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The Elim Evangel

AND
FOURSQUARE REVIVALIST

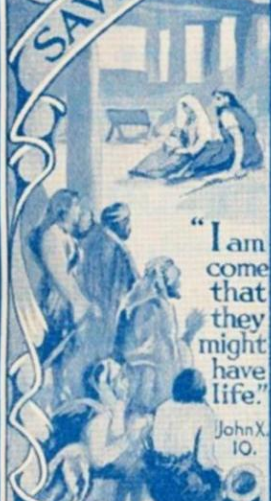
Jesus Christ the same yesterday, and to-day, and for ever.
HEB. XIII. 8.

Vol. XIII. No. 2

JANUARY 8, 1932

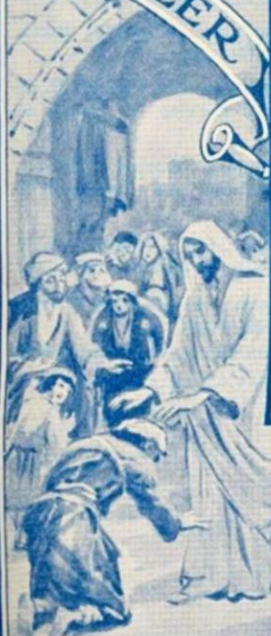
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SAVIOUR



"I am
come
that
they
might
have
life."
John X.
10.

HEALER

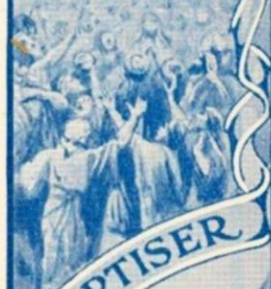


"We cannot build safely
except we build on Christ;
we cannot rest safely ex-
cept we rest in Christ; we
cannot walk safely except
we walk with Christ; we
cannot die safely except
we die in Christ."

COMING KING



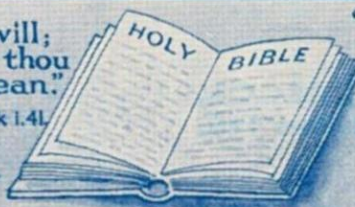
"I
will
come
again."
John XIV. 3.



BAPTISER



"I will;
be thou
clean."
Mark i. 41.



"I will
send Him
(the Comforter)
unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4
Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII.

January 8, 1932

No. 2

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Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Printed and published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Telephone Nos. Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Brixton 2227. Elim Woodlands: Brixton 2668.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstret-London."

Commencing January, 1932

"The Young Folks' Evangel" will be published again each month. Although issued monthly, it will be in four-page weekly parts. It will be the only Foursquare Children's magazine published in the British Isles, and will be wonderful value, the price being only 1d. per month, or subscription for the year (52 parts) 1/6 post free.

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Principal GEORGE JEFFREYS

and Revival Party will conduct the

ELIM CRUSADER RALLY

at

KENSINGTON TEMPLE

Kensington Park Road,
Notting Hill Gate, on

JANUARY 8th, at 7.30 p.m.

WATCH THESE DATES

BATTERSEA. February 7. Elim Hall, Plough Road. Visit of London Crusader Choir at 6.30 p.m.

ELIM WOODLANDS will be open to friends on January 9, instead of first Saturday in month. Speaker: Pastor E. C. W. Boulton. Tickets obtainable at all London churches.

HENDON. January 24. Elim Tabernacle, Somerset Road. Visit of London Crusader Choir at 6.30 p.m.

ISLINGTON. January 9. Elim Tabernacle, Fowler Road (off Cross Street). Special Children's Service of Song, at 6 p.m.

LEEDS. January 3—10. Foursquare Gospel Church, Bridge Street, Lady Lane. Bible School and Evangelistic Campaign by Principal P. G. Parker.

LETCWORTH. Jan. 7-10. Elim Hall, Norton Way North. Pastor Joseph Smith. (Jan. 7th, Baptismal Service).

LONDON. Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

This space is reserved for local announcements

New Year's Bible Studies

Why not join the Elim Bible College
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The complete cost is only

3/- for 3 months

6/- for 6 months

12 - for 12 months

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



respondence School, Elim Crusader Movement, Elim Foursquare Cadets, Elim Foursquare Foreign Missions, and the 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 sobriety, faithfulness, urgency and old-time power.

Vol. XIII., No. 2

JANUARY 8, 1932

Fridays, Twopence

A Fresh Anointing

I shall be anointed with fresh oil—Psalm cxii 10

THE text is one of several notes of triumph in this Psalm. In verse 4, the Psalmist triumphantly sings, "For Thou, Lord, hast made me glad through Thy work, I will triumph in the works of Thy hands." In verse 9 he says, "For, lo, Thine enemies, O Lord, for, lo, Thine enemies shall perish, all the workers of iniquity shall be scattered." In verse 11 he says, "Mine eye also shall see my desire on mine enemies." In verse 12 he utters the

FAMILIAR AND STRIKING WORDS:

"The righteous shall flourish like the palm tree. he shall grow like a cedar in Lebanon." And here in the text (verse 10) he joyfully exclaims, "I shall be anointed with fresh oil."

The Psalm is entitled, *A Psalm or Song of the Sabbath Day*, and constitutes a "psalm of praise for God's goodness."

In the text there is a clear note of exultation. "I shall be anointed with fresh oil." Facing as we do the tremendous issues that are before us, would that we might cry to God for new equipment, and with all confidence in His faithfulness, and with a full realisation of our need, let us also cry exultantly with the Psalmist, "I shall be anointed with fresh oil."

In Bible times men were set apart or consecrated to some sacred office by the anointing with oil.

1 To the prophetic office

In I Kings xix 15 we read, "And the Lord said unto him [Elijah], Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room." And in Psalm cv. 15 we have the warning, "Touch not Mine anointed, and do My prophets no harm."

The narrative of Luke iv. 18 says that Jesus read in the synagogue the prophecy concerning Himself: "The Spirit of the Lord is upon Me, because He

hath anointed Me to preach the Gospel to the poor."

It is reasonable to assume that all those whom God called to the prophetic office were anointed with oil, indicative of the fact that from that time forward the Spirit of God was to rest upon them for that particular work and calling.

2 To the priestly office

In Exodus xxix 4-7 we read, "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him." And in Exodus xxx 30 we read, "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto Me in the priest's office."

Throughout the whole Word of God we see that the priests were consecrated to the office of the priesthood by the

ANOINTING WITH OIL

—the symbol of the anointing of the Holy Spirit

3 The kingly office

"And he [Jesse] sent, and brought him [David] in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look on. And the Lord said, Arise, anoint him for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren and the Spirit of the Lord came upon David from that day forward" (I Sam. xvi. 12-13). And in Psalm lxxxix 20 God says, "I have found David My servant with My holy oil have I anointed him."

We are now living in the dispensation of the Holy Spirit, and God is anointing His messengers and ambassadors with the Holy Ghost and with power. He anoints all who are called into His service, and that takes in every believer, for He has given "to every man his work" (Mark xiii 34). None other is really

called of God, for when Jesus gave the command, "Go ye into all the world and preach the Gospel to every creature," He followed it with another command, "Tarry ye . . . until ye be endued [clothed] with power from on high." The anointing constitutes the normal condition of a New Testament saint.

He is anointing prophets—preachers, teachers, evangelists, pastors, exhorters—that they may tell forth the message of the Gospel with the Holy Ghost

SENT DOWN FROM HEAVEN.

He is anointing priests and is giving to them the "ministry of intercession" that they may plead for a lost world in the power and under the anointing of the Holy Spirit, that they may stand in the gap between the living and the dead that the plague of Satanic power may be stayed, and that multitudes may yet be saved ere the Great Tribulation bursts out upon the earth.

He is anointing kings, and has assured us in Rom v 17, that "They that receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

We each have our little kingdom in which we can reign in victory and triumph, ever remembering the word that God spake through Daniel the prophet to Nebuchadnezzar the king (Dan. iv. 26), "Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." In Christ we can be master of every situation, and be led in triumph in every place, yea, be "more than conquerors."

The text points to a definite anointing. "I shall be anointed with fresh oil." An initial anointing is certainly our privilege and heritage. All believers may and ought to be anointed with the Spirit. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii 39). Thus is, I repeat, the normal condition of

A NEW TESTAMENT SAINT.

Jesus was Himself anointed of the Holy Ghost ere He began His public ministry. Peter stated in his sermon in the house of Cornelius (Acts x 38) that, "God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed of the Devil for God was with Him." If Jesus, as Man, needed the anointing of the Spirit, we surely need it.

But the text points us to a fresh anointing. "I shall be anointed with fresh oil." The disciples had such an experience (Acts iv 23-31). Read the whole passage and particularly note verse 31. "And when they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Ghost, and they spake the Word of God with boldness."

I am convinced that there is nothing that is more needed in the Pentecostal movement to-day—among both preachers and people—than a fresh anointing of the Holy Ghost and power. For lack of this, churches and assemblies are languishing and sinners, that should be reached, are trooping down to hell. Surely

we not only need the initial Baptism in the Spirit, but we also need

CONTINUOUS ANOINTINGS

and refillings. Here is where we have failed God, hence the stagnation that is so general to-day.

Paul in Eph v 18 rings out the command, "Be filled with Spirit," which literally reads, "Be being filled with the Spirit." Let us put in our claim now for a fresh anointing and refilling.

Whether anointed once, twice, or twenty times, it is always with fresh oil.

Ecclesiastes x 1 tells us, "Dead flies cause the ointment of the apothecary to send forth a stinking savour," but there are no dead flies in this anointing oil of the Spirit.

There is always a fresh aroma with every fresh anointing, so that wherever we go—into church, cottage, sick-chamber, secret place of prayer, or elsewhere—the house is filled with the odour of the ointment" (John xii 3). When thus re-anointed, barrenness gives place to freshness, fertility, and growth. There is a freshness in prayer, praise, preaching—everything.

Had we gone on as a people from the Baptism in the Holy Spirit—which is but the open door, the starting point of the real spiritual life—on into "all the fulness of God" (Eph iii 19) the Devil would have been filled with alarm and the world would have stood confounded before us. Let us repent before God in

SACKCLOTH AND ASHES,

and cry mightily to Him that in this eleventh hour He may give us the needed equipment for the awful days we are yet to face.

