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The Elm Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XIV., No. 8

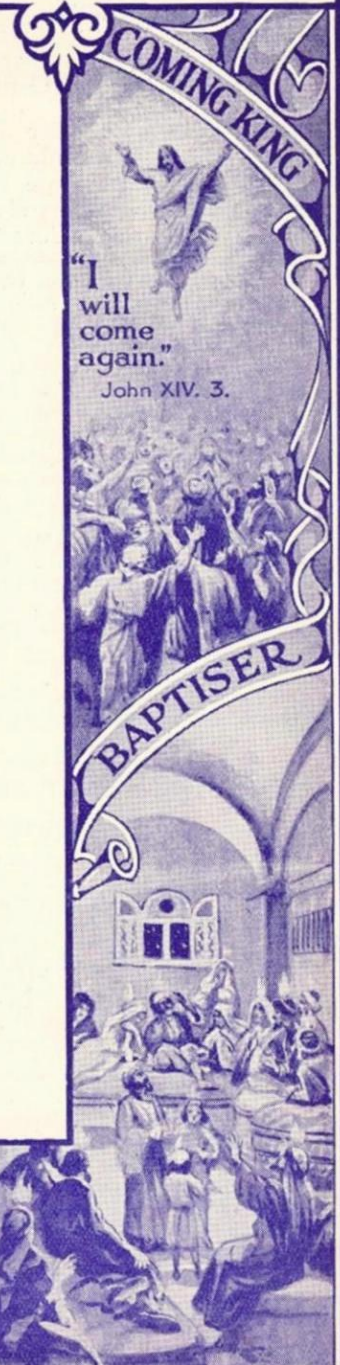
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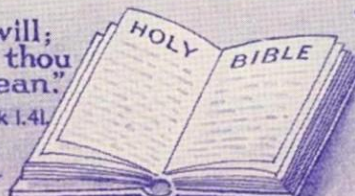


He shall have dominion also from sea to sea. . . . Yea, all kings shall fall down before Him: all nations shall serve Him.

Psalm lxxii.
8, 11.



"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. XIV.

February 24, 1933

No. 8

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Principal GEORGE JEFFREYS

and Revival Party

continuing

REVIVAL & HEALING

CAMPAIGN

in the

MUSIC HALL, ABERDEEN

Week-nights (except Fridays) . . . 7.45
Sundays . . . 3 and 6.30
Wednesday afternoons . . . 3.0

WATCH THESE DATES (Continued).

THORNYON HEATH. Feb. 21—March 28. Elim Tabernacle, Moffatt Road. Six Bible School Lectures by Principal P. G. Parker. Tuesdays at 7.30.

WOOLWICH. Feb. 27—March 4. Invicta Hall, Crescent Road, corner of Burrage Road. Palestine lectures by Miss C. Wells.

EASTER MONDAY, 1933

The Eighth Annual

FOURSQUARE GOSPEL

DEMONSTRATION

in the world-famous

Royal Albert Hall

London

Three Great Meetings

when

Principal **GEORGE JEFFREYS**

will declare our stand for the

SECOND ADVENT OF CHRIST

Come expecting a great Pentecostal outpouring of the Holy Spirit in view of our Lord's near return.

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MORNING at 11; **DIVINE HEALING.** The sick will be prayed for and anointed with oil (James v. 14).

AFTERNOON at 3; **COMMUNION SERVICE.** The vast assembly partaking of the Lord's Supper

EVENING at 6.30; **BAPTISMAL SERVICE.** Believers passing through the waters of baptism

COME, JOIN THE TESTIMONY AND SHARE IN THE FESTIVAL!

Principal GEORGE JEFFREYS

and Revival Party at

CAUX, SWITZERLAND

JUNE 10th until JUNE 18th, for

Foursquare Gospel Convention

WATCH THESE DATES

BANBRIDGE. Commencing Feb. 26. Elim Hall. Campaign by Pastor W. J. Martin.

