A. Greaves. Convener: Pastor George Backhouse.

ENGFIELD GREEN. April 7. Village Hall. Good Friday, 3, 6.30. Speakers: Pastors J. Dyke and F. Coleman.

GRIMSBY. April 7—9. Elim Tabernacle, Tunnard Street. Good Friday, 11, 3, 7. Saturday, 7.30. Sunday, 10.45, 6.30. Speakers: Pastor and Mrs. W. F. South. Convener: Pastor J. Tetchner.

LONDON. See full particulars on page 198.

LEEDS. April 7—12. Foursquare Gospel Church, Bridge Street, off Lady Lane. Good Friday, 7. Saturday, 7.30. Sunday, 10.30, 6.30. Monday and Tuesday, 11, 3, 7. Wednesday, 3, 7.30. Speakers: Pastors J. Smith, J. T. Bradley, A. S. Thorne, H. W. Greenway, L. Morris, and Mr. and Mrs. J. Fowler. Convened by the resident ministers.

SCARBOROUGH. April 7—11. Elim Tabernacle, Murray Street. Good Friday, 11, 7. Sunday, 10.30, 6.30. Monday, 7. Speakers include: Messrs. S. Smith and J. E. Shaw. Convener: Pastor A. S. Gaunt.

SOUTHEND-ON-SEA. April 7. Elim Tabernacle, Seaview Road. Good Friday, 3, 7. Speakers: Pastors W. Nolan and G. Newsholme. Tea provided.

SOUTHPORT. April 7—12. Temperance Institute, London Street. Good Friday, 7.30. Saturday, 7.30. Sunday, 3, 6.30. Monday, 3, 7.30. Tuesday and Wednesday, 7.30. Speakers: Pastors T. E. Francis and H. Burton Haynes. Convener: Pastor F. G. Cloke.

YEOVIL. April 7. Elim Hall, Southville. Good Friday, 3, 7. Speakers: Evangelist E. C. Jones and Mrs. Moore (Merriott). Convener: Evangelist J. J. Way.

YORK. April 7—11. Elim Tabernacle, Swinegate. Good Friday, 11 (Communion). Saturday, 7.30. Sunday, 11, 6.30. Easter Monday, 11, 3.30, 7. Tuesday, 7.30. Special speakers. Convener: Pastor E. F. Cole.

Easter Monday

10th April, 1939

FOURTEENTH ANNUAL FOURSQUARE GOSPEL DEMONSTRATION

in the

ROYAL ALBERT HALL

(London) when

Principal **GEORGE JEFFREYS**

will preach at the

Three Great Gatherings

11 a.m. - Divine Healing.

3 p.m. - Baptismal Service.

7 p.m. - Communion Service.

Reserved Seats.—Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon, 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

SEVENTEENTH ANNUAL LONDON EASTER CONVENTION (See Page 198)

FOR VISITORS TO LONDON

Accommodation: Those requiring accommodation at Elim Bible College should write to Miss Barbour, Elim Woodlands, Clarence Avenue, Clapham Park, London, S.W.4.

Cheap Railway Tickets. Monthly return tickets at cheap rates are available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. Where eight or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

Enquiries should be accompanied by a stamped, addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4.

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. XX., No. 13

MARCH 31st, 1939

Fridays, Twopence

Why I am a Pre-Millennialist

By Dr. NATHANIEL WEST

Most of our readers know that those who speak and write about the Millennium are divided into pre-Millennialists and post-Millennialists. The latter believe the time of blessedness will be brought about by present methods, and that the world will be gradually converted; but others—as the writers of this magazine affirm the teaching of the Bible to be that Christ's reign on and over the earth can only be brought about by His personal return.—ED.

1. Because God the Father is a Pre-Millennialist. His "decree" to the Son locates the kingdom of glory on earth after the dashing to pieces of the nations, by the Son, in the Messianic judgment. Until then, the Son sits on the Father's throne "expecting" (Psalm ii. 8, 9; cx. 1-3; Heb. ix. 13; x. 3; I. Cor. xv. 25).

2. Because God the Son is one. See the parable of the tares, and of the nobleman (Matt. xiii. 40-43). The kingdom will come in glory on earth only after the harvest which is at the Second Coming; only after the return of the nobleman from the far country (Luke xix. 11-27).

3. Because God the Holy Ghost is one. The Spirit can only concur. "Yea, saith the Spirit" (Rev. xiv. 13). The kingdom cannot come until after the second great outpouring of the Holy Ghost, the second great Pentecost in Jerusalem,

WHEN ISRAEL IS CONVERTED.

This follows the invasion of the land by the last Antichrist (see Isaiah lix. 19, 20, and Romans xi. 25-29; compare these with Acts iii. 19-21; Zech. xii. 9-14; xiii. 1; Ezek. xxxvi. 24-28; xxxvii. 1-28; Jer. xxxiii. 19-26). Such is the evolution of the kingdom of God on earth, the Jew being ever the central figure at each great epoch of development. The prophecies have "germinant accomplishment." They "overflow" and "repeat."

4. Because the holy angels are such (see Gabriel to Daniel, and to Mary. Dan. xii. 1-13; Luke i. 32, 33; compare also Zech. xiv. 5; Matt. xxv. 31).

5. Because all the prophets are such. Nowhere in prophecy does the glorious kingdom on earth come before Messiah's appearing in the clouds, and the resurrection (Dan. vii. 13, 27; Rev. i. 7; xiv. 14; xix. 11). The passage in Daniel xii. 2, does not, when correctly rendered, teach the simultaneous resurrection of all deceased mankind; but only the resurrection of the

faithful dead, and the concurrent destruction of the last antichristian host, then overwhelmed with shame and everlasting contempt. So all the great Hebrew doctors have understood it, as did the early Christian apologists, and multitudes of

THE BEST MODERN SCHOLARS.

6. Because all the apostles were such (see Peter in Acts iii. 19-21, Paul in Romans viii. 19-23, John in Rev. xx. 1-6). The times of the restoring follow the "sending back" of Jesus from heaven, in like manner as He went up into heaven—i.e., visibly, personally, in a cloud, Olivet, the locality of the ascension being the locality of the return (Acts i. 12; Zech. xiv. 4).

7. Because the early Christian Church was such for three centuries, until corrupted by the union of the Church and State under Constantine, when all the Old Testament prophecies concerning Israel were applied to the nominally Christianised empire of the fourth century. To dispute this is to trifle with history.

8. Because the only pre-advent Millennialists found in the Bible are (1) Satan, who would have Christ seated in His visible kingdom and glory on earth, not only before the Second Advent, but even before the crucifixion, a subtle temptation the object of which is clear (Matt. iv. 8, 9); and (2) Antichrist, the last mock-messiah of the Jews, entering the field, first of all, by peace, policy, craft, and deceit, then going forth "conquering and to conquer," seeking universal dominion, only, however, to be

OVERTHROWN BY THE TRUE CHRIST

at His appearing from "heaven opened" (Rev. vi. 2; xix. 11-21).

9. Because from whatever point, or event, in the line of history the thousand years are dated, in any case they come after, never before, the parousia of Christ, let that event be interpreted either literally, spiritually, or providentially. Nothing is more clear.

If it is a spiritual coming, still the spiritual Millennium must follow that coming, not precede it. If it is a literal one, the case is the same. And that the parousia of Christ, under which Antichrist falls, and Israel is delivered, and the saints are raised, is a literal one, and still future, it is impossible for Holy Writ to make plainer. Nothing but an allegorising exegesis can erase the conclusion.

10. Because post-Millennialism is replete with manifest error. As has well been said, it "heathenises by adopting a platonising and Alexandrine exegesis." It confounds the accommodation and application of Scripture with the interpretation of Scripture. But "application," as Delitzsch well says, is not "interpretation." The former is manifold, the latter unitous. In the former Israel is evaporated, in the latter Israel holds his place as a constant factor in the great epochs of the kingdom of God.

Post-Millennialism mixes the different ends and ages. It substitutes death, the destruction of Jerusalem, revivals, Pentecost, providence, for the Second

Advent of Christ in a multitude of passages. It

DOES VIOLENCE TO INTERPRETATION

by dogmatic presuppositions and personal inclination. It makes time and history end with the end of this present age. It creates an irreconcilable antagonism between Daniel and John, and between Christ and both, as to the "first resurrection." It makes the "world to come" mean the disembodied state of the soul, after death, in a super-earthly sphere. It identifies the throne of David with the throne of God the Father in heaven. It obliterates the distinction between Israel and the Church. And not to multiply instances, it does, in general, for Eschatology what it did for Soteriology before the Reformation; perverts it, leaving as deep an error in the former, to be eradicated by our own and succeeding times, from the field of evangelical truth, as it left in the latter, to be eradicated by the Reformation. Protestantism is not yet wholly purged from the errors it has inherited from popery. The "leaven" will remain in the "meal" till the Lord comes.

Mirror of World Events

By Pastor P. N. CORRY

Shut In—But Not Shut Up.

A poverty-stricken French soldier, at the age of twenty-one, was compelled to go to Paris for medical treatment which lasted for twelve months. All alone in an attic, with only a skylight, he lay for hours gazing up at the clouds. For ever they scurried by, changing as they passed, until he began to sort out the different kinds and to study the connection between their forms, and the weather which followed. He noted down every type of cloud—black sheets of nimbus which brought snow, the galleon cumuli and the feathery cirrus clouds that promised fair weather. When his cure was complete, Lamarck might have returned to the army. But without any funds he launched out on a scientific career, and became one of the greatest French scientists.

This may comfort and help someone who is shut up or compelled to lie for long hours. Make it the start of a new career and the house of prayer, for as you are shut in by four walls, you may walk through Congo's forest, India's plains, visit the isles afar, and do great things for the Kingdom of God.

Diluted Milk.

A priest was recently fined at Croydon for selling milk deficient in quality. He was the proprietor of a dairy-farm with fifteen cows, under contract to supply milk to a Croydon dealer. Fines of 20s. each were imposed on three summonses, with a total of £9 10s. costs. The deficiency in solids other than milk fat corresponding to the addition of water was found on analysis of four samples taken from separate churns.

We could wish that it were possible to bring before the bench every minister of the gospel who supplies "the milk of the Word" of God deficient in quality! Paul warns against those who adulterate the Word of God (II. Cor. ii. 17, Newberry margin), and surely in these days we need to watch carefully against the vile habit of watering down the truth, just as much as holding down the truth (Rom. i. 18).

To See the King.

From the Arctic comes news of hundreds of men, women, and children trekking from the frozen north of Canada southwards to see the king, when he visits that country in a few weeks' time. With dog teams and sleighs, down the frozen river beds, with the risk of blizzards and at temperatures often 40 deg. below zero, they are coming to see an earthly monarch.