Note the confidence and exultation of the Psalmist. He exultingly cries, "I shall be anointed with fresh oil."

Let us come to God with the same confidence. God will meet us—He is waiting to be gracious. Let us hie away to our secret place of prayer and there cry

Master, speak! Thy servant heareth,
Waiting for Thy gracious word,
Longing for the voice that cheereth
Master, let it now be heard
I am listening, Lord, for Thee,
Master, speak, O speak to me

Master, speak! though least and lowest,
Let me not unheard depart
Master, speak! for, O Thou knowest
All the yearnings of my heart
Knowest all its truest need
Speak and make me blest indeed

Master, speak! and make me ready
When Thy voice is truly heard
With obedience glad and steady
Thus to follow every word
I am listening, Lord, for Thee
Master speak O speak to me

It will be a wonderful moment in your history when you become acquainted with the Lord Jesus for the first time. You may do it now.

How to Begin the New Year

By JAMES H. BROOKES

IN Exodus xii we read that the seventh month had been reached in the progress of the year, when Jehovah laid hold of it and moved it to the front. He "spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you." Not only did it become by Divine proclamation the first in order, but the first in importance, because it was identified with the redemption of His people. Up to that momentous period in the history of the soul, time is counted as nothing in

GOD'S ESTIMATION.

One may have lived thirty, forty, or fifty years according to human chronology, but until sheltered beneath the blood of Christ, we do not live at all in His sight.

Hence the reader is earnestly besought at the threshold of another year to consider with intense solicitude whether he is alive or dead, or in other words, whether that precious blood has been applied, which was so aptly set forth in the blood of the passover lamb. It will be observed that it was a lamb without blemish, selected on the tenth day of the month, and kept until the evening of the fourteenth, suggesting the period from the day John the Baptist introduced the Lord Jesus as the "Lamb of God which taketh away the sin of the world," to the day of the crucifixion, thus embracing four years according to the Jewish mode of reckoning time. Ten is the scriptural number of responsibility to God, and for thirty years, the average length of a generation then, He had been thoroughly tested, and had perfectly discharged all of man's responsibility in every particular.

NO HOPE WITHOUT THE LAMB

Every man was to take a lamb, "according to the house of their fathers, a lamb for an house, and if the household be too little for the lamb," the nearest neighbours were to be joined together, "and the whole assembly of the congregation of Israel shall kill it in the evening." There is no hint that the lamb might be too little for the household, and so far as the record goes, there was but one assembly and one lamb, for God would seek to impress upon His people the unity of the Spirit founded upon the one accepted and all-sufficient sacrifice of His Son.

The Israelites, who were not a whit better than the Egyptians lying under sentence of death were commanded to take a bunch of hyssop, and, having dipped it in the blood of the slain lamb, to strike that blood on the two side-posts, and on the upper door-post, of their houses, not beneath to be trampled under foot, but protecting them on either side, and overhead. Then God said, "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." But if the blood had not been sprinkled as commanded, the destroyer would

most certainly have entered the houses, and the stroke of death would have been inflicted. It was not enough that the lamb was slain, the blood must be sprinkled. It is not enough that Christ our Passover has been sacrificed, but He must be personally received. His death, considered in itself, will not save a single accountable soul, apart from faith in Himself.

It is absolutely essential, therefore, at the outset to ask ourselves whether we are trusting in the blood alone, or partly at least in our faith, our feelings, our repentance, our resolutions, our baptism, our union with the church, our good works. God did not say, "When I see these things," but "When I see *the blood*." Nor did He say, "When *you* see the blood," but "When *I* see it." He was satisfied with the blood outside, and we must be satisfied with His word inside.

THE BLOOD ALONE

makes us safe, the Word alone makes us sure. There was no doubt great variety in the age, moral character, past history, and degree of confidence on the part of the hundreds of thousands within those blood-sprinkled houses, but they were equally safe, for the Lord saw the blood, and passed over the door, and stood beside it to bar it, as if with the stability of His throne, as if with the length of eternity, against the entrance of the destroyer. Until He dies, not one sheltered beneath the blood can perish.

But, mark it well, those who were saved by sovereign grace through sprinkled blood, were to eat the lamb in that night, roast with fire, and unleavened bread, and bitter herbs. Fire is the symbol of God's holiness burning against sin, but it had fallen upon the appointed substitute, and was satisfied. Leaven is the symbol of evil, and hence it was said to the Israelites, "Ye shall put away leaven out of your houses for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." The first word here rendered *leaven* means "leaving," or "remainder," that is, "old leaven," and the second word rendered *leavened* means "sourness," that is, open sin, recalling the striking exhortation of the Holy Ghost, "Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (I Cor. v. 7, 8).

THE CHRISTIAN'S PILGRIM CHARACTER.

Moreover, the redeemed were to eat the lamb with girded loins, with shoes on their feet, with staff in hand, and in haste. This clearly betokened their pilgrim character. From that eventful night they were done with Egypt for ever, and they were to be in the attitude of strangers, about to take their march for the promised land, not knowing at what moment the summons might come, but always ready, and

watching and waiting. But, alas! "a mixed multitude went up also with them," and these afterwards became the fruitful source of their unbelief, and weakness, and failure, and apostasy, and ruin. So it is in the Church to-day, and hence the only hope of a happy, prosperous, progressive, and useful Christian experience during the coming year is to keep aloof from all entangling alliances with the world and worldly-minded professors of religion. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim ii 21)

"The Glory that Excelleth!"

"From glory unto glory!" Be this our joyous song,
As on the King's own highway we bravely march along
"From glory unto glory!" Oh, word of stirring cheer!
As dawns the solemn brightness of another glad New Year

Now onward, ever onward, from "strength to strength"
we go,

While "grace for grace" abundantly shall from His fulness
flow,

To glory's full fruition from glory's foretaste here,
Until His very Presence crown our happiest New Year!

—Frances Ridley Havergal

Concise Comments & Interesting Items

Mr. Roy L. Brown, a business man of Detroit, is devoting himself to Bible teaching. Quoting a secular writer he says, "Somewhere between 1930 and 1940 there seems to be a year beyond which we can make no progress. We call it the year X." We wonder whether this year X will be in the fullest sense "The year of our Lord"—the year of His second coming.

He also states, "The official in charge of building permits for the city of Jerusalem has issued orders that no more buildings be put up on or near the Mount of Olives, as he feels that the foundations of that mountain are unsafe." What a significant news item is this, when read in the light of Zech xiv 4, "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west."

The world's greatest paradox is the title of a photo we have just looked upon. It shows an armed soldier on guard beside the manger where Christ is said to have been born in Bethlehem. He is placed there to keep peace!

The British and Foreign Bible Society has just issued its report for 1931. "In a world of chaos and turmoil such as we live in to-day it is refreshing indeed to read that almost 12,000,000 copies of the Scriptures were distributed last year by the society in all lands. What the harvest will be from this sowing of the good seed doth not yet appear, but it will be made manifest. Again one must thank God for the fourteen new translations that have been added to the list this last year. In Africa alone the society has 221 translations of Scripture at work. Two of the latest translations have been done by missionaries of the Sudan Interior Mission for tribes where they are at work."

Dr. Andrew Bonar and his beautiful prayer life are recalled by a striking illustration recently published.

"Into the great church of the late Dr. Andrew Bonar, in Glasgow Mrs. M'Intyre pointed out a pew in the rear where her father had seated her as a wee lass one week day, as he went into the empty church. After a long wait

she stood up to look for her father. He was seated in a pew his head bent forward. Soon he moved to another, and another. Sometimes she would see him carefully examine the name plates to find the pews he desired. She did not understand it at the time, but as she grew in stature, and the pew-holders grew in grace, she learned the significance. The shepherd was praying for the sheep in the very spot where each worshipped."

Missionary speakers will find the following poem useful

DO FOREIGN MISSIONS PAY?

Ask one of the native converts

In foreign lands to-day,
Whose dark eye glows with inward peace
As he kneels to God to pray

Ask as he walks with the dear Nazarene
Along the Calvary way,

His life current changed from the blackness of sin—

Do foreign missions pay?

The Rev. T. Bone gives a fine outline address on soul-winning, illustrated by the threading of a needle.

"1 Like one in hand at a time
2 Look straight in the eye, and see that it is open
3 Take a thread adapted to the eye. Let the thread of your discourse suit the eye of the understanding
4 Make the thread very pointed
5 Bring it into personal contact
6 See that it is fully entered
7 Draw in gently, and finish with a knot in the thread—a text of Scripture."

The European Christian Mission sends this heartening bit of news

"The spiritual hunger to be found in Eastern Europe makes to-day a day of opportunity to be eagerly seized upon. Craves of both converted and unconverted people travelling many miles to attend even one of the meetings are so frequent as to be ordinary occurrences on the field. Yet our hearts never fail to be stirred by such telling evidence of hunger for God. In order to attend the Sunday meetings some start on Saturday evening and walk most of the night, snatching a little sleep in a barn on the way, after the Sunday evening service they start their walk home so that they may begin work again on Monday morning

"In one city we held meetings every evening for a week with about one thousand people attending each night. We had spent no money to advertise the meetings. In another city two thousand came to the Sunday meeting, though in this instance, too, we had incurred no expense for publicity. To one of our stations in Czecho-Slovakia sixty-eight people came at different times in a single day to obtain Scriptures or spiritual instruction."

Evangelical Christians rarely realise what a magnificent man of God is Bishop Taylor Smith, the ex-Chaplain-General of the Forces. Here is a powerful extract from a recently published sermon

"There are those who will tell you to drop the expression 'The blood of Calvary.' 'Don't preach,' as they say, 'the Gospel of the shambles.' I shrink and tremble as I repeat their expression, but it is in the precious blood of Jesus that we find that peace which passeth all understanding, it is in the precious blood of Jesus as He died for our sins, that we have that peace which the world can neither give nor take away. Away with the lie which says that He died only as a hero, to teach men how to die.

"So, my dear fellow-Christians, lose not sight of Calvary. Emmanuel—God with us, His Cross, God for us, is a stage farther in that great love. Never be ashamed be like that strong witness John the Baptist, as he saw Jesus coming, he stopped in his address to that great multitude, and said, 'Behold the Lamb of God, which taketh away the sin of the world.' And the next day after, as he saw Him walking in the distance, he said, 'Behold the Lamb of God.'"

THE BLESSING OF WORK.