BELFAST. Commenced Feb. 12. Elim Tabernacle, Saunders Street. Campaign by Pastor W. J. Martin.

BRIGHTON. Feb. 25. Elim Tabernacle, Union Street Foursquare Rally at 7.30. Speaker: Pastor S. Gorman.

CANNING TOWN. March 2. Elim Hall, Bethell Avenue. Visit of Pastor E. C. W. Boulton

CLAPHAM. Feb. 9—March 30. Elim Tabernacle, Park Crescent. Every Thursday at 7.30. Bible studies in the Book of Acts by Principal P. G. Parker.

GOULSDON. Feb. 15—March 22. Elim Tabernacle, Chipstead Valley Road. Every Wednesday at 7.30. Bible School Lectures by Principal P. G. Parker.

GUERNSEY. April 14—25. Vazon Mission Hall, Castel. Easter Convention followed by Bible School Lectures Speaker: Principal P. G. Parker.

ILFORD. Commenced Feb. 19. Elim Tabernacle, Scrafton Road. Evangelistic Campaign.

KENSINGTON. Every Friday at 7.30 p.m. Kensington Temple, Kensington Park Road. Foursquare Gospel Rally

NEW MALDEN. Commenced Feb. 19. West Barnes Gospel Hall, Seaforth Avenue. Evangelistic Campaign by Pastor W. G. Hawkins.

SOUTH CROYDON. Feb. 20—25. Elim Tabernacle, Selsdon Road. Palestine Lectures by Miss C. Wells.

(Continued in column one).

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIV., No. 8

FEBRUARY 24, 1933

Fridays, Twopence

The Prayer-Life of David Brainerd

By E. J. PACE

SOME years ago a friend of mine presented me with an ancient little volume of *Brainerd's Memoirs*, edited by the great Jonathan Edwards. The little book is spotted and yellow with age, and the leather on the back is crumbling away. On the flyleaf someone has scribbled a note that the book was purchased at a second-hand book store. How it came there I know not, but one thing I do know, it will never find a like lodging-place while I own it. Like Æsop's fabled rooster, someone has

KICKED ASIDE A DIAMOND

in his search for a grain of corn. It is worth diamonds to me. I constantly carry it about with me wherever I go, and use it frequently to fan into a blaze the glow of my own devotions.

This diary of Brainerd's was never intended for publication. It was his own private journal, written for his own use, and only after prolonged and urgent importunity of his friends was he induced to withdraw his prohibition, and allow such of it to be used after his death as his father-in-law, President Edwards, thought fitting and proper. Hence we have here the inmost soul of one of God's most eminent saints bared to our interested and reverent gaze, and we see in his faults and likewise his virtues "a man of like passions as we," yet overcoming his faults through the help of God in answer to prayer.

Brainerd was a greatly used man. They always are used who pray. But he was used more because of what he was than what he did. As a missionary to the Indians in the wilds of Pennsylvania and New Jersey, over one hundred and eighty years ago, he laboured for a brief four years, then passed away at the youthful age of twenty-nine. And yet so saturated were those brief years with an

INTENSE LIFE OF PRAYER,

and so crowded were they with manifold toils and privations, that God honours him to-day with a post-mortem ministry of far-reaching influence. God is vastly more concerned with quality than with quantity. Man measures with a bushel basket; God measures with the acid-test. We live in an intensely active age, efficiency is the cry of our times; organisation is its

insatiable demand. Our churches and our Sunday Schools are veritable bee-hives of industry, and this is well; and yet we are in real danger of multiplying works and missing those things which give our work its value. Observant men detect in much of the activities of our Christian enterprises a certain "shallowness" of spiritual life. Much that we do is lifeless for the lack of prayer. Brainerd combined to an eminent degree efficiency in the performance of his tasks, together with a close walk with God.

It is a striking characteristic of the life of Brainerd from the time that he began to prepare for Christian work until the very day of his death, that he daily "walked with God," or else he mourned the absence of the light of God's countenance. He "practised the presence of God," and observed the "quiet hour," though he did not call it that.