As I read this my thoughts went back to the wise men from

the East who came to see Him who was "born King of the Jews." If we but knew their story—the burning heat of the desert, the fear of sand storms, the dangers of the river and of the mountain pass! Surely they would understand the spirit of these 20th-century pilgrims.

We may well thank God that we have not to undertake such journeys to see the King of Kings. No need to go down to fetch Him up, or up to fetch Him down—"The Word is nigh thee, in thy mouth, and in thy heart," so that all who believe and confess Him as Lord may know the KING (Rom. x. 6-9).

Another Blow for Darwin.

News from East London, South Africa, states that a fish of a species believed by scientists to have been extinct for 50,000,000 years was caught forty fathoms beneath the sea off that port a few weeks ago. Scientists call the find "extraordinary." The fish is five feet long, weighs 127 lbs., and is of a brilliant steel blue colour; it has no bones, but a cartilage, and is said to belong to a species called "Crossopterygii."

It certainly must be a shock to find that a species which has been relegated by science to the earliest ages of evolution is swimming about in the sea in the twentieth century, A.D. ! It throws such a strong light on the marvellous guesses of the scientific mind! Moreover, it makes their "50,000,000 years extinct" look ridiculous, and destroys yet another link in their wonderful chain of what they call "organic evolution."

Protection Against Fire.

Danger from fire is still further removed by the discovery by I. C. I. research workers of a paint which is claimed will render any building flame proof. A recent test, when two incendiary bombs giving off a very powerful flame were lighted inside two wooden attics which had been treated with the paint, showed that there was no sign of any of the wood-work catching alight. At present the only colour is cement grey, and the paint must be applied thickly, but scientists are now working on plans to produce the paint in any colour, and as soon as final tests are made thousands of tons will be produced. This will certainly be a real blessing against the danger of ordinary fire, or against the terror of the incendiary bomb, but we feel sure that it will not be long before the modernist preacher has "found out" that the invention was known by the three Hebrew children when in Babylon!

WORSHIP

By ZELMA ARGUE

I worship Thee, sweet Son of God,
And all Thy ways adore,
And every day I live it seems
I love Thee more and more.

WE need to worship God!
We need to sense the holy awe and wonder
that worship brings.

We need its sweetness, its consolation, its rapture,
its communion.

God's children need joy, lest some faint by the way.
Worship brings joy, and exaltation of spirit.

Worship places us in our right relationship to God
and to one another:—*we*, frail, little, and unworthy;
but *He*, high, uplifted, and worthy.

Worship is actively obeying the first commandment,
declared by Christ to be the greatest. That is, loving
God with all the strength and ardour of our being.
Individually we are like the spokes of a wheel, coming
from various directions and view-points, but as the
spokes draw near together in approaching the hub,
so we in worshipping the Lord

DRAW NEAR TO HIM,

and to each other, in fellowship inexpressible and
heavenly.

God dwells in worship. He inhabits, we are told,
the praises of His people. To worship God is to with-
draw from the manifold distractions about us, and
enter the true home of the soul.

Worship is the employment of heaven. Isaiah
glimpsed that holy place, and beheld seraphic beings
veiling their faces with their wings, crying, "Holy,
holy, holy, is the Lord of hosts." At the sound of
their worship, he records, the posts of the door moved,
and the house was filled with smoke.

Ezekiel, by the River Chebar, beheld the glory, and
beholding it, fell upon his face.

John on Patmos beheld the ransomed hosts above.
"Worthy is the Lamb," was their cry, and ranged
with angelic hosts they stood ascribing greatness to
our God. "Blessing and glory, wisdom and thanks-
giving, honour and power and might, be unto our God
for ever and ever!" Like the sound of many waters
their worship arose, and like mighty thunders.

These are glimpses of heaven.

But we too can worship, and thus

TASTE OF HEAVEN'S RAPTURE HERE.

Faith, hope, and love abide, we are told, yet the
greatest of these is love. Faith may be sorely tested
here, and on the other shore faith will be lost in sight.
Hope here may be deferred, and in glory hope will be
lost in realisation. But exercising our heart in the
love, the adoration, the worship of God, is the true
home of the soul, now and through eternity, where the
weariest heart finds rest. Worshipping God is our
secret source of strength now, and will abide our
rapturous employment in ages to come.

All the Result of Love

IT was an unsurpassing love that governed the life
and death of our Lord Jesus Christ, from the
cradle to the grave. We have no direct record of
this from His birth till He was twelve years of age.
Then we find Him in the Temple, communicating with
the doctors of the law. His clear testimony concern-
ing His love for His Father in heaven was given when
He answered His mother's question, or rebuke, say-
ing: "How is it that ye sought Me? wist ye not that
I must be about My Father's business?" (Luke ii. 49).
His love for His heavenly Father far exceeded that for
His earthly mother.

All through His life He had the power to resist
His persecution and defamation, but love for His
Father held Him to the suffering. He had the power
to escape every slanderous question or slight and
neglect, but love made Him yield to the same with
glad obedience. He had the power to provide for Him-
self the natural sustenance His body required, but love
lifted Him above the hunger and thirst. He had the
power to create for Himself a soft and comfortable
bed upon which to rest His oft-weary body and head,
but love

MADE HIM BEAR IT ALL,

that He might be able to sympathise with the needs of
humanity.

He had the power to disappear when enemies tried
to snatch Him and put Him to death, but love made
Him stay and let them touch Him as they would—
only not to take His life till His Father's time for
Him to die.

He had the power to resist the great crowds which
pressed upon Him, when He took His disciples aside
to rest a while and partake of a little lunch, but love
made Him deny Himself that privilege when His body
so much needed it. He had power to blast the life
out of those who called Him a blasphemer and a
worker of miracles through the prince of devils, but
love overruled and caused Him to be true when He
was judged untrue.

He had the power to prove who He was when even
His brethren did not believe in Him, but love made
Him take the misjudging and the misunderstanding.
He had the power to keep Himself aloof from those
who were low in sin and rejected by the proud and
self-righteous Pharisees, but He loved His Father too
much to turn away from those for whose sins He had
sent Him to die.

Jesus had the power to obliterate Satan himself when
he came and tempted Him in the wilderness—even
at the beginning of His ministry—but love constrained
Him to bear the temptation and trust God His Father

to keep Him through it all. He had the power to ascend into heaven even before His resurrection from the dead, but love

HELD HIM TO THE VERY END

and finish of His atonement for sinful mankind. He could have escaped every suffering and temptation, but He did not, He would not, He desired not to escape them.

It was love which brought Him down to earth; it was love which suffered everything that Satan His

great adversary caused, directly or indirectly; it was love which held Him to the Cross, which caused Him to give up His life, which led Him into the grave. It was love from the time He said to His Father: "Lo, I come to do Thy will, O God" (Heb. x. 9), until "He lifted up His hands, and blessed them" (His disciples), and was "carried up into heaven" (Luke xxiv. 50, 51), "and sat on the right hand of God" (Mark xvi. 19). His love is an "everlasting love" (Jer. xxxi. 3).

Bible Study Helps

MARY AT THE FEET OF JESUS

1. The Prophet, teaching her (Luke x. 39).
2. The Priest, comforting her (John xi. 32).
3. The King, anointed by her (John xii. 3).

CHRIST IN ASCENSION

(Mark xvi. 19)

1. The Exalted Man.
2. The Resting Saviour.
3. The Interceding Priest.
4. The Ever-Active Helper.

PAUL

1. **His Theme:** Christ crucified (I. Cor. i. 23).
2. **His Object:** Christ risen (Phil. iii. 8).
3. **His Hope:** Christ coming (Titus ii. 13).
4. **His Motto:** Christ for the world and the world for Christ (II. Cor. x. 16).

ISAIAH'S VISION

(Isa. vi. 1-13)

1. Isaiah's Conception (vv. 1-4).
2. Isaiah's Confession (v. 5).
3. Isaiah's Clarification (vv. 6-8).
4. Isaiah's Commission (vv. 9-13).

TOUCHING THE HEM OF HIS GARMENT

(Mark v. 21-34)

1. **Her disease was a deep-rooted disorder** (v. 25).—So is the disease of sin (Psa. li. 5).
2. **Her disease depleted her strength and means** (v. 26).—So are those who are in sin (Rom. v. 6).
3. **Her disease was disastrous** (v. 33).—So is sin. God sees it (Psa. xc. 8; Mark iv. 22; Heb. iv. 13). She was shut out by the law. She had a sense of uncleanness.
4. **Her disease brought despair** (v. 26).—So will sin. Think of the thousands of suicides!
5. **Her disease drove her to a determined faith in a Divine Saviour** (v. 38).—Faith Trusts, Obeys, Unfolds, Confesses, Honours, Embraces, Saves.

SOME OF GOD'S ENABLEMENTS

1. Able to Save (Heb. vii. 25).
2. Able to Keep (Jude 24).
3. Able to Do (Eph. iii. 20).
4. Able to Make (II. Cor. ix. 8).

WHEN I GET HOME

C. A. M.

C. AUSTIN MILES.

1. I shall wear a gold-en crown, When I get home; I shall lay my
 2. All the darkness will be past, When I get home; I shall see the
 3. I shall see my Saviour's face, When I get home; Sing a-gain of

bur-dens down, When I get home; Clad in robes of glo-ry,
 light at last, When I get home; Light from hea-ven streaming,
 sav-ing grace, When I get home; I shall stand be-fore him;

I shall sing the sto-ry Of the Lord who bought me, When I get home.
 O'er my pathway beaming, E-ver guide me on-ward Till I get home.
 Glad-ly I'll a-dore Him; E-ver to be with Him, When I get home.

When I get home, When I get home, All sor-row will be
 When I get home, When I get home, When I get home, when I get home,

o-ver, When I get home; When I get home, When
 When I get home, when I get home, When

I get home, All sor-row will be o-ver, When I get home.
 I get home, when I get home,

Copyright, 1928, by G. Austin Miles. Here is an old favourite. Will make a good piece for part singing. Try the chorus in your meeting.—W. G. H.

?

YOUR PROBLEM

?

We have received from our readers, the following problems, and invite replies thereto. They should be brief, and in no case exceed 250 words.

Problem No. 13.—What does the Apostle Paul mean by the terms "Spirit of God" and "Spirit of Him that raised up Jesus from the dead" in Romans viii. 9 and 11? Does he refer to the Holy Ghost?

Problem No. 14.—Is it possible to be saved and yet not to have always the witness of the Spirit within?

Problem No. 15.—Does I. Cor. xiv. 26 suggest the pattern service of all gatherings where the true Church is assembled, and the Holy Spirit is in control?

Problem No. 16.—Can it be proved from the Bible that there are three persons in the Trinity, apart from I. John v. 7, which is omitted from the Revised Version?