God told Adam that if he ate of the forbidden fruit he would surely die. He did, and was driven out of Eden to eat bread by the sweat of his brow—to look down into the furrow-graves he made with his plough for six thousand years of time, a constant gaze into the dust from which he was made and to which he returns. But work is a blessing in disguise. Unemployment is a tragedy.

Striking Conversions.

The Deserter Who was not Deserted

THE following beautiful and thrilling story of the conversion of Mr. E. Jones, of Croydon, gives us a good start-off for the proposed series of striking conversions to appear in our columns. It is rather lengthier than what we usually propose. But we feel that to cut it down would rob it of its full force.

Mr Jones was born in a poor but respectable working-class home. His parents were not Christians, and only sent him to Sunday school to get rid of a boisterous boy for a short period.

MISFORTUNE GAME

upon the family, and they had to move into a rough neighbourhood. Young Jones became as rough as the roughest. After leaving school he started to work. But dishonesty brought about his dismissal. At 15½ he joined the Navy. His life on board H M S. *Powerful* was at first satisfying. The thing he most disliked was the Sunday church service. But the Navy lost its glamour. He deserted. Hunted by the police, he yet managed to elude them. At Gravesend he married, but did not tell his wife that he was a deserter. Moving to Woolwich he was arrested by the police, and sent back to barracks. After serving his punishment he deserted again!

To avoid recapture he and his wife left their little girl with her grandparents, and went on tramp. It was a dreadful life. Sometimes they walked thirty miles in one day. This terrible existence continued for nine years, during which two more children were born. One only has to imagine a little in order to realise the wicked and miserable existence of those awful years. But Mr Jones now ejaculates, "Praise the dear Lord, though we were sinners, He never deserted us."

At the end of this time the deserter was once more captured by the police, but soon received his discharge from the Navy as an undesirable.

His wife and two boys, with himself, were staying at a common lodging house in Brentwood. While there the grandfather visited them, and pleaded with

the parents to make a fresh start. The first child—the little girl brought up by the grandparents—was almost blind. The hospital doctor had said it would be months before the girl would see properly. A fresh start was made at Croydon.

A Christian sister invited Mrs Jones to attend a Divine healing service, in order to have the child prayed for. The mother heart responded to this, and the Lord most wonderfully restored the child's sight.

Before long the mother was converted. Mr. Jones was at first bitter toward her, but her Christian living at home broke down his almost unbearable opposition. So at last, to please her, Mr Jones attended a meeting at the Elim Tabernacle, Croydon. Pastor Lees was preaching. The services were attractive (real Elim services always are), and he went again and again. One Sunday the subject was *The Parable of the Fig Tree*. That night Mrs Jones got one of the brightest moments in her life. On the way home her husband told her that he now

BELIEVED THE BIBLE,

and intended to be a different man. On January 25th he publicly owned Christ as his Saviour and Lord.

We will let Mr. Jones himself complete this testimony. Says he, "My dear wife and I are happier to-day than ever in our lives. There was a time when she dreaded to see me come home. But, praise the Lord, she longs to see me now. When we came to Croydon all we had in this world was what we stood up in, but the Lord has wonderfully blessed us. I am in work now and we have a nice little home. Our three children are being brought up Foursquare, and above all Jesus is in our home—the Friend that never fails. When we were on the road we had no earthly friends, and nobody cared, but now we have many friends and over and above all, the dearest and truest friend of all is Jesus."

(We invite our readers who have had striking conversions to write them out and send to the Editor. If judged suitable they will in course of time be used in our columns.)

Children's Bible Educator

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4.

WORD SELECTION PUZZLE From each of the Scripture references given below take the word indicated by the number in brackets after it, as, for instance, (2nd), (4th), (20th), etc., respectively mean that you take the 2nd, 4th, or 20th word in the verse which the number follows, and so on.

The nine words thus selected are the principal words of a verse containing 25 words in all, occurring in the 8th chapter of Romans. Write out the verse in full, and give its number in the chapter. Use your concordance if you wish.

Romans vi 11 (2), II Corinthians 1 5 (4), Romans vii 18 (20), Mark xi 13 (33), Revelation v 9 (10), Psalm lxxxix 6 (8), II Peter iii 18 (19), I Peter 1 5 (16), I John 1 3 (19)

Solutions should arrive by first post Monday, January 11th.

SOLUTION OF CROSSWORD, DECEMBER 25th

■ P A S S ■ G O D ■ L ■
 ■ O ■ Y A ■ F ■ I ■ A
 O U T ■ I T ■ W ■ S
 ■ R ■ T ■ S P I R I T
 D ■ H ■ H ■ L ■ N ■
 A N D ■ A L L ■
 Y ■ U ■ L ■ T O ■
 S ■ P ■ L ■ H ■
 ■ C O M E ■ F L E S H
 M Y ■ N ■ ■ ■ ■ ■

Answer: Acts ii 17 (first clause)

Prize-winner for December: Alfred Yardley, Peacehaven, Lodge Hill Road, Selly Oak, Birmingham, to whom we send a copy of "Rebekah's Well"

Special Mention: Mary Hurst, Joan Hill

We gratefully acknowledge the following anonymous gifts: Foursquare Gospel Testimony (Cricklewood) 10/-, Foreign Missionary Fund (Ilford Crusader) £1 10s, Free Distribution of Literature Fund (Manchester) £1, Crusader (Nottingham), 10/-

Four Steps towards Effective Soul-Winning

1. *Have a clear apprehension of the vital importance of winning men to Jesus Christ.* A minister's work is not determined by his pulpit eloquence but by actual efficiency in winning souls

2 *Make a complete surrender to Jesus Christ* In order to be efficient in winning others to Him, the preacher himself must first be absolutely won

3 *Let your evangelistic effort always be preceded by the spirit of prayer* Grief over the coldness of

the church and the prevalence of sin in the world leads to definite, earnest prayer that is heard and answered by God

4 *Study the Bible more—not more books about the Bible.* Let a class be organised for Bible study and instruction in personal work

Then the Holy Spirit will find the preacher and his people ready to be used in the winning of souls for Jesus Christ

The Pilgrim on the Road

1 I'm a pilgrim, pil-grim on the road, Hap-py pil-grim on the
 2 I was bur-den'd, burden'd with a load, Hea-vy bur-den'd with a
 3 I was wea-ry, wea-ry of the load, Ve-ry wea-ry of the

road, To the ci - ty of our God I have left the ways of sin, That I
 load When I start ed on the road 'Twas the sin that I had done, My own
 load As I tot ter'd o'er the road But the sa - viour took the whole I on the

long had wander'd in And I press ingt ward the aid, the land of glo - ry . .
 hand had laid it on Ere I start ed for the land, the land of glo - ry . .
 wearied pilgrim's soul, Now I'm trav'ling on with h_ _'some heart to glo ry . .

CHORUS

On, on, on, I am trav - 'ling on, On to glo - ry, on to

glo - ry I have left the way of sin That I long had wander'd

in, And I'm trav'ling to the land, the land of glo - ry . .

Bible Study Helps

TEN THINGS ABOUT THOSE WHO FEAR THE LORD

(Malachi iii. 16—iv 3)

- 1 **Their Conversion**—"Spake often one to another" (iii 16, Phil iii 20, 21)
- 2 **Their Consolation**—"The Lord hearkened and heard" (iii 16, Matt x 32)
3. **Their Compensation**—"A book of remembrance" (iii 16, Heb vi 10, Rev xii 12)
- 4 **Their Exaltation**—"They shall be Mine" (iii 17, John xiv 1-3, I John iii 2)
5. **Their Coronation**—"That day when I make up My jewels" (iii 17, I Thess iv 10-17, Col iii 3, 4, Rev xix 7-9)
- 6 **Their Protection**—"And I will spare them" (iv 17, Rom viii 32 Isaiah lvi 9, 10, John x 27-29)
7. **Their Observation**—"They shall return and discern" (iii 18, Psalm xcvi 7-8)
- 8 **Their Consummation**—(a) The wicked shall burn (iv 1), Rev xxi 8, Psalm ix 17) (b) The righteous shall shine (iv 2, Daniel xii 3, I John iii 2)
- 9 **Their Spiritual Animation**—"Go forth, and grow up as calves" (iv 2, II Cor iii 18, Prov iv 18, I Peter ii 1-3)
- 10 **Their Domination**—"And ye shall tread down the wicked" (iv 3, Psalm xci 13-14, Matt xix 28, 29, Luke xix 17-19)

THE REJECTED CHRIST (Luke xvii 25)

- I. **Who Was Rejected?**
 - 1 The "be loved Son of God" (Matt xvii 5)
 - 2 The One approved of God (Acts ii 22)
 - 3 The saddest, harmless One (Heb vii 26)
- II. **Why Was He Rejected?**
 - 1 Because of His teaching (John viii 45)
 - 2 Because of His claim to Deity (John x 33)
 - 3 Because of their jealousy (Matt xxvii 18)
- III. **How Was He Rejected?**
 - 1 Opposed by religious leaders (Matt xii 14)
 - 2 Accused of demon possession (John vii 20)
 - 3 Forsaken by the multitudes (John vi 66)
- IV. **Results of Rejecting Christ**
 - 1 Loss of eternal life (I John v 12)
 - 2 Loss of Divine consolation (John xv 23)
 - 3 Loss of personal victory (John viii 34-36)

FAMILY ALTAR



The Scripture Union Daily Portions.

Sunday, January 10th Joshua vii 1-15

"Let not all the people go up" (verse 3)

It seemed an easy place to conquer. Compared with Jericho it was a place ridiculously small. It would not seem that the people of God had much to fear. Yet they were defeated and fled. There are people who succeed in big things who are defeated in the small. We are particular to pray about our big battles. But frequently we go out to the small battles in our own strength. God's help is as necessary in small matters as large. We should daily triumph over trifles. A man who keepeth his own spirit is greater than a man who taketh a city. The greatest men of God are those who do little things well. George Muller prayed over his orphanages with 2,000 children. But he also prayed when seeking to mend a pen nib. Self-confidence always finally ends in defeat and disgrace.