Brainerd's account of his early religious experiences shews a mind keenly sensitive to religious things, and discloses two distinct periods in childhood when his heart was peculiarly awake to God. They were at the ages of eight and fourteen. Modern psychology has established this as

A NATURAL PROCESS,

and yet Brainerd confesses that the strict observance of religious duties, to which he addressed himself with more or less diligence until he was nineteen, never appeased the hunger of his soul for God. His was the usual method of every human heart when awakened to a sense of God and his own personal responsibility. Being ignorant of the righteousness of God, and going about to establish a righteousness of his own, he submitted not unto the righteousness of God (Rom. x, 3). Brainerd's strictness in religious duties, instead of providing him a sure ground of claim upon God, only served to uncover the depths of the corruption and rebelliousness of his own heart, and so it always does. When will men ever learn that "by the works of the law shall no flesh be justified in His sight" (Rom. iii. 20, American Standard Version)? When will we ever submit to the truth that we are by nature "dead in trespasses and sins," from which state no amount of religious strictness

will ever deliver us? These vain efforts of Brainerd to qualify himself for God's acceptance continued with ever-approaching despair until he was twenty-one. It finally dawned upon him that in all his religious strictness, so unavailing to produce a lasting peace, he was guilty of a most appalling selfishness, that in effect it was all "a mockery of God, self-worship, and a continued course of lies."

HIS CONVERSION.

I want to give his own account of his conversion, not by way of an example to others, save in the one essential thing, that of abandonment of self to God as a sinner worthy of condemnation and death.

"I continued," says he, "as I remember, in this state of mind from Friday morning till the Sunday evening following (July 12th, 1739), when I was walking again in a solitary place where I was brought to see myself lost and helpless. Here, in a mourning, melancholy state, I was attempting to pray; but found no heart to engage in prayer or any other duty. My former concern, exercise, and religious affections were now gone. I thought that the Spirit of God had quite left me; but still was not distressed; yet disconsolate as though there was nothing in heaven or earth that could make me happy. Having been thus endeavouring to pray—though, as I thought, very stupidly and senselessly—for nearly half an hour; then as I was walking in a dark, thick grove, unspeakable glory seemed to open up to the view and apprehension of my soul. I do not mean any external brightness, for I saw no such thing; nor do I intend any imagination of a body of light, somewhere in the third heavens, or anything of that nature; but it was a new inward apprehension or view that I had of God, such as I never had before, nor anything which had the least resemblance of it. I stood still and wondered and admired! I knew that I never had seen before anything comparable to it for excellency and beauty; it was widely different from all the conceptions that ever I had of God, or things Divine. I had no particular apprehension of any one Person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be

DIVINE GLORY

that I then beheld. My soul rejoiced with joy unspeakable, to see such a God, such a glorious Divine Being; and I was inwardly pleased and satisfied, that He should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in Him; at least to the degree that I had no thought, as I remember, at first, about my own salvation, and scarce reflected that there was such a creature as myself. I continued in this state of inward joy, peace, and astonishment till near dark without any sensible abatement; and then began to think and examine what I had seen; and felt sweetly composed in my mind all the evening following. I felt myself in a new world, and everything about me appeared with a different aspect from what it was wont to do.

"At this time the way of salvation (the way of faith in Jesus) opened up to me with such infinite wisdom, suitableness, and excellency, that I wondered

I should ever think of any other way of salvation; I was amazed that I had not dropped my own contrivances and complied with this lovely, blessed, and excellent way before. If I could have been saved by my own duties, or any other way that I had formerly contrived, my whole soul would now have refused. I wondered that all the world did not see and comply with this way of salvation, entirely by the righteousness of Christ."

IN COLLEGE.