Problem No. 17.—On a deliberate study of the Gospel records, does not the combined evidence therein substantiate the fact of Judas's presence both at the Passover observance and at the Last Supper?

We invite our readers to send in further problems so that the usefulness of this feature may be enlarged.

On March 17th we published replies to Problems 6 and 7. Here is a further reply received to Problem 6 :

PROBLEM NO. 6.—Are Ecclesiastes iii. 19, 20 and ix. 5, 6, and Luke xvi. 19-31 a contradiction on the state of the dead?

Reply by Mr. R. Coates :

There is no contradiction between the passages quoted in Ecclesiastes and Luke on the state of the dead.

It is well to remember that Ecclesiastes is a book that needs very careful division when reading. In the context of the passage quoted, the expressions "I said in mine heart," and "I considered in my heart" are used. This qualifying statement is frequently found elsewhere. Another term, "under the sun," which is found over twenty times in the book, is also used.

With these two facts in mind—human consideration, and what can be observed under the sun—it is obvious that the passages are not a revelation by God of the condition of a person after death, but what the writer considered in his heart, after the natural observation of the death both of men and beasts, and they are only true as far as natural observation goes. Both men and beasts die and return to dust, and the memory of them is forgotten, neither have they a portion of things done under the sun. But in Luke xvi, the Lord gives a view of persons in the intermediate state immediately after the death of the body, which is—

1. A state immediately entered upon: "In hell (Hades) he lifted up his eyes."
2. A state of recognition: "Father Abraham . . . send Lazarus."
3. A state of consciousness: "comforted . . . tormented."
4. A state irrevocable: "a great gulf fixed."

Following are replies received to Problems 8, 9, and 10 :

PROBLEM NO. 8.—Do Psalm xci. 5, 6, 10 and Isaiah xxxiii. 16 (latter part) refer to the temporal, or to the spiritual only?

Reply by Pastor F. J. Stemming :

I believe that Psalm xci. 5, 6, 10, as well as the remainder

of this Psalm, can neither be limited exclusively to the spiritual nor to the temporal.

We are told the word "evil" of v. 10 denotes "any calamity, whatever its origin or nature," whilst the word "plague" of the same verse denotes "the stroke of God's hand."

The psalm declares the sovereignty of God, and a perfect protection and provision for those who "dwell in the secret place of the Most High."

Isaiah xxxiii. 16 seems to have a more direct reference to the temporal.

PROBLEM NO. 9.—As "leaven" in the Bible symbolises malice and wickedness (I. Cor. v. 8), how is it that Jesus likens the Kingdom of Heaven to it (Matt. xiii. 33)?

Reply by S. Price;

In his book "The Parables of the Kingdom," Dr. G. Campbell Morgan shews clearly the error of making leaven, instead of the whole picture (the meal, the woman, the leaven, the hiding, and the issue) the type of the Kingdom.

He argues that in the parable of the tares (or darnel) Jesus said, "The kingdom of heaven is likened unto a man," and here nobody suggests that the man in that parable is the type of the kingdom of heaven; we take the whole picture.

Leaven in this parable, as elsewhere in Scripture, is a type of evil, and is introduced into the pure meal, just as in the other parable the enemy came and sowed tares among the good seed. This view brings the teaching of the parable of the leavened meal into line with the teaching of the other parables of the Kingdom.

It is well to bear in mind that it is a picture of the kingdom in this present age, and that this age is not the final one, it ends with the coming of Christ. In the ages beyond will be seen the full answer to that petition in the Lord's prayer: "Thy kingdom come, Thy will be done in earth as it is in heaven."

PROBLEM NO. 10.—Why is it that in the making up of the 144,000 in Rev. vii., the tribe of Dan is omitted?

Reply by Pastor F. J. Stemming :

We cannot be dogmatic in suggesting a reason as to why the Tribe of Dan is not included in the making up of the 144,000 in Revelation vii. There are one or two differences in the arrangements of the tribes in this passage of scripture—Joseph is in the place of Ephraim and Dan is wholly omitted.

It may be that some sin or failure of Dan in the past is the solution to the problem. Judges xviii. shows that idolatry was first publicly established by the Tribe of Dan.

Editor's Note :

Manasseh takes the place of Dan in the list in Revelation vii. of the tribes to be sealed, but the Scriptures do not give us the reason for this. It may be as indicated above. See also Genesis xlix. 17. Tradition says that the Antichrist will come from the tribe of Dan. It is interesting to note from Ezek. xlvi. 1 that Dan will have her portion in the division of Palestine during the Millennium.

N.B.—Replies to Problems 11 and 12 will appear the week after next.

ANONYMOUS GIFTS

We say "thank you" in His Name to those who have so kindly sent the following anonymous gifts:

Foreign Missionary Fund: Dundee member, £5; Greenock sister, 10/-; A.D., 11/6; Rathfriland well-wisher, 10/-; Clapham sister, £1.

Debt Fund: Putney, 10/-; Wimbledon, 10/-; Two Southport members, 10/-; Green ink, 10/-; Two Glasgow sisters, £1 10/-.

Work in General: ZA, Hants, £2 10/-.

Free Distribution Fund: Southampton, 10/-; Durban, £1.

The Prayer Fight

“Lord, teach us to pray.”—Luke xi. 1.

EVIDENCES multiply on every hand that we are pushing up into the last times. The spiritual warfare is intensifying. The powers of darkness are rallying and massing for the last awful conflict, knowing that their time is short. The Church of Christ has fallen on troublous times. She is being attacked by direct assault and by insidious encroachments. Alas that she is so ill prepared to meet the onslaughts of the foe! She has one weapon with which to fight, and that lies largely neglected and forgotten. If the Church of Christ would but learn to pray, she would be victorious. We need not only more prayer, but better prayer, prayer in the Holy Ghost. Then victory is inevitable.

In some circles prayer is regarded as something that may be undertaken by weaklings, and those unfit for any other form of service. “If you can’t do anything else, you can pray,” they say. That may be true enough, but it is far truer to say, “If you can pray, you can do anything else.” Prayer is at once the simplest and sublimest exercise of the soul. A little child can pray. And yet prayer taxes the greatest powers of the noblest saint. To be a truly effective prayer warrior, the child of God must enrol himself in God’s school of prayer and, setting aside all human wisdom and strength, cry humbly and brokenly, “Lord, teach me to pray.” It verily is true, “We know not what we should pray for as we ought,” therefore we must cast ourselves

WHOLLY UPON OUR LORD

and trust Him to teach us.

The child of God who has been instructed in the things of God knows that there is no power on earth to equal the power of prayer. It is said that during the great battle of Waterloo when the fate of all Europe hung in the balance, the issue of the fight turned upon one point. On an eminence on the battlefield stood a farmhouse called Quatre Bras. Napoleon, looking over the field of battle, issued orders to take and hold that centre at any cost. The Duke of Wellington was equally keen to perceive its value. It was the strategic point on the battlefield. But the strategic point is also the storm centre, and throughout that fateful day, that farmhouse was the scene of shock upon shock. It was captured and recaptured many times. Neither side spared men or munitions in their determination to hold it, knowing that ultimate victory on the whole battle line rested with the one who held Quatre Bras. It is even so in the great conflict against the powers of darkness. He who wins in the prayer closet, wins everywhere. The one and only weapon that Satan dreads is true prayer.

Some years ago, a very striking picture was published. It represented a young man on his knees, with the Word of God opened before him. He was seeking to pray through. All about him were depicted a multitude of evil spirits doing all in their power to hinder him. One was saying, “Some wandering thoughts for you.” Another proffering his cornet was saying, “Here, playing is as good as praying.” An-

other shouted in his ear, “The telephone is ringing, you’re wanted downstairs.” Still another said, “You have prayed long enough now, it is time to stop.” In the background of the picture, the evil one was seen standing with scowling visage, and underneath the picture were the words:

For Satan trembles when he sees
The weakest saint upon his knees.

Prayer is the Christian’s shell-proof armour, effectively withstanding all the attacks of the enemy. It is also the Christian’s mighty artillery, with which he can

BREAK UP THE RANKS OF THE ENEMY.

When a group of Christians meet and really pray through, it has the same effect as the “barrage” used to have during the war. For days sometimes the enemy’s trenches would be smashed up by the tremendous shell fire of the heavy guns. Then the infantry would go over the top and take the bombarded sections. So prayer prepares the way for, and insures the success of, an attack against the enemy.

The knowledge of how to use this tremendous force cannot be gained in schools or colleges. Books will not yield the secret to us. Culture cannot impart it. It is not to be found in all the vast range of human wisdom and knowledge. We must go apart with our Lord and with all humility and strong faith pray, “Lord, teach us to pray.” All true prayer begins in the heart of God. His Spirit lays the burden on the humble believing heart and enables God’s child to send the petition back to heaven in mighty prevailing prayer. Then God is able to send the answer from heaven. It is no use looking to any human source; the Lord alone can teach us to pray.

LONDON EASTER CONVENTION

GOOD FRIDAY, April 7th, to FRIDAY, April 14th, 1939.

Speakers include: **Pastors W. Attwood, W. Kelly, J. C. Kennedy, F. J. Slemming, J. Williams, and J. Woodhead, Messrs. A. E. Carter, A. Terry and others.**

Services will be held in four churches as follows:

CLAPHAM. Elim Tabernacle, Clapham Crescent. Good Friday, 11 a.m., 3 and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

KENSINGTON. Kensington Temple, Kensington Park Road, Good Friday, 11 a.m. Easter Sunday, 11 a.m., and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m., Friday, April 14th. Final Rally, 7.30 p.m.

CROYDON. Elim Tabernacle, Stanley Road. Good Friday, 11 a.m., 3 and 6.30 p.m. Easter Sunday, 11 a.m. and 6.30 p.m. Tuesday, Wednesday, and Thursday, 7.30 p.m.

EAST HAM. Elim Tabernacle, Central Park Road. Good Friday, 11 a.m., and 6.30 p.m. Saturday, 7.30 p.m. Easter Sunday, 11 a.m., and 6.30 p.m. Tuesday: Elim Hall, Ripple Road, **Barking**, 7.30 p.m. Wednesday: Elim Hall, Scrafton Road, **Ilford**, 7.30 p.m. Thursday: **East Ham**, 7.30 p.m.

ACCOMMODATION.—Those requiring accommodation at Elim Bible College should write to Miss Barbour, Elim Woodlands, Clarence Avenue, Clapham Park, London, S.W.4.



The Scripture Union Daily Portions: Meditations by Pastor H. A. COURT.

Sunday, April 2nd. Luke xxii., 24-38.
"Strife among them" (verse 24).