Monday, Jan 11th Joshua vii 16-26

"They are hid in the earth in the midst of my tent" (verse 21)

I wonder if we have got anything hidden in our homes that should not be there. Amidst our books, and our valuables, and our gramophone records have we anything hidden that is displeasing to God? Is our home a godly home with a tragic "but"? All for God, but! Many cases have occurred in the mission field where hidden idols have prevented blessing. I wonder if we have hidden idols that prevent blessing. Pipe racks, packs of cards, foolish gramophone records, doubtful books, ill-gotten money, wasteful ornaments, expensive hobbies, extravagant dress are all modern forms of idols which prevent the fullest blessing of God resting on the home. A home stocktaking may reveal items that were suitable for unsaved and worldly days, but altogether unsuitable for saved and spiritual days.

Tuesday, Jan 12th. Joshua viii 1-13

"Take all the people of war" (ver 1)

What a contrast God's instructions were to Israel's judgment! Israel thought two or three thousand soldiers would be sufficient. But God's thought was not Israel's thought, and all the people of war were employed. At another time, in connection with Gideon (Judges vii) when Israel thought many soldiers were necessary God thought otherwise, and only 300 were used. God's ways vary. It is dangerous to think we know God's will. We must be sure we know it. Such knowledge can only be brought about by reading God's Word and asking God's guidance. Christians must always go forward slowly, until they are sure they are on the right road, then they can break forth into a double

Meditations by PERCY G. PARKER

Impulsive judgments have the appearance of progress, but actually they are far slower than prayerful decisions. The man who says, "I'll pray about it," reaches the winning-post before the prayerless sprinter.

Wednesday, Jan. 13th Josh viii 14-23

"And Joshua stretched out the spear that he had in his hand toward the city" (verse 18)

God had promised to be with Joshua as he was with Moses. Moses' stretched-out rod divided the Red Sea. Joshua's stretched-out spear brought victory. A rod and a spear are puny things in themselves, but God can turn them into influences that make history. When the history of this world is fully known it will be an amazing story. Histories of this world abound from man's standpoint. But the only authentic history is the one yet to be published, written from God's standpoint. Then it will be seen that God has used the weak things to confound the mighty. Weighty doors will be seen to have swung on very small hinges. We are weak, and the things we do are small, but if God uses us and our deeds, then eternity will reveal that many a sea has been crossed and many a victory won because God was with us.

Thursday, Jan. 14th Josh viii 24-35

"There was not a word of all that Moses commanded which Joshua read not" (verse 35)

Joshua was faithful to God's law. In the flush of victory he did not forget. Every forward step should provide us an opportunity for a fresh enthronement of the Bible. Has God, after much prayer, opened up wonderful advancement in business? Then enthrone the Bible and do not forget to give at least one tenth of your increase continually unto the Lord. Have you at last been privileged to set up your own little home with the partner long sought and prayed for? Then enthrone the Bible. A Bible in the kitchen is more important than a piano in the drawing room. Has God given a little babe to take a big place in your parental heart? Then enthrone the Bible. Remember, if you bear in mind that your child is lent from the Lord you are more likely to keep it than if you look upon it as your own property.

Friday, Jan 15th Joshua ix 1-15

"And the men took of their victuals, and asked not counsel at the mouth of the Lord" (verse 14)

To eat together was a contract of friendship. But Israel made friendship without asking counsel of the Lord. Apparently it was a safe thing to do. But appearances were deceitful. Israel had made friends with the enemies of God.

Friendships outside the circle of the redeemed are dangerous things. Because people are nice it does not follow that we are to give them our hearts. Social evenings with unsaved friends are verging upon spiritual disaster. We cannot walk together unless we are agreed. The friendship of the world is enmity with God. Satan can send plenty of friends streaming into our lives. Never make a friend without asking counsel of the Lord. What shall it profit a man if he gain the whole world of friends and lose the Friend of sinners?

Saturday, Jan 16th. Joshua ix 16-27

"And Joshua made them that day hewers of wood and drawers of water" (verse 27)

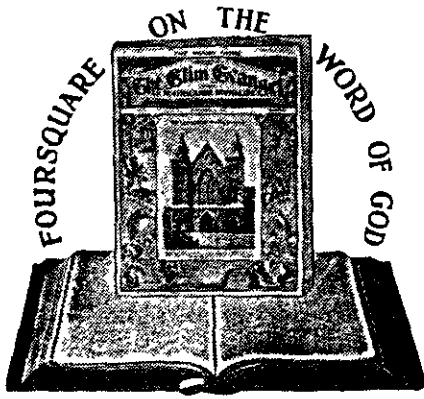
In the service of God all forms of service have to be performed. We cannot all be preachers. Some must stoke the fire, scrub the floors, dust the chairs, repair the woodwork, paint the walls, wash the communion set, shake the mats, open the doors, count the money, keep the books. Happy are we if we have any duties in the service of God. It is certainly true that unless we are willing to be hewers of wood and drawers of water that we can never be the highest preachers of sermons and shepherds of the flock. It is the same in the home. We cannot all sit at the head of the table and carve the joint on Sunday. But the harmony of church and home depends upon doing trifles not in a trumpery but in a triumphant way.

Swallow the Bitter Pill

An invalid who had been ordered by a physician to take some pills, instead of swallowing them, ground them up in his mouth and tasted their full bitterness. Gotthold was present and witnessing the patient's actions, mused as follows:

The insults and calumnies of a slanderer are bitter pills and all do not understand the art of swallowing them without chewing them. It is advisable not to roll the pills of slander about continually in our minds, or judge of them according to the flesh and the world's opinion. This will only increase their bitterness, spread the savour of it to the tongue, and fill the heart with proportional enmity.

The true way is to swallow and keep silent. The best antidotes to the bitterness of slander are the sweet promises and consolations of Scripture, of which not the least is this: "Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad for great is your reward in heaven" (Matt v 11)



EDITORIAL

The Present Times.

THAT we are living in times of commercial difficulty and depression there can be no doubt. But are these conditions obstacles to spiritual revival? According to past history such times may be preparations for revival.

It is significant that before the great revival of 1859 the world was in a most trying position—yet God sent revival. We have recently been reading a book, *The Half Can Never be Told*. The first page of which gives the following remarkable summary:

“The autumn of 1857 was signalized by a sudden and fearful convulsion in the commercial world. That calamity was so speedily followed by the reports of revivals of religion and remarkable displays of Divine grace, that it has been a widely received opinion that the two events stand related to one another as cause and effect. In the day of adversity men consider. When the hand of God is suddenly laid upon city and country, the sources of prosperity dried up, fortunes taking to themselves wings, houses, venerable for years, integrity and success, tumbling into ruins, the names never tarnished by suspicion, becoming less than nothing in general bankruptcy, it is natural to believe that men will look away from themselves, and say, ‘Verily, there is a God who reigns.’ As in the time of earthquake, or wreck at sea, when men’s hearts fail them for fear, they will cry to Him who rides

upon the whirlwind, so it was believed that the financial storm had driven men to pray. And it doubtless did. Never was a commercial crisis so inexplicable under the laws of trade. It was acknowledged to be a judgment. The justice of God was confessed in arresting men in recklessness, extravagance, and folly. Thousands were thrown out of business, and in their want of something else to do, assembled in meetings for prayer.”

Such were the conditions preceding the world-wide revival of 1858-61. We again pray for such a revival in 1932.

Fresh Flowers, or Dead?

A CHRISTIAN woman was employed in a home where a loved mother lay ill. Her daughter, a girl of fifteen, had never given her heart to Christ, fearing that by so doing she might lose some of her youthful pleasures, and saying that when she grew older she would give herself to Him.

One day she came into the house bringing a bouquet of beautiful fresh carnations for her mother. The nurse commented upon their loveliness, and then said, “We will not take them up to mother now—they are too fresh and beautiful, we will wait a few days.”

The young girl was surprised, almost indignant, and sought an explanation. Said the nurse, “Is not this what you are doing to your loving heavenly Father? Are you not by your conduct reserving for yourself the beauty and freshness of your young life, and waiting to offer Him the faded blossoms from which all the lovely beauty and freshness have departed?”

The girl felt the force of the illustration, and yielded her young life to the Master’s service.

The Consecrated Life.

WE were recently impressed by seeing the moving sign of a motor transport company. It read, “Any load, any road.” That should be the attitude of the consecrated life toward God. We should be will-

ing to go anywhere for our Lord and willing to bear anything for Him also. True consecration is not known until we are indeed ready for any load along any road.

Who has the Keys?

IT was at the funeral of a little girl. The mother had passed on before. There were only three at the funeral, the father, the minister and the proprietor of the hotel where the little girl had died. Only two rode out of the town, the father and the minister. The father’s grief was such as to forbid words. When they reached the cemetery, he took out of his pocket a little key, unlocked the casket and looked once more upon the face of his child. After closing the casket and locking it, he handed the key to the keeper of the cemetery. On the way back the minister said, “Sir, I noticed you locked that casket. You cannot unlock it and call her back.” “No!—no power can do that.” “Did you ever hear these words, ‘I am He that liveth, and was dead, and behold, I am alive for ever more, and have the keys of hades and death?’” The man said, “No, who said that?” Then the minister explained how that after Jesus had risen from the dead and ascended to heaven, He had given these words to the Apostle John. The man said, “What about the keys?” “It means this. You think the key of your little child’s casket is in the hands of the keeper of the cemetery. Let me tell you, the key to your little girl’s grave hangs at the girdle of the Son of God and He will come some morning and use it.” Then the light broke through the man’s tears and he saw the glory of the Resurrection.

People who worry forget that God is still great enough to keep an eye on everything, from an atom to a planet.