Brainerd was now a new creature in a new world, and never until now ready for those eminent services he was to render his Lord and generations to come. He soon after entered Yale College and began the preparation for the ministry. He speaks again and again in his diary of God's "visiting him with clearer manifestations of Himself and His grace." "I was spending some time in prayer and self-examination when the Lord, by His grace, so shone in my heart, that I enjoyed the full assurance of His favour, and my soul was unspeakably refreshed with Divine and heavenly enjoyments. At such times sundry passages of God's Word opened to my soul with Divine clearness, power, and sweetness, so as to appear exceeding precious, and with clear and certain evidence of its being the Word of God." This experience of sweetness and illumination in the reading of the Bible is one of the wonders of Divine grace, and Brainerd's experience is common to all those who in humble submission come to the end of self and yield all to Christ.

During his second year in college I find this entry: "I walked one day in June to a considerable distance from the college, in the fields alone, at noon, and in prayer found such unspeakable sweetness and delight in God, that I thought, if I must continue in this evil world, I wanted always to be there, to behold God's glory. My soul dearly loved all mankind, and longed exceedingly that they should enjoy what I had enjoyed. It seemed to be a little resemblance to heaven."

Again Brainerd's experience is the common one with those upon whose hearts God has shed forth His love through the Holy Spirit. A delightful sense of

GOD'S GOODNESS AND LOVELINESS

results in a melting of heart in compassion for all the world of men. "He that is born of God loveth."

Note in the following that his sense of acceptance with God did not take away the appreciation of his innate sinfulness. "In my morning devotions my soul was exceedingly melted, and bitterly mourned over my great sinfulness and vileness. I never before felt so pungent and deep a sense of the odious nature of sin as at this time. My soul was then unusually carried forth in love to God and had a lively sense of God's love to me. And this love and hope at that time cast out fear!" Ah, Brainerd has it! It is all of grace. Formerly he endeavoured to clear himself when face to face with his own sinfulness, by stricter observances of religious duties than ever—only to find himself more hopelessly in the mire than ever. But now he finds his sins covered, yea, put away in Christ; he no longer has any standing of his own before God; God now sees him in Christ, and

dressed in His spotless righteousness, and rejoicing in Christ, "having no confidence in the flesh," of course, "fear is cast out."

I copy here from the diary of his college days just brief sentences at random to indicate the trend of his religious experience, which prove that close application to study need not rob one of that vital and intimate communion with God which is the soul of religion. "It distressed me to think of getting away from God." "My soul longed to wing away to the paradise of God; I longed to be conformed to God in all things." "Oh! one hour with God infinitely exceeds all the pleasures and delights of this lower world."

THE SOCIAL MESSAGE

This is an age when more and more the emphasis is being heavily laid on social Christianity. A note of disparagement accompanies this emphasis, a sort of disdain for what has been termed too much individualism in Christian experience. But I fear for the abiding permanence of that "social message of Christianity" which hasn't the heart-throb of a vital experience of the grace of God in Christ Jesus in the individual. "But . . . it was the good pleasure of God . . . to reveal His Son in me, that I might preach Him among the Gentiles," said the Apostle Paul. Paul's contribution to his own and all succeeding ages was dependent on the revelation of God to him in Christ. If it be objected that Brainerd's religion was "individualistic" the answer is that it was just this lively sense of God's personal relation to him that made Brainerd pre-eminent in the "social service" he rendered the Indians in Pennsylvania.

Let there be no less of service, let there be no diminution of Christian activity, but for the sake of that highest efficiency that is the boast of our age, let there be vastly more of the "daily walk with God," that so signally characterised the sainted Brainerd.

You may HELP THE WORK and HELP UNEMPLOYMENT

by giving now to our New Buildings Fund. Numbers of assemblies are meeting in unsuitable hired halls under circumstances which make it difficult for the work to progress. Every gift for this special fund at this difficult time serves a double purpose. *To give now is to give twice.* It is a gift to the work of God, and to the same amount means the direct employment of bricklayers, carpenters, etc., who are now out of work. Gifts great or small will be thankfully acknowledged by the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4. (II. Cor. ix. 7).