Not, you will observe, at the outset of their association with Jesus. This strife, a sad one, because of its basis, must have come as a keen disappointment at the end of the great Teacher's ministry. Oh, how slow were the disciples to grasp the principles on which was to be founded the new kingdom! Humility ever characterised Him who had come in "the form of a servant." Yet how blind had been His followers. But can we point the finger at them? Are not we, too, painfully slow to learn the most practical and essential truths?

PRAYER TOPIC:

For special blessing on Pastor Corry's meeting at the Wellington Hall, Belfast, this evening.

Monday, April 3rd. Luke xxii. 39-53.
"Sleeping" (verse 45).

Instead of dwelling on this weakness, as found in the Lord's first disciples, let us ask ourselves some rather pertinent questions on the matter. Firstly, do we realise how immense is the task left to believers? Secondly, are we interested in the task and the people who are to be converted as a result of it? And, thirdly, are we asleep? Sleep is a good thing, and most necessary. But like all other things, it can be abused. If we sleep at the cost of His appointed task, if we sleep when we should be labouring for Him, we are sadly at fault. We must awake immediately.

PRAYER TOPIC:

Blessing upon the prison work of the London Crusader Choir.

Tuesday, April 4th. Luke xxii. 54-71.
"Peter followed afar off" (verse 54).

Why? Shall we ever know? Subsequent events would suggest that he felt it advisable to measure the distance between himself and his captive Master. This is sadly out of harmony with his vehement guarantee to that Master. What if that Master at that moment had depended on His disciple's avowal of loyalty? Have we pledged ourselves to the Lord Jesus? And are the immediate prospects of the honouring of that pledge better than those of Peter? If an analysis of our lives were possible would they be summarised in those fateful words "afar off"?

PRAYER TOPIC:

That the light of God's Word may penetrate all priest-ridden countries.

Wednesday, April 5th. Luke xxiii. 1-12.
"The same day Pilate and Herod were made friends together" (verse 12).

The opposing forces pool resources. At a prayer meeting later on the disciples

find this a fulfilment of prophecy (see Acts iv. 26-27). History repeats itself in our generation. It may be difficult to find unity among the sectors of the Church, but it is not so difficult to find it outside. This age will terminate in a united affront against the Lord's anointed. Even now there is a unifying of the forces of evil against the truth as it is in Jesus. Pilates and Herods are sinking their differences that they might launch a final conclusive attack on the Christ. But His next coming will be in power.

PRAYER TOPIC:

For much blessing on the work of Miss Hoskins in Japan.

Thursday, April 6th. Luke xxiii. 13-26.

"Barabbas . . . whom they . . . desired" (verses 18, 25).

Truth IS stranger than fiction. The choice here made seems incredible, almost beyond belief. Yet it was made, and Jesus Christ endured the Cross. It is the more amazing when one realises that the imprisonment earlier of Barabbas must have been a gala-day for the district. Barabbas had been the terror of all, yet in their reprobate choice the people elected him to liberty. Christ had gentle hands for all. Sick, diseased, maimed, outcasts—these had all benefited by His ministrations. He was rewarded with a Cross. Unregenerate man is like that.

PRAYER TOPIC:

For an outpouring of the Holy Spirit and world-wide revival.

Friday, April 7th. Luke xxiii. 27-43.

"Calvary" (verse 33).

Our hearts are hushed before the Lord to-day. We pause from our usual pursuits, and think back to Calvary. It is the centre of our faith. Visits to it, spiritually, result in mighty transformations. Yet Calvary was a common execution ground. He was not honoured who was impaled on one of its crosses. Yet no place is more honoured by the saints of God. Christ had touched the basest place of the earth, and it is elevated to a place of glory. The Cross erected on that first Good Friday has become the only boast of a world-wide religion.

PRAYER TOPIC:

The manifestation of the presence of God at the many Easter Conventions commencing to-day.

Saturday, April 8th. Luke xxiii. 44-56.

"The veil of the temple was rent" (verse 45).

God spoke. The torn veil indicated the tone of that voice. The way to God's presence had been flung wide open. Did God hate that veil? Did He look upon it as something that kept Him back from the world He loved? Was He glad

now, as His Son died in the place of guilty man? Not a moment was lost. Immediately the penalty was paid, God broke through and entered into redemptive fellowship with a sin-stricken world. It was God seeking a habitation in temples of flesh. He could thus get nearer to the object of His love than in a temple of cold, impressionless stone. Remember, it was God who tore that veil!

PRAYER TOPIC:

That definite decisions for Christ may be made at open-air meetings to-day.

Helpful Illustrations for Christian Workers

When Dr. Scofield Resigned

"I shall never forget when the passage in Joshua concerning the captain of the Lord's host came home to me. I had begun to take a certain pleasure or pride, far more than I suspected, in being the pastor of a growing and working church. I was not very conscious of it, but there was a kind of complacency in beginning to be talked about a little. And then I came across the passage in Joshua, and do you know what I did? I resigned my pastorate immediately—not to the church; I said not a word to the church about it for two years, but I said to the Lord, "I have been figuring around before these people as the captain of the Lord's host! Now I resign. Be thou Captain." And from that day until the day I regretfully laid that pastorate down, I never felt an hour's burden of it: never!"

Modern Martyrs

Boxers, says Dr. D. J. Fleming, captured a mission school, blocked all gates but one, placed a cross in front of it, and sent in word that anyone who trampled on that cross went free, but that anyone who stepped around it would be immediately killed. The first seven students trampled on the cross, and went free. The eighth, a girl, knelt before the cross, rose, and went on to be shot. All the rest in a line of a hundred students followed her example. Thirty thousand such Chinese converts chose death in 1900 rather than deny their Master. In these present days many another Chinese has sealed his faith with his life blood. A thousand black converts in Uganda went to their deaths by fire. Can Christians deny their Christ to folk who, when they find Him, hold Him dearer than life?

When Nature Fails

"Can't I worship in the green fields?" piously asks the Sunday hiker. "You can," was the answer, "but you don't." The truth is that nature never, of itself, leads to God. The African savage sits at his cannibal feast, surrounded by natural scenery which surpasses in splendour and glory anything we in England have ever seen. Nature has not led him to God.

The Great Words of

By Rev. OSWALD J. SMITH

THERE are five great words used in the Bible to set forth God's salvation—atonement, redemption, justification, regeneration, and reconciliation.

Atonement

In theology this word covers all Christ's redemptive work, but in the Bible, and especially the Old Testament, it simply means "to cover." In other words, sin was covered by the sacrifices offered, that God might pass over it until Christ died. The sacrifices, however, did not take away sins; that was done by Christ whom they typified.

Hence the Old Testament saints had their sin covered, as it were, by animal sacrifices, so that God in view of the future atonement which was to be made by the sacrifice of His Son, passed over sin and did not hold those who in faith offered the sacrifice demanded, accountable.

To-day we look, not forward to an atonement yet to be made, but backward to one already made; and, believing in that atoning death, we too, are forgiven, our sin covered, but covered by the blood, not of bulls and goats, but Christ.

He cried, "It is finished!" The work of atonement was completed on Calvary nineteen hundred years ago. Hence man is never told to work out his own atonement. Christ alone was able to satisfy divine justice by making Himself,

A PERFECT ATONEMENT

for man's sin. And when you, my friend, accept the atoning work of Christ, and put your trust in what He did for you, you are saved.

Redemption

This word means "to deliver by paying a price." Three Greek words are used:

(1) *Agorazo*, which means "to purchase in the market." The underlying thought is of a slave market. Man is sold under sin, but is also under sentence of death. The purchase price is the blood of the Redeemer who died in his stead. Christ paid the price in full, entered the slave market, and freed every slave.

Now arises the question, Will the slaves go free? Do they want their liberty? Are they ready to accept what Christ has done for them?

Satan, of course, will do all in his power to keep them in ignorance of the fact that the price has been paid, and that they are at liberty to go free. If he can do that, he can hold them still. But the moment that they hear the proclamation, it is their inalienable right to claim their liberty and act as free men.

The trouble is, many of them would rather be slaves. They love their sin, and refuse to leave their taskmaster and enjoy their freedom. But it is not God's fault. He has done His part. He has set them free. And so, my friend, you must make up your mind, whether you are going to continue in the slavery of sin as the bond-servant of Satan, or whether you are going to insist on your liberty and go free.

(2) *Exagorazo*, which means "to buy out of the market." In other words, the redeemed are never again exposed to sale.

GOD'S SALVATION IS ETERNAL.

Once you are out of the slave market, once you claim your liberty, and, by accepting Christ, your Emancipator, leave Satan, you can never again be sent back into slavery. Thank God, you are saved, and saved for evermore. "If the Son, therefore, shall make you free, ye shall be free indeed" (John viii. 36). Satan now has no claim on you whatever. He can never recover his lost property. You do not have to be purchased a second time. Once is enough. You now belong to God. Oh, what a glorious salvation!

(3) *Lutroo*, which means "to set free by paying a price." In other words, "to loose." "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ" (I. Peter i. 18, 19).

Oh, what a price! Christ's own precious blood! But nothing less would do. God had to give His best in order to redeem mankind; hence He sent His only begotten Son to die for man's sin. And yet there are those who spurn the blood and ridicule the Cross. Thank God for it. For "without shedding of blood is no remission" (Heb. ix. 22). "It is the blood that maketh an atonement for the soul" (Lev. xvii. 11).

Salvation

And thus the sinner is loosed from his sins, set free from his bondage, and delivered. Hallelujah!

Justification

This is the judicial act of God whereby He declares righteous one who believes on Christ. The believer has been in court only to find

NOTHING LAID TO HIS CHARGE,

because Christ has already borne the full penalty for his sins. Hence, justification is wholly on the ground of Christ's work, "Jesus paid it all." It is by faith, not works.

Once a famous Frenchman was tried for a crime and found guilty. He protested his innocence to the last, but was sentenced, nevertheless, and condemned to life-long imprisonment. Some time later it was discovered that a terrible mistake had been made and that he was innocent after all. Immediately the President of the Republic pardoned him, and quickly the pardon was taken to the prison in which he was confined. Upon being presented to him, to the amazement of everyone, he refused it. "I don't want a pardon," he exclaimed, "I am not guilty of any crime. How can the President pardon me when I am already innocent? I will have a new trial and be declared innocent, or else I will remain where I am. Away with your pardon. I don't need it." And there he stayed.

But before long his friends got busy. They demanded a new trial, a rehearing of his case. At last they were successful. He was tried again, and the verdict rendered this time was "Not guilty." He walked out of the court with his head up, and faced the world a free man, having been justified by the courts of France.