Prayer is the breath of a newborn soul, and there can be no Christian life without it.—Rowland Hill

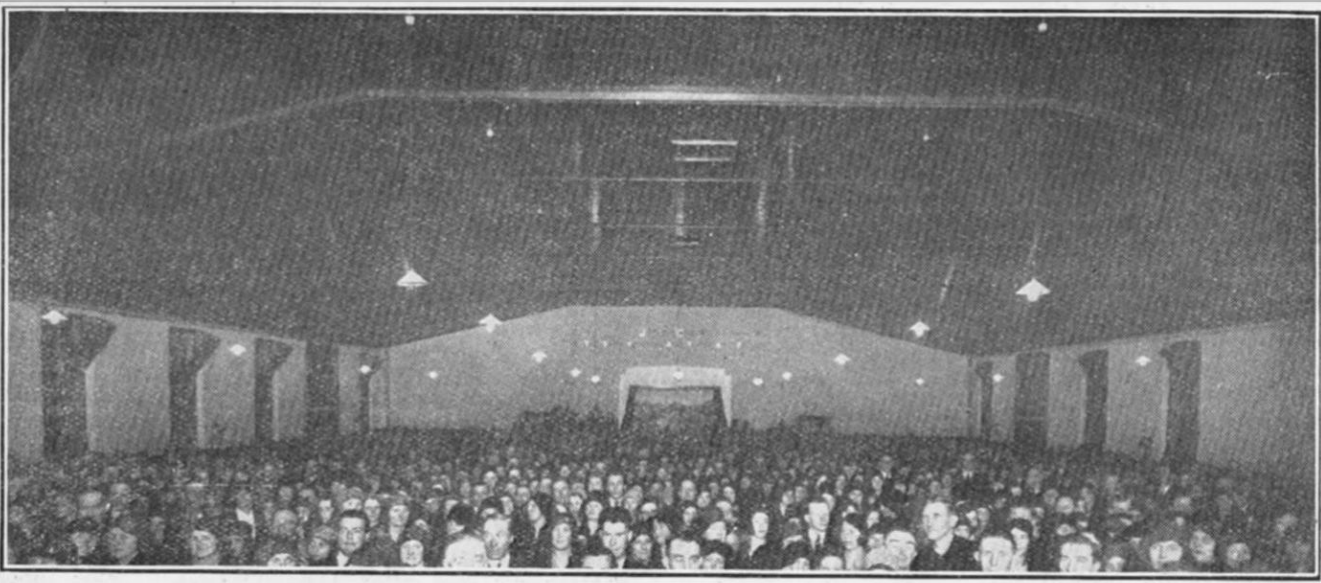
What is Truth?

An Address by Pastor R. E. McALISTER

“**Y**E shall know the truth and the truth shall make you free” (John viii 32) The words of the title are found in John’s Gospel, the eighteenth chapter and the thirty-eighth verse—

What is truth? This is the question that Pilate asked Jesus during His trial. It is a short question, but tremendous things are involved in the solution of the problem as to what truth is. If I have God’s viewpoint regarding any subject, I have the truth respecting that subject. If I do not have God’s viewpoint on any subject, I do not have the truth respecting that subject. In knowing the truth it is abso-

inoculated with the Devil’s nature. The whole head is sick, the whole heart is sore, he has wounds and bruises and putrefying sores. From the top of his head to the soles of his feet there is no soundness within him. And God’s statement regarding his condition is the only true statement respecting man’s condition and state. That statement is found in the third chapter of Romans, beginning to read at the tenth verse, as follows—“As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together



A GLIMPSE OF THE CROWD IN THE ULSTER TEMPLE

The above is only a bird’s eye view of one of the great congregations at the Ulster Temple. Principal George Jeffreys opened the beautiful Temple with a campaign in which the characteristics of an Acts of the Apostles revival were witnessed.

lutely essential, first, to know the mind of God respecting the subject in question, and when I know that, I have the truth with reference to that question. I hold in my hand to-night a book called the Bible. This Book gives us the mind of God on every subject pertaining unto life and godliness. God is not a God of silence. He has spoken. He has made known unto us His will and His mind in relation to that which pertains to us. This Book contains the mind of God. This Book contains the state of man, first, as originally created by God, and, second, his ruin and death through sin, and we have but to read God’s statement regarding this matter, and then follow the sad tragedy of the human race, to see that the history of man’s earthly career corroborates the statement of God.

The state of man by nature is without hope.

Man of his own volition sold out to the Devil. He became a traitor to God and His government. By so doing he went under satanic control and became

unprofitable, there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips. whose mouth is full of cursing and bitterness. their feet are swift to shed blood. destruction and misery are in their ways. and the way of peace have they not known. there is no fear of God before their eyes.”

But the Book makes clear a means of escape from this place of condemnation.

In this Book we have a clear statement as to the way of salvation. “Salvation is of the Lord.” Salvation in its final analysis centres in a personality. That personality is the Lord Jesus Christ. He is the way. He is the truth. He is the life. Man, through sin and the consequences of sin, lost life. The soul that sinneth shall die. Through sin came death. This then is the foundation doctrine of the Christian religion. If man be not fallen, he needs no Saviour. If man be not dead, he needs no life. Man through

his own volition sold out to the Devil and forfeited life. Adam sinned by wilful transgression. Without the shedding of blood there is no remission of sins. The shedding of blood involved the giving of life. God demanded life to satisfy the demand of His Divine justice. Man required life because he was dead in trespasses and sin. Jesus Christ, who was conceived by the Holy Ghost, and born of a virgin, was perfect Man and perfect God. He was the personified embodiment of all the Divine attributes as well as all the human excellences in all their fulness and in all their completeness. In His sacrificial and vicarious death on Calvary's cross, He gave to God the life that God demanded, and brought to man the life that man required. Thus He satisfied the demands of Divine justice and met the requirements of man's needs.

JESUS CHRIST THE SUM TOTAL

The doctrines of this Book are holy. Its precepts are binding. Its histories are true. The historical data recorded in this Book will stand the most careful scrutiny. The geographical statements recorded in this Book are correct and accurate. The numerical statistics in their summary bring the right total without addition or subtraction, and that total is the Lord Jesus Christ. He is the sum total of the invisible God, and the express image of His person, and upholds all things by the word of His power, and when He had completed His work respecting the sin question, He ascended and sat down at the right hand of the Majesty on high, angels, archangels and authorities being subject unto Him.

The decisions of this Book are immutable, from its statements there is no appeal. Here we have the immutability of God's counsel revealed and emphatically declared. They are the eternal decrees of Almighty God. They cannot be revoked or altered. They stand and will stand amid all the changing scenes of the present age.

If you want to be wise, read this Book. If you want to be saved, believe its records. If you will believe its records, to you the arm of the Lord shall be revealed, for Isaiah says, "Who hath believed our report and to whom is the arm of the Lord revealed?" If you want to be holy, practise this Book. It contains light to direct you. If perchance you are groping your way in darkness, in this moral night, God's Word shall be a lamp unto your feet and a light unto your path. This Book contains food to support you. Hear it, hungry one. You are invited to a feast, to a royal feast and grand

THE BIBLE

is the traveller's map. Venture not on your perilous journey without it. It is the pilgrim's staff. It will support you. It's the pilot's compass on the broad sea of life. It's the soldier's sword. Take, then, my friend, the sword of the Spirit which is the Word of God. It's the shield of faith. This Book is the Christian's charter. For the charter's authority we have His oath, His covenant and His blood. When God could swear by no greater, He swore by Himself. The charter is signed and sealed by the life blood of His only and well-beloved Son. In this Book, heaven is opened as the future hope of Christ's

redeemed. In this Book, the gates of hell are disclosed, as a warning to them that refuse to close with the offers of mercy and take shelter in the wounded side of the world's Redeemer.

Christ is the grand object of this Book. People talk to-day about imitating the historic Christ. My friends, He is more than the historic Christ. He's the prehistoric Christ. He was the Lamb slain before the foundation of the world. He is the post-historic Christ. He shall have no ending. History is His story, and it's the most sublime story that was ever written. This story tells of the Father's only begotten and well-beloved Son, who left the home-stead of eternity and came down into this sin-cursed, sin-blighted world to seek for Himself a bride. Soon we find Him in loving intimacy with His lover companion, the redeemed Church. Trace the story to its consummation, and you find they will be married at last, and will live happy together throughout all eternity.

THE DESIGN OF THIS BOOK

is man's good and the glory of God is its end. All things are from Him and through Him and to Him. He is before all things and the Head of all things, and in Him all things consist. Anything worth while in this life has its origin in God. It comes to us through Christ, brings to us eternal good, and consummates in bringing glory to the eternal God.

This Book should fill the memory. Let the Word of Christ dwell in you richly teaching and "admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." This Book should rule the heart. Out of the heart are the issues of life. The Psalmist cried, "O God, my heart is fixed." When your heart is fixed, it will beat in unison with the eternal God and His eternal purpose, as revealed in Christ. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." This book should guide the feet. "Having your feet shod with the preparation of the Gospel of peace." Read it slowly, frequently, prayerfully. It's a mine of wealth, a river of pleasure and a paradise of glory. This Book is given you in life. It will be opened at the judgment and be remembered for ever. This book involves the highest responsibilities. It calls for all that is in man and all that is of man. The Psalmist David realised this when he cried, "Bless the Lord, O my soul, and all that is within me, bless His holy Name." "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Make Christ Lord. If He is not Lord of all, He will not be Lord at all. Submit yourself to His sovereignty, until the whole anatomy of your being becomes symmetrical and in unison with His Divine will and purpose. Then you will grow up into Him in all things, which is your Head, even Christ. This book will reward the greatest labour, and it will condemn all who trifle with its holy contents. This book is brought to a close by the solemn warning found in Revelation xxii 19. "For I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written

in this Book. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this Book."

VIEWED AS A LITERARY PRODUCTION.

Some one has well said that the Bible, viewed merely as a human or literary production, is a marvellous Book, and without a rival. It embraces works of forty authors, representing the extremes of society, from the throne of a king to the boat of a fisherman, it was written during a long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in classical Greece, and in imperial Rome, it commences with the creation, and ends with the final glorification, after describing all the intervening stages in the relation of God and the spiritual development of man, it uses all forms of literary composition, it rises to the highest heights and descends to the lowest depths of humanity, it measures all states and conditions of life, it is acquainted with every grief and every woe, it touches every chord of sympathy, it contains the spiritual biography of every human heart, it is suited to every class of society, and can be read with the same interest and profit by the king and the beggar, by the philosopher and the child, it is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more and more in proportion as we use it. Like the diamond, it casts its lustre in every direction, like a torch, the more it is shaken the more it shines; like a healing herb, the harder it is pressed the sweeter its fragrance.

THE VOICE OF GOD

In this Book we have the voice of God to man. Men in the common walks of life speak, little is involved, conditions remain unaltered. Financiers speak, markets fluctuate, prices rise and fall, fortunes are made and lost. Rulers speak, the nations are involved, war and peace are determined, kingdoms rise and fall. God speaks, a world comes into space. By His word it is sustained. By His word it shall roll together as a scroll. The elements shall melt with fervent heat. The present order of things will pass away. Time shall kiss the shores of eternity, and there linger in eternal embrace. But when the earth is removed and the present order of things gives place to that which is eternal, the Word of God remains the same and your attitude toward that Word will decide your destiny then, for weal or woe, for life or death, for joy or sorrow, for hell or heaven. Then, in the language of the lesson we read to-night, in the second chapter of Hebrews, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing them wit-

ness both with signs and wonders and divers miracles, and gifts of the Holy Ghost according to His own will?"