Concise Comments & Interesting Items

The need for revival was referred to at length in these "Comments" last week. We have just read an article on "Evangelism" by an evangelist in the United States. One striking thing he says is:

"There are to-day some 200,000 Protestant ministers in the United States, and if each one of these ministers would win one soul for Jesus a month, there would be 2,400,000 souls saved each year. What an opportunity! What a challenge! What is the matter with our pastors?"

The average minister in the pulpit is largely responsible for no converts, and the lack of spirituality in his congregation. Black robes and written sermons will never convict sinners or win the world for Jesus. Formalism in church services is blasphemous and sceptical. Here we find our modern theologians in action. Modern theology, while retaining an outward appearance of Christianity, not only rejects everything of a supernatural nature, but casts the Bible aside as the infallible Word of authority. No wonder there is so much disturbance and division in organised Christianity. It is always midnight where the Holy Spirit is crowded out."

The kind of revival we need is aptly described by the same evangelist in the words:

"The religious need of to-day is an old time revival in the local church, and this holy enthusiasm must necessarily begin with the minister in the pulpit, and with the aid of an evangelist filled with the Holy Ghost, he can bring his congregation into a personal experience of salvation and into the joys of a life divine. When the pastor and evangelist loses his desire for popularity, takes his eye off money, and is willing to sacrifice and suffer like Jesus, he will become a winner of souls, a spiritual blessing to the community."

While on this question of revival it is interesting to know that "The Great Commission Prayer League" founded by Thomas E. Stephens is designed to unite Christians everywhere in prayer that revival may spread throughout the whole earth, and the last great commission of our Lord be carried out. The movement has just entered into its twenty-third year. It is gloriously interesting to know that during the period of its existence over 250,000 confessions of salvation have been reported to its headquarters. One recent paragraph issued by this League exhorts as follows:

"The Church is waiting. Souls are perishing. Will you come up to the

help of the Lord? Will you help call the whole Church to prayer, and keep calling until the cry of the Church is as the cry of one man: 'Oh, that Thou wouldest rend the heavens, that Thou wouldest come down!' God will answer with a spiritual awakening that will sweep the earth, and the joy of heaven will know no bounds."

Professor A. H. Sayce, the great authority on Assyrian and Egyptian discoveries in relationship to the Bible, has just died at the age of 87. His discoveries have confounded the critics of the Old Testament. Of recent years the spade has been proving in an amazing way that the history of the old Testament is reliable. In this way Professor Sayce has unearthed a mass of evidence which, in the words of another, has shattered for ever the delusion that analytical literary criticism is competent to decide the authority of Scripture."

Hitler in Germany and De Valera in Ireland have stirred up prophetic students afresh to watch the signs of the times. Hitler asks for four years to develop his plans. "After that," he says, "you can crucify me."

Why I am a Fundamentalist

By EARLE V. PIERCE, D.D.

If the foundations be destroyed what can the righteous do?—Psalm xi. 3.

WE have given to us in the Bible three commandments concerning three different situations in which the Christian will find himself. First, we have Jesus' command to His disciples: "Go and disciple (i.e., evangelise) the nations." Go and give men the Gospel.

But in giving the Gospel you will meet with men from without who will resist you and will persecute you. Peter in his first letter, third chapter and fifteenth verse, after speaking about suffering for righteousness' sake, says:

But sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you the reason concerning the hope that is in you, with meekness and fear.

So, in giving your Gospel, if men persecute you, accept it, and never be cowardly enough to refuse to confess your faith, if you are asked, even though that means further persecution.

There are not only people without the Gospel and people outside of the church who are enemies of the Gospel, but, through the

SUBTLETY OF SATAN,

men will appear within the Church who are its enemies, because they deny Christ as the redeeming, atoning Lord—the Lord who purchased them with His own blood. This is the touchstone of error, that *the atoning Blood of Jesus is denied*. Against these we are told to contend, to fight. Jude, the brother of the Lord, says, in verses 3 and 4 of his epistle:

Beloved . . . I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints, for there are certain men crept in privily . . . denying our only Master and Lord, Jesus Christ.