And that, my friend, is what God can do for you. Not because you are innocent, for

"ALL HAVE SINNED"

and are guilty, but because Jesus Christ bore the penalty of your guilt, which was death, died in your stead, took your place. And now, since your sin, all of it, has been imputed to Him, God can justify you, and account you righteous. In His sight you are "not guilty." You stand acquitted.

Regeneration

This is not reformation, but a creative act of the Holy Spirit whereby the believer becomes a partaker of the divine nature. It is the implantation of a new life. Until this takes place there is no spark of divine life in any man. "Ye must be born again." It takes a new graft in an old tree to produce different fruit.

That is why reformation will not save you, for reformation cannot impart life. You may turn over a new leaf, live a good life, join the Church, be baptised and confirmed, and partake of the Lord's Supper, but you are still unsaved, for God says you are "dead in trespasses and sins." And only life begets life. Therefore you must be born again, born from above. You must receive God-life. Self-improvement will not give you life. You must be made alive, and that is the work of the Holy Spirit. It is a creative act, and is the result of faith. "Ye must be born again." It is not a changed life that you need, but a new life. You cannot patch up human nature, but you can receive divine life.

Have you, my friend, been born anew? Or are you still dead? Have you ever been

QUICKENED INTO LIFE?

Have you experienced regeneration?

Reconciliation

This word means "to change thoroughly from"; for instance, from enmity to love. Man is to be reconciled to God, not God to man. Man is the rebel. And so Paul says, "Be ye reconciled to God." God's love is shining on man's back, for man is ever going away from God. Hence, God beseeches him to be reconciled, to turn round, and be at peace.

Oh, my friend, are you, like the prodigal, turning your back to your Father God? Are you going away? If so, why? Do you want to be a rebel? All this time He has waited, waited for you to come home. He is watching for your return. His heart of love follows you even in your sin. Why don't you turn? Why don't you change your attitude? Oh, when, my friend, when will you be reconciled? Why not now? God has done all He can. Oh, let me implore you, let me, in the words of Paul, plead with you to be reconciled to God.

"For the love of Christ constraineth us," he says. And thus, you see, God "hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II. Cor. v. 14-21).



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.

A Call to Prayer.

UNDER the threat of superior force, Prague has yielded to Germany, and Czechoslovakia is no more. We look at the map of Europe and wonder which country is to be the next victim of this modern attempt at world dominion, and how soon the blow will fall.

Surely the significance of world events should drive us all to our knees in prayer for the victims of this inhuman outrage, for the Christians whose faith is being sorely tested, for the faithful preachers of the Cross whose liberties will be curtailed, and for the Jews in this territory now to share the plight of their despairing brethren in the Reich. Above all, let us pray for the return of Christ and the setting up in righteousness of His kingdom on earth.

Football Pools.

A DEPUTATION representing the Church of England and most of the Nonconformist bodies in this country recently visited the Home Office to ask the Government to make an immediate inquiry into the rapid growth of football pools and their effects on the life of the community.

The widespread nature of this evil will be appreciated when it is realised that about £50,000,000 is spent every year in the British Isles on this form of gambling.

In Focus.

WHY is our testimony as Christians sometimes blurred? A contemporary recently suggested the answer. We all know that the camera lens not properly focused will blur every picture it takes. So the believer must be in exactly the right position, toward both God and his fellow-men, if the light of the gospel is to pass through him in such a way that others shall see the life of Christ and not a blurred caricature. And how shall we be in proper focus? The answer is given in one word: Surrender. The unsundered Christian cannot truly represent Christ. Have we made sure of being in focus by yielding ourselves unto God as those that are alive from the dead?

Late News.

As we go to press the following news is to hand of Pastor Brewster's campaign at Hull:

Cinema again crowded: thirty-four converts, composed mostly of men: many people overcome by the power of God. Campaign to continue yet another week. Readers, please pray for Hull.

SECRETARIAL NOTES

By W. G. H.

An Elim Church has now been commenced in Southminster, Essex, under the superintendency of Pastor G. Kingston. Services are held in the Girl Guides' Hall, High Street.

* * *

A new Elim Church is now in course of erection at Andover, Hants., under our scheme for Local Trustees. Pastor W. R. Cole is in charge and much labour is being put in voluntarily by the brethren.

* * *

Pastor J. J. Morgan is due to take charge of the City Temple, Glasgow, on April 16th. Pastor W. L. Taylor is returning to Carlisle.

* * *

Final plans are now being completed for the Royal Albert Hall meetings on Easter Monday. Parties are expected from some new centres as well as from long established Elim Churches in the provinces.

* * *

The recent united meetings in the Town Hall, Birmingham, conducted by the Principal, will long be remembered as times of spiritual refreshing in the ministry of the Word. The fellowship of Elim ministers and friends between the meetings was exceedingly helpful.

* * *

Elim meetings are now being held in the Spa Mission, a branch of our Bath Church, and also in the Gospel Hall, Wychtree Street, Morriston, Glam., which has been leased to the Alliance.

* * *

Will those holding local church appointments kindly notify us when they change their address, as this saves correspondence going astray. Thanks.

Better Than Tearlessness.

HEARTS that ache, and hearts that break, are our common lot in this life. There is abundant joy, also; much sunshine—and much cloud. We sometimes wish it might be all sunshine and no clouds; hearts knowing only happiness and never tasting of grief. But we may be sure that if such a wish were fulfilled throughout this present life it would mean missing some of our richest blessings. We could not know the meaning of "the Father of mercies, and the God of all comfort" (II. Cor. i. 3). We could not look forward to that wonderful time to come, when "God shall wipe away all tears from their eyes" (Rev. vii. 17). Hudson Taylor knew the meaning of great joy at times, and broken-hearted sorrow at times, and he said: "Well, it is but a little while and He will appear to answer all enigmas and to wipe away all tears. I could not wish, then, to be of those who had none to wipe away."

Spoiled Christians

By E. F. M. STAUDT

CAN a Christian be spoiled? Yes! The clay was marred in the hands of the potter (Jer. xviii. 3). It did not respond to His touch. There may have been grit in it, or it may have been too hard or too soft to mould. It is a sad spectacle to see so many marred, spoiled Christians to-day.

The Galatians were spoiled by going back under law, being circumcised, observing the Jewish holy days (Gal. iii. 1-3; v. 4, 7). They fell from grace and Christ did not profit them. We fall into the same error when we try to add our own works to the finished work of Calvary. We stand in grace alone by faith. The blood alone can save and justify the sinner before God.

The Colossians were spoiled by false philosophy, an ultra-mysticism and vain deceit (Col. ii. 18-23). We have the modern counterpart in Modernism, Christian Science, Theosophy, and superstition of various kinds. Oh, how many good people have been spoiled by these false systems!

The Ephesian Church was spoiled by lack of love (Rev. ii. 4, 5). It was orthodox and zealous, but lacked the great essential, without which all else is of no avail. How many individuals and assemblies have been spoiled in the same way. Loveless saints, loveless assemblies. They become cold, heartless and cruel toward each other and thus

HINDER NOT ONLY THEIR OWN GROWTH

but also that of the whole body.

Hymenaeus and Philetus (II. Tim. ii. 17) were spoiled by the false doctrine, teaching that the resurrection is past already. The error of Post-Millennialism and the method of spiritualising other great truths of the gospel has done much to unsettle the people. "If the plain sense makes good sense seek no other sense" is a safe method in Bible interpretation. Does it matter what a man believes, if his character is good? We believe a man will be no better than his creed, if he really believes what he professes. What you take into your mind is as important as the food you eat. Many are poisoned mentally and it is well-nigh impossible to correct and restore them. False doctrine eats like a cancer in the soul.

Spoiled by spiritual pride (I. Tim. iii. 6). The exaltation to church-office of an unstable person will inflate him with spiritual pride and a sense of self-importance. This is the sin that caused the downfall of Satan and many have fallen into it since. Some are proud of spiritual gifts, not realising they have nothing that they have not received. Some of their Christian experience, a remarkable conversion, some great blessing. Some are even proud of their ignorance, have got beyond Bible study, or taking counsel from pastors and older Christians, and fall an easy prey to the Devil.

Burned by false fire (Lev. x.). Nadab and Abihu offered strange fire before the Lord and perished in the sanctuary. Emotional excitement is not power but

mere fleshly effervescence, and people born and bred in this atmosphere rarely ever rise any higher or go any deeper in God. True worship is "in spirit and in truth," and God ever seeketh such to worship Him. What kind of fire do we offer?

Contentious people (Phil. i. 15, 16; I. Tim. iv. 4-6). Some people will stir up strife and contention in an assembly if they are not the "queen bee" or the "king fish" and make it miserable for everybody. If they had no special part, "it was no meeting"; everything and everybody is wrong. The fact is, they are wrong themselves, have a contentious spirit, and will not be harassed or directed by those who are over them in the Lord. A letter of dismissal may be the best cure for such, for

THESE ROOTS OF BITTERNESS

defile many (Heb. xii. 15).

Worldly Christians. "Demas hath forsaken me, having loved this present world" (II. Tim. iv. 10). "If any man love the world, the love of the Father is not in him" (I. John ii. 15). This Delilah has shorn the locks of spiritual power from a great many, who are not willing to bear the cross, forsake all and follow Him. "A man's power over the world is measured by his distance from it." The love of gold, pleasure and fame has caused the fall of many once spiritual believers. We have to choose between the temporal and eternal, which shall it be?

Is there any cure for spoiled Christians? Return to the simplicity of the gospel (II. Cor. xi. 3). The gospel is the purest reason, the greatest consolation, the sublimest hope, the most effective power in the world to-day. "He made it again another vessel, as seemed good to the potter to make it."

From Our Readers

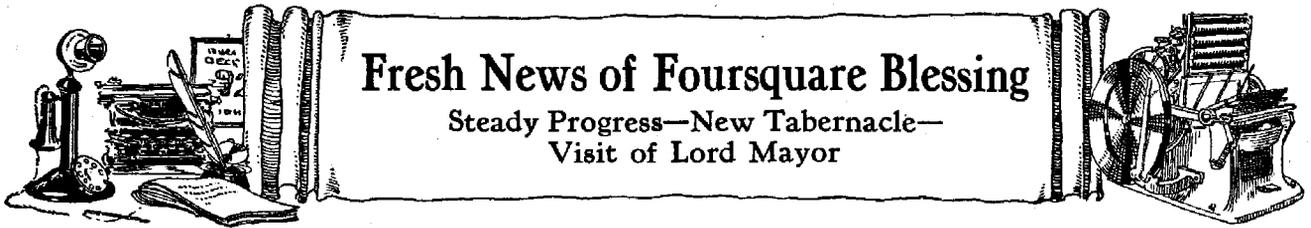
I am a lover of the "Evangel," for it is full of deep reading; it is really a tonic to the soul.—E.F.