ORIGIN OF THE BOOK.

God's statement as to the origin of this Book is the only statement that is satisfactory, and accounts for the character of the Book and its miraculous preservation. We read, "It came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost." When you consider that approximately four thousand years were spent in its production and some of the first writers were dead three thousand years before others wrote, these writers had no connection one with the other on a natural plane, no modern means of shorthand and stenography, such as we have now, the proof of inspiration is incontrovertible.

This Book is not the thought of God expressed in human phraseology, but possesses the character of verbal inspiration, even to its last jot and tittle, and its accuracy has stood the test of ages. It has weathered the blast of the storm. It has been attacked by infidels, sceptics, and agnostics in all ages. Darwin, with his monkey evolution, and modernism, with its higher criticism, have exhausted all the resources at their disposal. These monkey men and higher critics haven't a leg to stand on. They come and go, and the place that knows them now shall know them no more. The only place where these men will be popular is in hell. They shall be confined to the regions of the damned, with the adulterer, the sorcerer, and everything that loveth and maketh a lie, or exalteth itself above the knowledge of God, revealed in Christ Jesus our Lord.

CREATION AND ORIGIN OF MAN.

God's statement in this Book regarding the world's creation and the origin of man is the only statement that has its foundation in fact. Scientific research has added nothing to God's statement. Every scientific discovery that has its foundation in fact corroborates the statement of this book regarding the creation, and every scientific statement that is out of harmony with this book is science falsely so-called. Whenever a new discovery is made by scientific research, respecting the world, it becomes necessary for scientists to revise the statements which they previously made. God has made one statement that never needs to be revised. God has not learned anything in the last six thousand years. He knew it all from the beginning. Man is learning all along the way, yet his knowledge is limited, and the Scripture says, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." God's statement as to the origin of man is the only statement that accounts for man's existence and career upon earth. He was created in the image and likeness of God. As he came from the hand of his Creator, he was innocent, pure and happy, the masterpiece of God's handiwork in blessed Eden, by one voluntary act of disobedience he entailed upon himself the sure wages of sin, which is death. He voluntarily sold out to the Devil, in treason against God and His government. He became inoculated by the

Devil's nature and went under satanic control. His unhappy offspring, born in his image, inherited the depravity of his nature, and consequently entailed the same penalty for sin, and we read that "death reigned from Adam to Moses, even over them which had not sinned after the similitude of Adam's transgression." Look, if you will, at God's masterpiece in blessed Eden, and then trace the sad tragedy of the race,

coming into the world with a cry and going out with a groan, and the road from the cradle to the grave is strewn with the wrecks of time. The last resting place of our ancestry on the country hill-side with numerous monuments is a silent testimony to the accuracy of God's statement, that death came by sin, death thus smiting all men, all having sinned

(To be concluded)

Tribulation and Sickness

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

IT is very essential that we should discriminate between tribulation arising because of the Word, and the sickness which is often the fruit of sin in some form. The curse of the law included every kind of plague and sickness (Deut. xxviii 6). Christ hath redeemed from the curse of the law in being a curse for us. Therefore we can claim by faith exemption from every kind of sickness as certainly as we can from every kind of sin, for the same God who forgiveth all our iniquities, also heals all our diseases (Psalm ciii 1). for "surely He hath borne our diseases, and carried away our pains." "Himself took our infirmities and bare our sicknesses" (Isaiah liii 4 and Matt viii 17).

We do not necessarily share in the sufferings of Christ, when we are sick, neither are we exalted to glory in sickness, but

ONLY IN THE CROSS

of our Lord Jesus Christ, and to rejoice when we are counted worthy to suffer shame for the Name, and to rejoice and exult and leap for joy, when all men speak evil of us, falsely for His sake, and that of the Gospel.

This is the kind of suffering that we are to glory in, knowing that our light affliction, which is but for a moment, is working out for us a far more exceeding and eternal weight of glory, that tribulation not being worthy to be compared with the glory which shall be revealed in us. We are not to be surprised if the fiery trial, the scorching flame of persecution, is raging among us, to put us to the test, as though some surprising thing were accidentally happening to us. On the contrary, in the degree that we share in the sufferings of Christ, we are to rejoice, so that, at the unveiling of His glory we may also rejoice with triumphant gladness. For we are to be envied if we are being reproached for bearing the Name of Christ, for in that case the spirit of glory, even the Spirit of God, is resting upon us (I Peter iv 12-14).

The Apostle Paul expresses as his paramount desire, the longing to get to know Him, and the power of His resurrection, and the partnership of His sufferings, becoming conformed to His death, so that he might attain to the out-resurrection, that from among the rest of the dead

This passage (Phil iii 10) was exemplified in a remarkable manner at Lystra, where he was stoned and left for dead, but rose triumphant over death by stoning, by trusting in God who raises the dead,

for "we are weighed down (he says) so that we despaired even of life, having the sentence of death in ourselves, so that we might not repose confidence in ourselves, but in God who raises the dead."

The stoning was a sharing or fellowship in the sufferings of Christ, and his immediate deliverance a demonstration of the power of the resurrection, which he so earnestly longed for. He never had a sickness which disabled him from working; but possibly he would never have written his marvellous Epistles, unless he had spent a long time in prison, "the prisoner of the Lord," as he calls himself. Whatever the thorn in the flesh meant, that messenger of Satan sent to buffet him, he was enabled to overcome it, as more than conqueror, and still to affirm his omnipotence in Christ, saying, "I can do all things through Christ who strengthens me." Thus it became his blessed experience, to be always bearing about in his body, the dying of the Lord Jesus, so that the life also of Jesus was manifested in his mortal body. This bearing about the dying of the Lord Jesus is of immense importance and benefit to us, for it means having always the power of His death working in us. For without death resurrection is impossible, and we can only be sharers in His resurrection, to the extent that we are sharers in His death. As far as we become conformed to His death, so far do we share in His resurrection. And insofar as His resurrection life permeates our bodies, it is obvious that to this extent we must be immune to pain and sickness for

THE SAME SPIRIT

that raised up Christ from the dead, inhabits us and makes alive (or give life to) our mortal bodies so that it is no longer I who live, but Christ who lives in me. As death, in all its forms of pain and sickness, has no dominion over Him, so it can have no dominion over the Christ-life in me, for Christ Himself becomes our life (Col iii 3).

And who can limit the power of Christ to make manifest His life even in our mortal flesh?

And so far as that life is manifested in our mortal bodies, so far must we become sharers in His resurrection, for the quickening promised in Romans viii 11 is by means of the Spirit, who raised Him from the dead, and must therefore mean that we can have His risen life in our mortal bodies now, as we let Him sanctify us in all respects. So we find Spirit, soul, and body preserved in perfect soundness, blameless in the presence of our Lord Jesus Christ (I Thess v 23, Greek)

Studies in The Acts

BY P. N. CORRY

Acts II. 1-14

At the birth of Christ wise men from the East brought Him gifts. At the birth of the Church devout men out of every nation under heaven came to witness its inauguration. Certainly this seemed to point to the new ministry that it should accomplish, this message is to the world. Not only to those prepared to receive Him but as a witness to whosoever will that the grace of God had appeared to all men.

Turn to a good atlas or to one of the maps at the back of your Bible and note where these nations are situated. Parthians, Medes, Elamites and the dwellers in Mesopotamia were the representatives of the great eastern empire of the past that had reigned, ruled, and ruthlessly destroyed. All these will be found clustered about the countries at present called Persia and Turkey-in-Asia. Cappadocia, Pontus, Asia, Phrygia and Pamphylia are all to be recognised in Asia Minor, that great missionary field that was first to feel the power of the Gospel message through the Apostle Paul, and to be fruitful in so many churches. Egypt and Libya about Cyrene again spoke of the empires that had now decayed, of countries that at one time had held sway over the people of God's choice and held them captive. Rome, the city of the magnificent empire then in power, also had its representatives, and, as far as history can tell us the witness who was here in Jerusalem probably began the Church of Rome. Jews, Cretes and Arabians make up the number. Old and new empires, those in power or those in decay, those of the present (in order from east to west), those of the future, were present to see and hear this new thing that the Lord began on the Day of Pentecost.

Upper rooms

Many people imagine that this must have been a very substantial building, but this need not have been the case. Most rooms in Eastern houses are on the ground floor and all windows face into the inner courtyard, and not out into the street. On the flat roofs of these houses, however, it is customary to build an upper room, more often than not called the "air room," and these are built with latticed windows on all sides so that it may catch whatever evening breeze is moving. Such rooms are in much demand in the summer evenings after the heat of the day and are often used to gather guests, or meetings rather larger than can be accommodated in the family rooms on the ground floor. Any noise in such an upper room would be heard with ease by the neighbours, and soon made known to the rest of the district. In such a room the disciples gathered on this morning of the feast of Pentecost, some time before the hour of nine (verse 15). It was therefore the time of the

offering of the morning sacrifice, when these witnesses, gathered out of every nation, beheld the miracle of Pentecost. Thus it is easy to see how such a multitude could come together so quickly, seeing that a special offering was appointed for this day, which therefore always saw great multitudes gathered in Jerusalem. Turn up Lev xxiii 15-21, and notice the special character of the offering on the Day of Pentecost. Surely those two loaves baked with leaven and waved before the Lord with an offering of singular completeness comprising burnt offering, meat offering, drink offering, sin offering, peace offering, and firstfruits, speak to us of more than simply the offering for that day. Can it be that those two loaves containing leaven which had been arrested in its operation by fire speak of Jew and Gentile, bond and free, now gathered together in one through the fulness of the offering of Christ, and baptised in the Holy Ghost and fire, being accepted of God? We believe the type has been fulfilled.