Here, then, you have the Christian programme: (1) the offer of the Gospel to all who will take it; (2) the attitude of meekness toward non-Christians who persecute you; but (3) war on those who from within the sacred precincts of the Church seek to destroy the Faith. Those who accept this whole programme are to-day called Fundamentalists. If I am able to shew you what a Fundamentalist is, you will know why I am one. A Fundamentalist is one who believes that

THERE ARE FOUNDATIONS.

The word "Fundamentalist" is a new word in the religious world. It is a recent name. Names are necessary. They are symbols of ideas. It is not the best thing in the world to be nameless. There are some people who object to being branded. They say they will not carry labels. But labels are also necessary and the absence of them may be embarrassing.

A goat was being shipped by express with a tag of destination about his neck. Later the negro in charge

of the car was thrown into consternation because he found as he declared with wide-eyed astonishment and perplexity, "Dat goat done eat up whar he's gwine." Probably the goat was a Modernist or a Conservative who refused to wear a label! But it bothered the negro, and it bothers us to-day not to know definitely where people are going and with whom they are going.

But if the word Fundamentalist needs to be clearly understood, so also does the word "Conservative." A Conservative is, properly, "one who believes in conserving what has been gained." He is not a spendthrift. He believes that the present is the product of the past, and that you cannot throw away the past without destroying the present. He believes he should "Prove all things and hold fast that which is good."

A Progressive is one who would leave the past and all it contains, looking only to the present and the future, willing to make new tools day by day. His virtue is that he welcomes the useful new; his vice is that he despises the tested past. He repudiates the "static" and wants only the "dynamic," forgetting that no man can have power who does not have

SOMETHING TO STAND ON.

How fast would the train go if the rail-bed were not "static"?

Liberals are those who would be a law unto themselves. They object to any authority except that which emanates from or through themselves. Especially do they object to the authority of the Word of God.

Rationalists are those who would settle everything by the unaided, unenlightened human reason. They do not need Divine revelation. They must find everything for themselves. They deny revelation in the sense that the Bible teaches it.

Materialists believe only in the forces of the physical world. They deny the supernatural, the super-physical.

Modernists are those who believe that in modern times we have information that utterly discredits that of former times concerning God and man, sin and salvation, and the Bible. The *Christian Century*, an ultra liberal paper, is right in saying, "There is a clash here (i.e., between Fundamentalism and Modernism) as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the difference."

A Fundamentalist is, then, first of all, one who believes that there are foundations. He believes that this is an orderly universe; that law prevails in the very constitution of things. He believes that there is a constitution. He believes that the past conditions the present—and the present, the future. He insists that while there are many things of a transient and more or less non-essential nature, there are certain elements that have originated in the past and are so germinal that they cannot be discarded without denaturing the organism.

When I was a mere boy, my father taught me that there were six mechanical principles, and only six, and I have remembered them by the rhyme he gave us :

There are the lever, the pulley,
The inclined plane, too;
The wheel on its axle,
The wedge and the screw.

Will you tell me how far a man would get in building, or in any form of mechanics, who was not Fundamentalist enough to accept these principles and work in accordance with them?

You will find the mathematical world full of Fundamentalists. They will tell you that there are certain axioms,

SELF-EVIDENT PRINCIPLES,

that are at the bottom of all calculations. They will insist that the multiplication table is as bright and new as when it was first invented, or discovered; that it does not need any revising, and that one need not be ashamed of believing in it because it dates back even beyond the time of Moses.

Many of us are also Fundamentalists in government. We believe that there are foundations in government. One of our axioms is, "Government gets its just rights from the consent of the governed." Our Constitution is important!

But what are the foundation facts in Christianity? That is the question. They will be, will they not, those which Christianity itself declares to be Fundamental? The fundamentals of the Bible will be what the Bible itself declares as fundamental and essential. Modern Fundamentalists merely stand for those things which the Bible insists upon. It is not hard to find these. The teachings of the Bible concerning itself, concerning God; man, sin, and salvation, Christ, His person and His work, are as plain as the daylight itself to anyone who will look into the Bible. It isn't a question as to what you find in the Bible that causes division, but whether the things which are found are essential to a true faith and to salvation.