The Daily Meditations under Family Altar are a great blessing to me. I trust God will do great things in the hearts of all who read them.—M.T.

I find the "Evangel" very helpful, and the standard is certainly above the average.—T.L.

Thanks for the "Evangel's" consistent inspiring help to me, a humble follower of the Lord Jesus.—M.B.

The "Elim Evangel" is the one paper which I read from cover to cover, and I have received much blessing from its pages.—W.M.



REFRESHING VISITS

Hendon (Pastor G. L. W. Ladlow). The saints at Hendon are enjoying rich blessing under Pastor Ladlow's ministry, and the numbers are gradually increasing. A short time ago we were favoured with a visit from Pastor Hathaway, whose message was a great encouragement to all. A large congregation gathered on a recent Sunday, when Pastor Thomas, missionary from Spain, ministered the Word. Our hearts were stirred as he told us of the trials and hardships endured by the Lord's people in Spain, and how wonderfully God keeps and sustains these ardent followers of His in their times of trial and persecution.

Many strangers were in the large congregation that gathered on the occasion of the visit of the London Crusader Choir. God mightily blessed their ministry in both word and song, and although there were no outward signs of surrender, we believe a work was done in the hearts of all present. May God continue to bless this band of young people in their work of proclaiming this glorious Gospel week by week.

A PARTY FROM WALES

Birmingham (Graham Street) (Pastor S. Gorman). The saints at Graham Street had a rare treat on a recent Saturday evening when Pastor Hodge and about fifty of his congregation from Merthyr, South Wales, paid a visit to the Tabernacle. The service was wholly taken by our Welsh friends, and recitations, solos, and choir pieces were heartily rendered in Welsh and English. One brother gave a message on Peter, which will long be remembered, and Pastor Hodge gave a short word on "Whatever He saith unto you, do it." Praise God for a blessed evening spent together in the presence of our Lord!

DISTRIBUTION OF "EVANGELS"

New Malden (Pastor F. W. Kent). The saints at New Malden praise God for increased blessing in their midst during the past few months. Although a small community, God's people are really standing solidly together in love for Christ and one another, and therefore rich blessings rest on all the meetings.

By various methods we are seeing that the people in our immediate vicinity have the gospel of Jesus Christ brought to them. Hundreds of "Evangels" with invitations have been distributed in the neighbourhood, and afterwards followed up by a personal visit from the Pastor.

A series of studies on the Gifts of the Holy Spirit, given by the Pastor, is proving a source of great blessing. It is also a great joy to record that three new

members received the right hand of fellowship at the communion service on a recent Sunday evening.

ANNUAL FELLOWSHIP MEETING

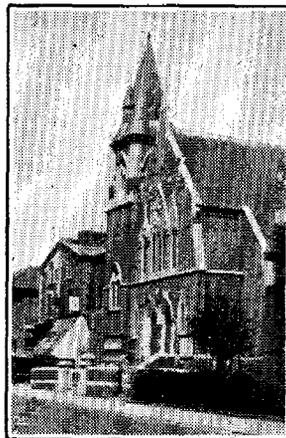
Barking (Pastor J. McAvoy). The Annual Fellowship Meeting was recently held when the reports of the Treasurer and Secretary brought forth praise to God for the financial and spiritual blessings He has bestowed upon us during the past year. At the close of the meeting eight new members were given the right hand of fellowship, and a few other friends intimated their desire to become members of the Church. This is the fourth year that Pastor McAvoy has been with us, and we praise God for his untiring labour throughout his ministry.

On a recent Thursday evening we were privileged to have with us a brother from Lebanon, Mr. Milham Shaucair, who gave his testimony, and told how God was healing bodies and baptising in the Holy Ghost in his country, and how the people were hungering for the gospel of Jesus Christ.

Pastor Hathaway conducted the services on Sunday, March 5th, and much blessing was derived from his messages.

ENERGETIC EFFORT

Forest Hill (Mr. J. Fraser). This Assembly has indeed been fired with a determination to work as never before for the furtherance of the Kingdom. The early Sunday morning prayer meetings, and our weekly ones are pregnant with the power of God. Much blessing is being experienced, and the saints are seeking to be baptised with the Holy Ghost. The personal and tract work of our members is greatly appreciated, and



Elim Tabernacle, Forest Hill

signs are following the preaching of the Word. Crusader meetings prove to be very helpful, and numbers are increasing. The visiting of the sick is being blessed of God.

STEADY PROGRESS

Bishop Auckland (Pastor H. E. Ward). Revival fires are still burning in Bishop Auckland, and the saints here give glory to God, who doeth all things well. Pastor W. E. Smith has just concluded a campaign, during which much blessing was experienced by the saints; bodies were touched by the Divine Physician, and, best of all, precious souls were won for the Master.

On February 28th our Annual Fellowship tea was held. The reports of the various branches of the Church's activities made very interesting and encouraging reading indeed. All branches of the work showed an increase; souls had been won, believers baptised in water and in the Holy Spirit, and the lives of the believers deepened in every way.

We give all praise and glory to God for the steady progress that has been made in the past, meanwhile looking in faith to God for even greater things in the days that are yet to come.

ADDRESSES ON SPIRITISM

Bath (Pastor F. J. Slemming). The series of addresses now being given by the Pastor on the "Origin and Evil of Spiritism" is causing a counter-attack by the enemy. During the second talk interruptions were made by a number of people who were evidently believers in Spiritism, one of whom said she has "shaken hands with her dead husband." As the evil practices were exposed, denials were made of such happenings, but the Pastor was able to silence the interruptions effectually, both by quotations from Scripture and from the secular press. There are many spiritists in Bath, and we pray the talks may be the means of enlightening these people whom Satan has so blinded.

VISIT OF THE LORD MAYOR

Nottingham (Pastor W. Barton). Since the election of Nottingham's Lord Mayor, much publicity and prominence has been given to him on account of his firm stand against wine and strong drink, and his God-fearing Christian character in the face of great difficulties and odds. Such was the man who, with the support of civic members, recently occupied the pulpit at the City Temple.

A large crowd turned out to welcome them, and our hearts were thrilled to hear the chief citizen so fearlessly pro-

claiming the Gospel of the Lord Jesus Christ. His text was taken from the well-worn passage, Acts i, 8: "But ye shall receive power." He proved to us how helpless and hopeless we are without power in our lives; it is the dynamic force which we all so much need, and Jesus alone can give us this power, and equip us for service for Him.

The Lord Mayor was very pleased to see such a band of Crusaders and young people at the service, proving to our great city that the Foursquare Gospel is able to cater for and hold so many of the young. We do indeed thank God for His great love and favour towards us as a Church in this respect.

Our annual fellowship tea and gathering was a great success. The reports on the progress of the work during 1938 were very gratifying. As a result of the recent campaign thirty-five new members have been enrolled, and God is saving souls weekly, and baptising in the Holy Ghost. During the year the Temple has been redecorated.

GREAT REJOICING IN BARNESLEY

Barnesley (Pastor S. E. Hillman). For seven years we have worked and worshipped in a hired hall. Many blessings we had, it is true, but how we longed for a building of our own! Often our hopes had risen, often we were disappointed as land could not be obtained and money could not be raised. Pastor Hillman commenced eighteen months ago searching the town, and at last he was successful in obtaining an ideal plot near the centre. The people were delighted, money was promised, and a building was erected.

Recently, as already reported, Principal George Jeffreys journeyed down from Carlisle to open and dedicate the building to God. The power of the Lord was greatly felt and everyone was thrilled. The Principal gave his message in power and seven souls found Christ. That Friday we shall never forget. Neither shall we forget those who laboured to make the opening a tremendous success. It was a rush against time. Day and night the Pastor with a band of men worked, fixing seats and putting the finishing touches.

The following Monday saw the opening of a campaign conducted by Pastor J. Woodhead of Hull. Night after night the message of life went forth and expectations ran high. Many testified to healing. One boy came to the meeting, limping, with his leg in plaster; after he had been prayed for he walked up and down the aisle without any sign of lameness. The climax was reached on the final night when to a packed congregation Pastor Woodhead preached with great liberty. It was a happy crowd that went home that night, for when the appeal for souls was made twenty-one hands were raised, and each one signed a decision card. We are sorry the campaign has ended. Pastor Hillman now carries on with the soul-saving message, and we are all happy in this live church, happy to know that God is going to continue His blessing.

**BIBLE STUDIES
BY PASTOR C. J. E. KINGSTON**

Sheffield (Pastor A. S. Thorne). Immediately after the very successful cam-

paign conducted by Pastor Brewster and party we were privileged to have a visit from Pastor C. J. E. Kingston, who for a full fortnight took a series of special Bible studies. Night after night a goodly company gathered to hear the Word of Life, and a more timely theme could not have been chosen than that of the Second Coming of our Lord. At the close of one of the services, a question-time proved to be most profitable, especially as it gave opportunity to new converts to have their difficulties explained and hear world affairs discussed in the light of Bible prophecy.

Perhaps the most outstanding service during our brother's visit was when he took for his subject, "Where are the dead?" God blessed wonderfully and we sat spellbound for a full hour listening to the Word of the Lord on this vital matter.

The service closed with a time of quietness, the Holy Ghost searching our hearts, and hands were raised all over the church to signify the desire for a deeper consecration.

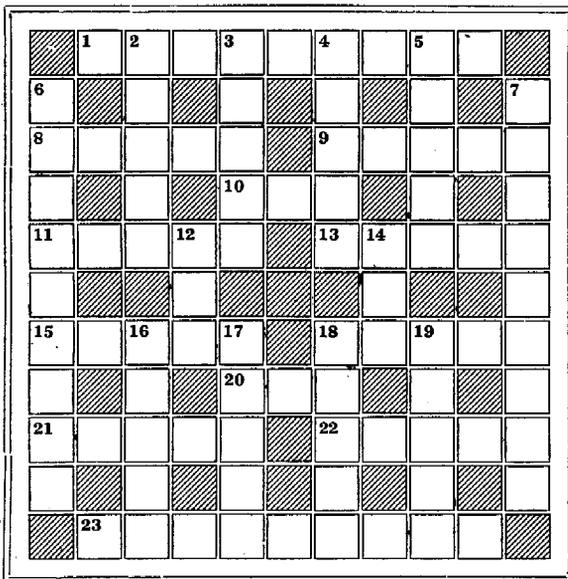
Pastor Kingston's closing service was held on Sunday evening when two decided for Christ, three decisions having been registered the previous Sunday when Pastor Kingston gave the gospel message.

So far, 1939 has been a royal year of blessing for us in Sheffield, and we do give thanks to God for His visitation, and by His grace the revival fire is going to burn more brightly than ever in the future.

OUR SPECIAL "EVANGEL" CROSSWORD

For Increasing Bible Knowledge

No. 21.