The Manifestation

Many still hold that the miraculous sign of tongues that attended the outpouring of the Spirit was given to enable the Church to preach the Gospel. Yet, apart from the mention here, not once do we read of any Apostle or member of the Church exercising the gift in this manner. The sign of tongues certainly gathered the vast concourse of people together to hear, but it was the Spirit-filled preaching of Peter that convicted them of their sin, while the manifestation only filled them with ribald jest that the men were either drunk or mad. Moreover, those who understood their own dialects did not say that they heard a reasoned Gospel address (as was Peter's), but that they heard them speaking "the great things of God" (Newberry margin). Paul in I Cor xiv defines the use of this gift both in the private worship of the believer and in the Church assembly, and his first use of the gift seems to fit in with this manifestation of the gift on the Day of Pentecost. "He that speaketh in a tongue speaketh not unto men, but unto God, for no one understandeth him, howbeit in the Spirit he speaketh mysteries." While these men had each a dialect, of whatever part of the world they hailed from, yet in their religious worship as Jews or proselytes there was a common tongue called Aramaic that all would know and understand. They heard the baptised believers speaking in their dialects, they heard Peter preach in the common language of their faith.

In your studies go through I Cor xiv and mark the public and private uses of the gift of tongues. There are seven. Make a note of them.

Stewardship of Possessions.

"Are the lawyers still searching for a clear title to Oakdene?" asked John Kendrick of his friend

"Yes," responded Alwood De Coster, "they are still at it; they have traced the title back to Lord Mayor Woodroffs, of England, who, in 1660, took out a claim, but there is a prior claim, it seems, and I tell my wife that I should not be surprised to see Adam's name appearing on the title deed."

"And even then," said Mr Kendrick, "the title will not be clear, there is a prior claim."

"Why, I thought Adam was supposed to have been the first man on this terrestrial ball!" exclaimed De Coster in surprise.

"If we trace the title deeds of all estates to their origin, we shall find in the most ancient of all land records this entry, 'In the beginning God created the heaven and the earth,' and across every title-deed that has ever been executed is God's signature 'The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein,'" said Kendrick.

"Then, if God's signature is upon all property, may I ask where man's claim comes in?" asked De Coster.

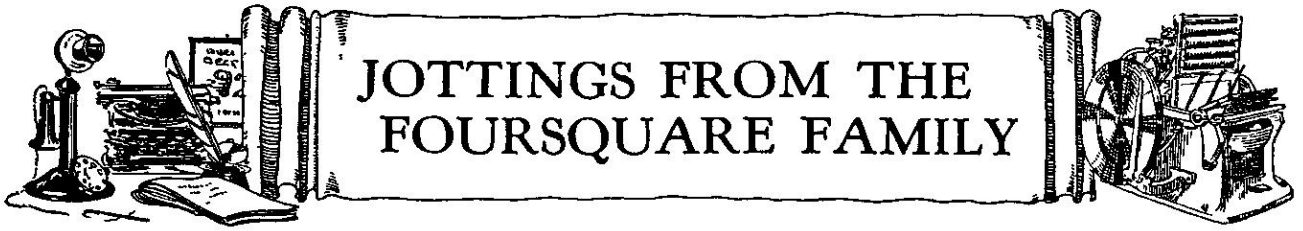
We are at best but His tenants, and if we do not recognise His ownership we are but squatters," answered Kendrick.

Glorying in the Cross

A religion without the Cross is not Christ's religion. He did not come merely to blaze the way for us through the tangled forest, to mark out the path for our feet, or to give us an example of true living. Neither did He come merely to be a Teacher, to reveal to the world the character and the will of God. He came to be a Saviour. Woven into the very fibre of the Gospel, dyed into the texture of its threads, is the thought of sacrifice, of expiation. Leave out the Passion, and what becomes of the Gospel?

A gospel without the print of the nails is not the Gospel of Christ, and the voice that proclaims such a Gospel is the voice of a stranger.

—J. R. Miller.



Serial Bible Study—Signs Confirm the Word

THE DISPENSATIONS EXPLAINED.

Canning Town (Pastor A S Gaunt) During the last few weeks we can surely say, God has greatly blessed His people at the Elim Hall, Bethell Avenue. The services have been a great joy to all. On a recent Sunday evening Pastor Gaunt delivered a glorious Gospel sermon in Holy Ghost power. He spoke on "The lost piece of silver." God honoured the preaching of His Word, three souls deciding to accept the Lord Jesus as their personal Saviour. God is also supplying week by week true spiritual nourishment at the Bible readings. The



Pastor A S Gaunt

Pastor has just completed a series of talks on the Holy Spirit. How glorious it has been to walk to the house of God, to sit in the hearing of the Word, and for the Holy Spirit to reveal how He has operated from the beginning, moving upon the writers, down through the various dispensations to this very moment.

Also of His being the gracious Giver of spiritual gifts. The saints here have realised that He works always in a supernatural manner and looked forward expectantly to every meeting.

Praise the Lord for the building up of this section of the church of Jesus Christ. The numbers are slowly on the increase, and God will go on blessing faithful, podding service. The harder the work, the greater the prize, and the greater the glory to His Name.

BIBLE SCHOOL CAMPAIGN

Worthing (Pastor R Smith) It was a privilege to have Principal P G Parker of the Elim Bible Correspondence School, conducting a campaign series of Bible studies here. Each night during his week's stay, the Tabernacle was well filled with people eager to hear more of the precious Word which Mr Parker made intensely interesting. He left many with a thirst for more knowledge of the Book, and its deeper truths, and no doubt his roll of correspondence students had many names added to it.

Quite recently the Crusaders took the Sunday evening service, and showed by their earnest messages and hearty singing that they were prepared to be out and out for Jesus at all costs, and to live up to their motto, "Jesus satisfies!" Also the boys and girls of the Sunday school, gave a sample of what they were learning out of the incomparable Book.

ELIJAH'S MESSAGE TO-DAY.

Hastings (Pastor F G Cloke) Good attendances continue to characterise the meetings held in the Central Hall, Bank Buildings, Hastings, and the blessing of the Lord follows the preaching of His Word, in that souls have been saved during the ministry of the past few weeks.

Joy has become the portion of several sisters whose husbands have yielded to the claims of our precious Lord Jesus during recent services.

Manifestations of the Master's presence and power have been demonstrated in the bodies of His saints being healed, while several more of our members are rejoicing in having received their baptism into the Holy Ghost.

Pastor Cloke has given some very edifying studies on the life of Elijah, and the saints have looked forward from one Tuesday to the next in eager anticipation of what the Lord would provide in these studies. They have proven, to some at least, times of heart-searching of gentle reproof, of spiritual uplift.

A new feature has been profitably introduced into the prayer meetings, namely, items of special interest and help contributed by Crusaders, one such item being a clever arrangement of lines selected from Elim choruses and magnifying our Lord Jesus, whose glorious appearing we believe to be very near.

HOPEFUL PROGRESS

Swansea (Pastor H W Fardell) During the past few months the assembly meeting at the Capitol Dance Hall, Portland Street, has been favoured with visits from several of the Elim pastors and workers, including a recent visit by Pastor E J Phillips, of Headquarters, London, who ministered at the Sunday services, and whose messages to the saints were very edifying and greatly appreciated by all, whilst the Gospel address delivered at the evening meeting was plain and powerful.

The work here has now passed its second anniversary, and is still going forward, the attendances have been maintained, and under the ministry of Pastor Fardell, all the various branches of the assembly are shewing encouraging signs of spiritual progress and advancement.

UNDERGIRDING BY PRAYER.

Birmingham (Pastor R Tweed) Pastor and Mrs Charles Kingston recently conducted a Campaign in the Elim Tabernacle, Graham Street. Truly the cloud rested among us, and the glory of God was manifest in our midst from the very commencement of their ministry. Hearts are overflowing with praise at the graciousness of God's love. The special studies illustrated on a chart were a means of great blessing to those gath-

ered. Souls surrendered to Jesus in every meeting, making about ninety during the campaign, and the saints have a stronger desire to be fully sanctified, seeing that the coming of the Lord draweth nigh.

The prayer meeting before each service was well attended, and during the last two weeks a waiting meeting has afterwards been held. A mighty outpouring of the Holy Ghost has been our portion with seventy-six saints baptised according to Acts ii 4.

The ministry of song delighted all hearts, and Mrs Kingston's life story, was a special blessing to the young folk.

SEVENTEEN BAPTISMS

Knottingley (Evangelist S Hillman) Praise the Lord for times of great blessing at the Elm Tabernacle, Cow Lane. His power and presence is manifested at every service. The weekly prayer meeting is also a season of real refreshing from His presence, while the Bible studies on Thursdays given by Pastor Hillman are a source of great spiritual uplift. Although Mr Humman has only been ministering here a short time, God has set His seal to his ministry, adding to the church. A week-end visit from Principal George Jeffreys, followed by fourteen days ministry by Pastor Phil Hulbert, will ever live in our memory. The Lord confirmed His own word, converting sinners into saints, and restoring sick bodies, through the power of His wonderful Name. Miss Munday came along during the campaign to tell for the great deliverance God has made in her body. Praise the Lord.

Recently seventeen believers obediently to their Lord's word, were immersed in water.

FORTY BAPTISMS

Nottingham (Pastor W G Channon) Praise God for His continued blessing upon the work at the City Temple Halifax Place. Truly, "the blessing of God which maketh rich and addeth no sorrow" is the portion of the saints here, as week by week they gather to feast upon God's precious Word, so ably ministered by Pastor and Mrs Channon and Evangelist Penny, and precious souls continue to find the Saviour.

Recently, forty candidates followed their Lord through the waters of baptism, and many others expressed their desire to do so at an early date.

The following item is from the "Nottingham Journal."

2,000 AT BAPTISMAL SERVICE

A congregation of nearly 2,000 people attended a baptismal service at the City Temple, Halifax Place, Nottingham, last evening, when forty people were baptised. The service was conducted by Pastor Channon, and an impressive address was given by Mrs Channon.



ELIM CRUSADER PAGE

MOTTO: GOD'S BEST FOR US — OUR BEST FOR GOD



Forest Hill "Rejoicing in the presence of the angels in heaven" Yes, and rejoicing in the hearts of the Forest Hill Crusaders when their efforts to tell the Gospel story on a recent Sunday were rewarded by a young brother openly confessing his acceptance of Christ as Saviour. At both afternoon and evening services the young people endeavoured by earnest messages and bright joyful singing to tell what a wonderful change had been wrought in their lives, and that the same wonder-working Saviour was still waiting to save to the uttermost all who hurl down the flag of rebellion and surrender to His call.

At the close of the day Pastor Morris with loving words of warm welcome, received into membership seven new Crusaders. Praise God our Crusader membership is increasing week by week! Our motto is, "Together in unity"—bringing forth fruit—which means strength and progress—RS

Sheffield. Monday evenings are a source of inspiration to some two hundred young people who meet together for fellowship in connection with our Crusader movement. Throughout the services great enthusiasm prevails, and the atmosphere is charged with the power of God.

"Praise the Lord," "Hallelujah," and "Amen" rend the air as they arise from the hearts and lips of these believers on fire for their Lord. Ask them if they are saved, and they will almost lift the roof off with their response. There is also shown a keenness in taking an active part in the services: some speak, some lead in prayer, others give testimony in song or poem. It is obvious that they really love the Word in a foursquare sense.

Up to the time of writing this report we have only had three actual Crusader meetings, but the standard set up and the way each one shows his or her willingness to contribute to the success of the services promises well for the future.—SH

Birmingham The Crusaders at Elm Tabernacle, Graham Street, are still very much alive. Many critics of the movement predicted that this revival was only a flash in the pan, and would soon die down, but, praise God, although it is nearly two years since Principal Jeffreys and the Revival Party came to Birmingham, one has only to look at the ever-increasing band of Crusaders to see whether the revival fire is burning low. Praise God we have found true and lasting satisfaction in the Lord Jesus Christ—His beauty has completely won our hearts and the pleasures of the world which we once enjoyed, now hold no attraction for us.

It is encouraging to notice the growth in grace of the new converts. In some cases, Crusaders who are only a few weeks old, are taking active part in the services, and are as enthusiastic for

their new-found Master as they were for the prince of this world.

On a recent Wednesday evening the Missionary Band took charge of the meeting. Six members took part, each wearing a sash shewing the country which they represented: China, Hungary, Russia, India, Spain, Turkey.

The initial letters thus form the word Christ. Our hearts were stirred as we listened to the great need of the Gospel in the regions beyond, and we each felt urged to more definite prayer and fully consecrated service for the Master.

A few weeks ago we had a delightful time when the Cadets took charge of the Crusader meeting. It was grand to listen as these little ones sang, recited, testified, and gave really heart-searching messages. Some of these children are those who caused so much trouble and disturbance to the meetings at the beginning, but, praise God, it is just a glorious picture of what the power of God can do even in these young lives. They are really splendid probationers, and we hope one day to welcome them into the ranks of Crusaders, if the Lord carries in the Glory.

We do praise God for the mighty showers of blessing we are experiencing during the special campaign held by Pastor and Mrs. Kingston, and we do rejoice to see so many young people yielding to the claims of the Lord Jesus Christ, and joining with us in our endeavour to win others to Him.—RT

Letchworth During Christmastide a special service was held, the Crusaders heralding forth once again the joyous message of the Saviour's birth. Quite often unbelievers are willing to attend a service such as this, whereas it is only with much difficulty they can be persuaded to go to an ordinary Gospel service, and it was with this in mind that the Word of God was given forth in this form.

Several Crusaders testified to the life lived entirely under the government of so wonderful a Counsellor as the Lord Jesus. It was good to see one after another stand up to tell of His goodness to them and their firm intention to continue in His service. To any in the hall who were not on the Lord's side, these young people's burning testimonies must have been stirring, and we pray

Remember
The Great
Crusader Rally
in the
Kensington Temple
To-night, January 8th

that they may be used in bringing souls to Him.

To those present who love the Master too, the message that is old yet ever new, the story of Love Incarnate, fell on their ears in wondrous harmony. He stooped so low for us, and we trust that through these messages many may pause to consider His humility, and considering, may cast themselves also at His feet in real adoration, and may yield all to Him—for surely that great love of His deserves our best.

CRUSADER CONVENTIONS

Last month two splendid convention gatherings were held at Clapham and Croydon. Altogether representatives from twelve different branches took part in the meetings. The speakers—all of whom were chosen from the ranks of the Crusaders—on both occasions struck a timely note which found a hearty response from those assembled. Excellent choral contributions were given by the various branches, each and all entering most enthusiastically into the effort. Some of the testimonies of the Crusaders revealed the power of the Gospel to captivate and conquer young people in the morning of life, in the first flush of sunrise, when life is all aglow with the spirit of expectancy and eager desire. One could not resist the glad contagion of their exuberant and radiant hope and joy, which thus found an outlet in thrilling testimony. To tell the world of Emmanuel's boundless power to redeem, appears to be the central and controlling ambition of these blood-cleansed and love-bound disciples of the Cross. No worthier vocation than this could claim their life's devotion—no nobler calling to which they could dedicate their ransomed powers.

One felt that throbbing at the very centre of this young life movement is a glorious determination to do business for God—to give to Christian witness vigorous and victorious expression.

MISSIONARY MEMS.

Some wise sayings of the Natives of the Belgian Congo

Remember when you point a finger of scorn or criticism at somebody else, you are pointing three back at yourself.

A native appeared with big feathers on the top of his head and his face white-washed. The missionary laughingly rebuked him for his barbarism. The native soon had the laugh, for he said, "White man, you call this barbarism, but when I worked in the copper mines, I saw the Governor's wife with big feathers on her hat, and white-wash on her face!"

Mother, to her little boy who is playing at work and trying to do two things at once: "Son, remember the spider has eight legs, but it can only go one way at a time."

John Fourteen

Let not your heart be troubled, the tender Saviour said,
Believe in God your Father, He is your living Head
Believe in Me, your Saviour, and from Myself shall flow
To you a stream of blessing, which only Mine can know

My Father's house in glory has many mansions fair,
To you, My friends and followers, I'll give a welcome there
I'm going on before you 'tis not for very long—
Then I'll return and take you to that bright home of song

You know the way I'm taking, My destination too,
For I have often spoken about that home to you
Through Me alone it lieth, the Life, the Truth, the Way,
The Door through which man cometh into the realm of day

And wide the door is open, that whosoever will
May enter, rest, be satisfied, secure from all life's ill,
Where holy calm pervades the air, and fragrant zephyrs sweep
Sweet echoes of the music where ne'er again they weep

'Tis there My loved ones I would bring, who've walked with
Me below,

Who faltered not, though sorely pressed by many a cruel foe
With Me, in white, they shall appear, sit down upon My throne,
And in My Father's kingdom, shall know as they are known

So grieve not for My absence, 'twill not be very long
Ere I shall come and claim you to join yon glorious throng
The Comforter will come to you, ye shall not be alone,
And He will teach you many things which yet ye have not
known

A new commandment now I give—I want you to be true
And loyal to your Saviour, and love the brethren too
When I am taken from you, to each will come the test
To prove how deep your loyalty is rooted in your breast

I will not leave you comfortless, My peace I'll give to you,
A peace none other can impart, and keep you in it too
A peace so broad, so deep, so high, no mortal mind can span
Its magnitude, profundity, and preciousness to man

Then upward turn your faces, and let the eyes of love
Pierce through the darkness round you, and rise to heaven
above [long
Where your dear Lord has entered, and know 'twill not be
Ere I shall come and call you to sing the glad new song

—Alice S Adams

How to become a Christian

By Dr R. A. TORREY

NO one can be saved unless he is born again by the power of God's Spirit. Christ says, in John iii 7 "Ye must be born again." The necessity is absolute—ye must be born again. Nothing will take the place of the new birth. Confirmation will not take the place of the new birth. Simon Magnus was baptised (Acts viii 13), but when Peter and John perceived his character, Peter said unto him, "Thou hast neither part nor lot in this matter for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness and in the bond of iniquity"—a baptised, lost sinner.

No performance of religious rites will take the place of the new birth. A great many people are depending upon the fact that they say their prayers, read their Bibles, go to church, partake of the sacrament, and perform other duties, but all that will not take the place of the new birth. A great many people are saying, "I believe in the Apostles Creed, I believe in the Athanasian Creed, I believe in the Nicene Creed, I say the catechism, I am orthodox, I hold right views about Christ, right views about the Bible, right views about the Atonement." You can be orthodox upon every doctrine, and yet be lost for ever.

Culture and refinement and outward correctness of life will not take the place of the new birth. The trouble is not merely with our outward life—the trouble is in the heart, in the very deepest depths of our inward life, and merely to reform your outward life will not save you.

Suppose I had a rotten apple. I could take that apple to an artist, have him put a coating of wax on it, and then paint it till it was the most beautiful looking apple

you ever saw, but it would be just as rotten at heart as ever, and one bite into it would be a bite into decay. The trouble is that out of Christ you are wrong in heart, and mere culture, mere refinement, mere respectability, mere morality, is simply a coating of wax on the outside

painted up. You must be changed, down to the deepest depths of your being. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John iii 3).

Are you born again? Now, I think a good many will say, "No, I am not. Can you tell me what I must do right now to be born again?" I can. Our Lord Jesus Christ preached, "Repent ye, and believe the gospel" (Mark i 15). Repentance is turning from sin to God. The gospel message has power in it to transform your life.

John i 12 says, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." We are born again by God's Holy Spirit through His Word. The moment we receive Christ into your heart He transforms you through and through in a moment. I care not how worldly you are, I care not how sinful you are, I care not how hard you are—any one to-day who will throw his heart open and let Jesus come in to rule and reign, God will make that one a new creature in a moment. "He that hath the Son hath life, and he that hath not the Son of God hath not life" (John v 12).

There is life for a look at the crucified One,
There is life at this moment for thee,
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree



THE WAY OUT OF THE WOODS

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GOREHAM; JOHNSON.—On December 26th, at Elim Hall, Ilford, by Pastor E. C. W. Boulton; James Edward Goreham to Winifred Johnson.

WITH CHRIST.

FARLOW.—On December 5th, Eliza Jane Farlow, member of Melbourne Street Church, Belfast. Funeral conducted by Pastor J. McAvoy.

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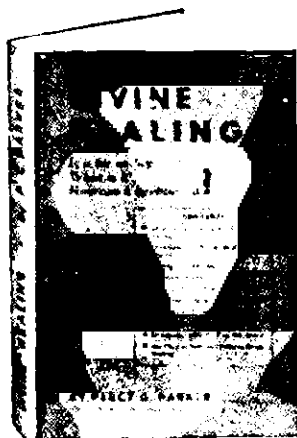
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