The solution will appear next week.

CLUES ACROSS:

1. It is good to be so affected always in a good thing (Gal. 4).
- 8 A king of Hebron (Josh. 10: 3).
9. Beneath.
10. Part of a city gate (Judg. 16: 3).
11. On his birthday Herod entertained these at supper.
13. These, of the wicked, shall be shortened (Prov. 10).
15. A mother once put these upon her son's hands (Gen. 27).
18. The place for oxen and asses.
20. Poisonous snake.
21. Associated with dancing in Luke 15.
22. How Paul went to Assos (Acts 20).
23. "Haggai, the Lord's —" (Hag. 1).

CLUES DOWN:

2. A city of Judah (Josh. 15).
3. Animals given to the people by Josiah (2 Chron. 35).
4. Unlawful profit.
5. Where Peter came to certain saints (Acts 9).
6. A tongue of this kind is a tree of life (Prov. 15).
7. Nicolas of Antioch was this (Acts 6).
12. This was in Gilead (Deut. 34).
14. One does this to gain strength (1 Sam. 28: 22).
16. Offspring (Isa. 22).
17. These were filled with corn (Gen. 42).
18. Paul spoke of visiting this country (Rom. 15).
19. "Man shall not live by bread —" (Matt. 4).

SOLUTION TO NO. 20 CROSSWORD

Across: 1. Grow (2 Pet. 3: 18). 4. Late (John 11: 8). 8. Instruction (2 Tim. 3: 16). 9. Dinah (Gen. 30: 21). 11. Sihor (Jer. 2: 18). 13. Magistrates (Ez. 7: 25). 18. Grain (Matt. 13: 31). 19. Amiss (2 Chron. 6: 37). 21. Gad (Num. 1: 25). 22. Bless (Psa. 5: 12). 23. Yoked (2 Cor. 6: 14).
Down: 2. Risen (Matt. 28: 6). 3. Worth (Prov. 10: 20). 4. Locks (Judg. 16: 19). 5. Thigh (Rev. 19: 16). 6. Wisdom (Matt. 12: 42). 7. Snare (Jer. 18: 22). 10. Ahi (1 Chron. 5: 15). 12. Ira (2 Sam. 20: 26). 14. Grace (Prov. 3: 34). 15. Songs (Neh. 12: 46). 16. Ready (Mark 14: 38). 17. Thick (Luke 11: 29). 18. Gob (2 Sam. 21: 18). 20. Sad (Matt. 6: 16).



Monthly Book Window

LIFE'S CRICKET MATCH. By Reginald Wallis. (Pickering & Inglis, Ltd. 6d., by post 6½d.).

That a young people's work is written by Reginald Wallis is in itself sufficient recommendation, and "Life's Cricket Match" is no exception. The author draws some vivid and ingenious lessons from the summer game, which he looks upon as an illustration of the continuous conflict between the Devil's team and that of "the Captain of our salvation."

Written in a refreshing and bracing style with characteristic flashes of humour, this booklet will be read with avidity by all boys and many girls who are fortunate enough to secure a copy.—D. A. VANSTONE.

THE NEW WALK. By Reginald Wallis. (Pickering & Inglis, Ltd. 1/-, by post 1/3).

A splendid book for young Christians on topics of great importance, presented with that clear note of manly decision and loving sympathy that characterise all Capt. Wallis's messages.

Twelve arresting chapters dealing with the Christian, and such things as "sport," "insurance," "amusements," "smoking," "reading," "dancing," etc., serve to make this book one of the most valuable helps for young Christians in these difficult days.—THOS. A. CARVER.

DIVINE CLUES TO SACRED PROPHECY. By Rev. E. H. Horne, M.A. (Marshall, Morgan, & Scott, Ltd. 1/-, by post 1/1).

A most interesting book. The author gives you clues to the interpretation of the prophetic scriptures, clues taken from the scriptures themselves, and, by following these divine indications, gives the reader a rapid survey of the prophetic passages dealing on broad lines of exposition with the Seventy Weeks of Daniel, the Seven Seals, Seven Trumpets, Seven Vials, and also covering the period of the Four Beasts of Daniel and the Revelation.

Altogether it is a helpful, though small, volume, and is written from the Historical standpoint. The author makes out a good case, and gives some weighty points in his exposition. I quite enjoyed reading it.—W. G. HATHAWAY.

A SIX-YEAR PLAN IN BIBLE TEACHING. By D. A. S. Candy. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

This is a manual for all those who are endeavouring to teach the Word of God to the young. It deals, in particular, with the usual three Sunday school grades, Junior, Intermediate, Senior. Among other matters discussed, the methods the teacher should adopt, the equipment necessary for teaching, and the contact to be made when teaching the child, are clearly and concisely set forth. This little book will be very helpful to all Sunday school teachers.—SAMUEL GORMAN.

JAPAN NEEDS JESUS. By Clifford Lewis. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

I have found this a very interesting book. It has the personal touch of a friend, and throbs with the pathos and love of a sincere soul-winner. Its geographical and historical accounts of Honolulu, Japan, and Korea give an additional interest to the book, whilst the manner in which the work of the Lord is progressing in these places is so graphically described that we get a splendid insight into the missionary work done there. I heartily recommend this book for old or young, for saint or sinner: it is most interesting.

—JOSEPH SMITH.

SEEING THE REVELATION. By Wm. Roadhouse. (Thynne & Co., Ltd. 3/6, by post 3/10).

A controversial book. It is based upon the teaching that "the Lord's Day," in Revelation i. 10, means "the Day of the Lord." Instead of the day referring to the first day of the week it is taken to refer to the last seven years of Daniel ix. 27. Consistent with this view-point the writer takes it that the letters to the seven churches in Revelation ii. and iii. are written to Churches that will be obtaining during that period. Many interesting arguments are brought forth, and the discussion is an exceedingly challenging one. But in the

present reviewer's estimation the weakness lies in Mr. Roadhouse's interpretation of "the Lord's day."

—P. G. PARKER.

WITH CHRIST ON AUSTRALIAN TRACKS. By Fred Barker. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

This is a book with a grip. A book which proves in a unique manner that "All things work together for good to them that love God." The strange experiences of Mr. and Mrs. Barker as they journeyed over the wild Australian Tracks with the message of salvation, the difficulties, the calamities, and the strange mishaps which befell them, and yet the wonderful manner in which God worked through these very things, are such as to strengthen the faith of the most timid believer in the most trying circumstances. I heartily recommend this book to those who are called to travel a rough road.

—JOSEPH SMITH.

SEERS OF ISRAEL. By J. I. Brice. (Marshall, Morgan & Scott, Ltd. 3/6, by post 3/10).

This book will not be fully appreciated if an attempt is made to read it straight through. It has been written to help the Bible student, and in fact the author himself reminds us in the preface, that it will be necessary to study the Bible in conjunction with the book.

The chapters are made out in couplets. In each, the writer describes the historical setting of two Scriptural books, giving much valuable information of the life and times of the great men in Israel's religious life. He then gives the main divisions and makes a review of the books.

A very useful book for the student, but not so interesting to the casual reader.—H. W. GREENWAY.

FOUR GOLDEN HOURS WITH DR. HARRY IRONSIDE. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/2).

Dr. Ironside is a well-known American preacher and exponent of the Second Advent of Christ.

This book is a verbatim report of four of his addresses delivered in London, viz.—"The Coming of Christ"; "The Hope of Israel"; "The Hope of the Nations"; "The Hope of the Church." Each chapter has a clear, convincing argument.

The style is simple, humorous at times, but arresting throughout.

All who read it will be gripped and inspired by the thrilling messages. An invaluable book to all, especially those who are young in the faith. A "golden" investment.

—J. REGINALD KNIGHT.

VICTORY CHORUSES FOR YOUNG PEOPLE. (Victory Press. 6d., by post 7d).

A very good selection! Why teach your children "above-their-heads" adult choruses? This is the very thing for your Sunday school, Cadets, or home sing-song circle. Fifty-eight vigorous, sensible, and tuneful choruses; the kind that are a delight to sing and never pall. Actions are suggested in several places, and the selection includes some twenty-five of the best pieces from C.S.S.M. Choruses, No. 1, besides a number which have not previously appeared in print.

Don't rob your children of blessing by being without these songs—and learn them, every one!—D. A. VANSTONE.

THE UNSEALED BOOK. By E. A. Girdlestone. Kindly note that in our review in the "Evangel," dated 24th Feb. we omitted to state that this book is now obtainable in paper covers at 1/- (by post 1/2).

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

This Month's New Books

"The New Walk." By Reginald Wallis. 1/- (by post 1/3).

"Seers of Israel." By J. I. Brice. 3/6 (by post 3/10).

"Four Golden Hours with Dr. Harry Ironside." 1/- (by post 1/2).

"High Peaks in Redemption." By F. J. Huegel. 2/6 (by post 2/10).

"Through the Land of Babylonia." Leonard T. Pearson. 1/6 (by post 1/8).

"Victory Choruses." Compiled by W. G. Hathaway. 6d. (by post 7d.).

"Missionary Ideals." By Rev. T. Walker, M.A. 1/- (by post 1/2).

"The Making of a Pioneer." By Mildred Cable and Francesca French. 1/- (by post 1/2).

"Pastor Niemüller and his Creed." Foreword by the Bishop of Chichester. 1/- (by post 1/2).

[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

Festival of Praise and Crowded Youth Rally

East Ham Tabernacle was packed to capacity at the recent Youth Rally. From the very commencement there was a deep spiritual tone manifest, and the presence of God was unmistakably sensed throughout the service. Pastor A. Longley ably convened this inspiring meeting. The challenging address by Pastor E. C. W. Boulton, was assuredly a message from God to His Church, exhorting us to "quit ourselves like men," and be bold and courageous in the Christian crusade.

The musical programme was of high order. Some had expressed anxiety as to the results of such items, but we shall long remember the singing of the massed choirs—Kensington Temple, Leyton, and the London Crusader Choir—accompanied by the Salvation Army Band from Barking. Each choir rendered their individual items in excellent style, and the Band's selections, "Memories of Galilee," "Rock of Ages," "Rockingham," etc., were received with great appreciation. The massed items were conducted by Bandmaster W. Dermott and Pastor Douglas Gray respectively.

A testimony by Mr. C. Miller (Kensington Temple Crusader Secretary) was a timely and encouraging word to youth. The closing congregational hymn was a fitting climax to a glorious evening of praise and fellowship. The great congregation, choirs, and band united in that beautiful hymn, to the stately tune "Whitburn":

Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine thro' endless days.

Knottingley Branch

This past year has been an interesting one, a year of changes; a few have left our Crusader branch, but as is always the case in transition, gains are recorded as well as losses.

Concerning those who have left, one of our brothers, Mr. T. Ellerington, entered the Elim ministry, a fact of which we are all proud; another, Mr. Harold Pease, was successful in entering the Civil Service; so our loss in this direction was another's gain, as he is now in London.

Finally, one or two left at the dictate of Anno Domini, including Mrs. Bramham, who has been secretary and faithful worker in this branch since its inception.

Visits were made to neighbouring churches, and memorable times of blessing were experienced at Huddersfield, Leeds, and the local corps of the Salvation Army.

The great disparity in the ages of the various Crusader members and also the differences in spiritual experience, mean that the outlook on life and the spiritual desires vary considerably. To overcome this difficulty we are adopting two methods:

(a) choosing the meetings by a committee representative of all ages in the Crusader branch.

(b) altering entirely our services; there will be the usual Crusaders' meeting, then for those who wish we have started an after-meeting of a deeper nature, including discussions of vital subjects, talks on practical Christianity, doctrinal teaching and waiting meetings—all intended to deepen spiritual experience and increase spiritual strength.

A choir has also been formed, bands re-formed, and we sincerely pray that this year shall be one of progress, by activities through the various bands. Praying for increased numbers, increased blessing, increased strength, and progress—always keeping in mind—"God's best for us—Our best for God."



Miss Violet Dunnett.

Fellowship Time

Another
South African
Link

Miss Violet Dunnett, whose photograph accompanies this paragraph, sends us her testimony as follows:

"I have now been a Christian for four years. During that time God has protected and guided me, and I find joy in serving Him. Although at times I have failed Him, yet He has never failed me; praise His holy name!

"Early after my conversion I was wonderfully filled with the Spirit. Since then I have had power to overcome in time of temptation and to witness more boldly for my Master. I have found that by keeping in the place where He would have me be He can use me for the extension of His kingdom. Although I may not have many opportunities for witnessing for Him, I try to point men and women to Christ by living a consistent Christian life.

"I pray that the Lord will continue to bless the *Elim Evangel*, and send kindest greetings to Elim Crusaders."

This is the second testimony sent by Durban Crusaders we have had the pleasure of publishing. There are quite a number of these young people who have joined the Fellowship Links; unfortunately we shall not be able to publish testimonies from them all, but we pray that God will bless them in their efforts for the extension of His kingdom.

Students' Night at the Elim Tabernacle,
STANLEY ROAD, CROYDON.

MONTHLY CRUSADER RALLY

APRIL 1st at 7 p.m., conducted by

Students of the Elim Bible College : A night of vigorous Evangelical Witness



Conducted by Pastor DAVID A. VANSTONE

We are fortunate this week in having a talk from a distinguished contributor—a real live missionary!

Mr. Leslie Wigglesworth is well known to many of you (especially to the boys who were at camp last year), and we thank him for sparing some of his precious time to write us this incident.

MY FRIEND NGOI

How would you like a little black boy or girl as a friend? I know that some of you will hesitate before replying to that question. But when you have read this little story, I think that you will all say readily, "How nice to have a friend like Ngoi."

My little friend is as black as coal, and he has the funny name of Ngoi! In Africa this is quite a common name, like Jack or Harry in England. He is only about seven years of age, but he loves to come around the missionary's house, and to help him with little odd jobs, just like you run errands in your own home town. When his father and I have a time of prayer, he likes to pray with us because he loves Jesus, too. You see, his father is my head evangelist, and many of you have heard me tell stories about him: his name is Masudi.

Ngoi is keen to be an evangelist like his father, and even as a young boy he is not afraid to preach. We discovered this one day when Masudi was lying dangerously ill in the village. When a man or woman is very ill in the Congo, all the relatives from near and far come to sympathise with the sick one. They really fear that if they do not show signs of sorrow, they will be accused of bewitching the one who is ill. A great show is made, and sometimes we have to make them keep quiet for the sick one's sake. In Masudi's case the same

thing happened, and as he lay near death's door, a big crowd of relatives gathered around him. Many were not Christians, and one or two were witch-doctors. Some suggested that Masudi should have a special charm to make him well again, but he heard them talking and told them that he was trusting in Jesus to make him better, and that he would not tolerate charms.

Little Ngoi had been a silent listener to these conversations of the relatives, and he decided that someone ought to be doing his father's job—preaching the gospel! So he took his father's Bible and hymn-book, telling the crowd that he was going to hold a meeting. He couldn't read or write, but he had heard his father and Bwana Missionary so many times that he knew just what to do and say. The relatives were highly amused, but he went on with his job and chose a well-known hymn to sing. His hymn-book may have been upside down, but he had the words in his heart. That is where we want the Word of God to be, isn't it? Not only in the Bible, but in our hearts. Well, after his hymn, he told all the people to close their eyes because he was going to pray to God. They were still amused at the little chap's boldness, but covered their eyes as he prayed a short, simple prayer, asking God to heal his father and to save his relatives. After the prayer he took the Bible and opening it (anywhere, because he couldn't read), he repeated some verses which he had learned in school. Then he surprised everybody by preaching a little sermon. "My Daddie is ill, and can't preach; but I can, and tell you all, that it is time to repent of your sin and to accept Jesus Christ, God's Son, who died for us, as your Saviour. Turn from evil and seek good from God."

The old men especially were astonished that Ngoi should say all this, and for many days afterwards they talked in the villages of the little lad who spoke the word of God so boldly. Best of all, God answered our prayers, and Masudi got better so quickly that everybody had to acknowledge that God had answered prayer.

Now! Wouldn't you love to have a friend like Ngoi? I am sure you would, and I am going to ask you all to pray for him and all the other black boys and girls in Africa. There are a great many who have never heard about Jesus yet, but if you pray they will some day learn to love Him.

The Way of Salvation

Why He Reproached Her

By H. M. TYNDALL

THE story is told of a society girl, a worldly church member, who, at an evangelistic meeting, approached an acquaintance of hers and asked him if he would not come to Christ. He turned upon her, and with flashing eyes and bitter tones said:

"You are the last person in the world that should ask me to become a Christian! You are the one who came to my home and persuaded myself and my wife to play our first game of cards. Nor were you satisfied until we would play for something more than fun, just to add zest to the game. We kept on until the gambling spirit so possessed me that in the trains I would induce fellow-passengers to play, and would fleece them of their money and then get off at the next station. Until you yourself get right with God you are the last one on earth that should ask me to be a Christian!"

Without a word but with crimson face and downcast eyes she walked away.

Two minutes later a wrinkled old woman approached the same man. With tremulous voice and with tears coursing down her furrowed cheeks she asked him if he would not go forward with her and yield himself to Christ. He knew this old lady. She was his washerwoman, and he knew her to be a sincere Christian. He listened attentively as she pleaded with him to accept her dear Jesus as his Saviour. Presently he yielded and together they went to the front where he knelt in prayer and soon after he was rejoicing in the favour of God.

That man was Charles Kittridge, one of five men who afterwards formed a society among commercial travellers known as "the Gideons."

CLASSIFIED ADVERTISEMENTS

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

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

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

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

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* **Elim Bible College.**—Visitors welcomed; spiritual fellowship; central heating and home comforts. Apply: The Superintendent, Elim Woodlands, 30, Clarence Avenue, Clapham Park, London, S.W.4.

London.—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet, spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean; splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C723

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. Phone Euston 1193. C724

Old Colwyn, North Wales.—Comfortable Christian guest house in own grounds, overlooking sea; magnificent scenery, delightful walks, bathing; Christian fellowship; terms moderate; recommended. Mrs. Taylor, Bryn Derwen, Abergelge Road. C768

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Wanted, strong general for Christian Holiday Home; plenty of time off for meetings; close to Elim Church. Write, Mrs. Webster, "Avonmore" 48, St. Leonards Road, Eastbourne. Interview. C759

BIRTH

Jacobs.—On February 22nd, to Mr. and Mrs. Jacobs, of Clapham, the gift of a son, Terence Walter.

WITH CHRIST

Kemp.—On March 9th, William Kemp, aged 62 years, devoted worker and beloved Treasurer of Elim Church, Grimsby. Funeral conducted by Pastor J. Tetchner.

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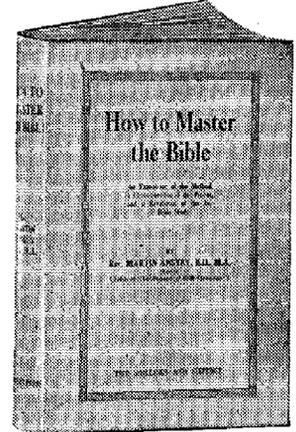
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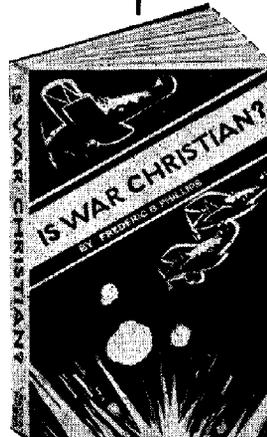
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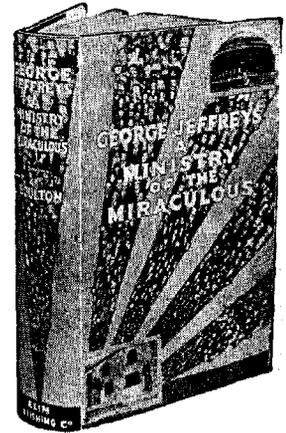
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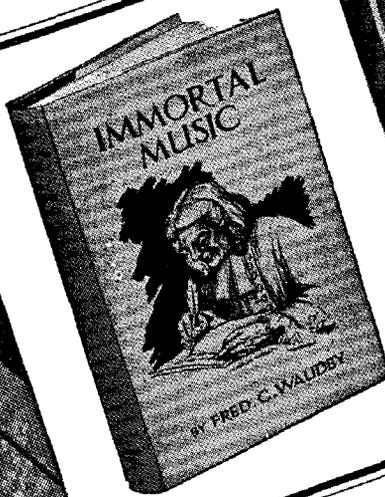
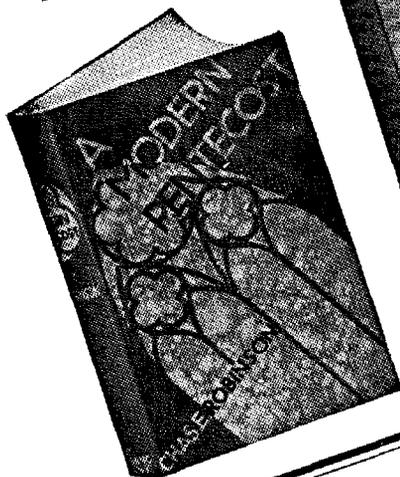
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