Fundamentalists are those who declare that the Bible has the right to declare its own foundations; that Christianity is what it claims to be, and not something else; that the salvation of the Bible is not subject to the revision of men.

But Modernism is gradually and rapidly drifting to the position of postulating as Christianity something which has not the remotest connection with Christ. This seems too strange for a thinking person to believe. But it is a fact declared by the Modernists. Men are saying, as I myself have heard them say: "My Christianity is of such a nature that it would not be affected even if it should be proven that Jesus Christ did not die, did not rise from the dead, or even that He did not live." What do they mean? They mean that they have now in printed form, no matter how they got them, some teachings as to how to live, some social principles, and this they call Christianity. But "Christianity" means the "anity" of Christ, if it means anything.

Now Christ distinctly declared that the teachings about human relations were not the heart of His message, but were only the arms and legs (i.e., that by which it touched the everyday life).

HIS CENTRAL MESSAGE

was: "This is the work of God, that ye believe on Him whom He hath sent." The acceptance of Christ's person and work at His own estimate is certainly the least that can be called Christianity. You might as well make a being that had no brain and call it a man, as to emasculate the teachings of Christ by cutting Him out as the Divine Redeemer, and still call it Christianity. The Christianity which is according to Christ—according to the Bible, according to the prophets and the apostles—is the only Christianity there is. All else that takes the name is false.

This is what distinguishes him from the mere Conservative. You will hear many men say, "Well, I believe in the fundamentals; I think that they are important, but I do not join the Fundamentalist movement because I do not like their ways, and I do not see the need of raising a disturbance. I believe in preaching the truth, and not wasting time in combating error." But the Fundamentalists fall into line with Jesus and with Jude in fighting error in the Church of God as well as in proclaiming the truth and suffering persecution.

There are some real pacifists in the world, some people that will not fight over anything, but they are very few. Most people will fight when they realize that something precious is in danger. Every normal person, and certainly every normal Christian, hates a conflict, shrinks from it with a deep and awful dread. But every normal person also knows that active evil is never checked by acquiescent virtue. As has been said, "The wicked may flee when no man pursueth, but he flees faster when a righteous man is after him."

Some tell us to "deal only in the positive, to preach our gospel, pay no attention to errors, and leave the other fellow alone." That looks well on paper, and sounds very pretty, but it will not stand the light of history, or of reason, or of the Word of God. The best seed will not dispense with

THE NEED OF CULTIVATORS

with which to attack the weeds. Food and drink and following the laws of hygiene are necessary, but when poison has been taken intentionally or unintentionally in your family, you do not just say, "Now here is some nice meat and potato; don't pay any attention to the poison," but you administer the proper antidote. No doctor will operate on you without making a complete campaign against germs, nor would you want him to. If you were building a house and some one persisted in tearing out the foundations as fast as they were laid, would you smile and go calmly on with your work, letting him do this, even if he were "such a sweet man"?

I will not take time to bring you all the proof that the Bible contains, for the right of Fundamentalists to fight indifference of the faith, for then I would have to read you most of it, but I ask you to point out one prophet that was not sent to denounce sin, error of doctrine, and unrighteousness of life? There were prophets among the people who were not Fundamentalists, who preached "peace, peace, when there was no peace"; but who were they? Why are not their sermons in the Bible, instead of those of the fighting Jeremiah? Because God did not send them.

Read your Bible even with one eye open and you will see that the prophecies of the Bible are the sermons of the Fundamentalists who believed in fighting with all their might. But there is many a church to-day that would not have one of them as pastor. Do you think that Isaiah or Jeremiah would last very long in a church of to-day? How would Micah and Amos fare? Would they not be dealt with as in days of old?

But come to the New Testament. Jesus was not a fighter, was He? He just preached the Gospel, just healed, just talked nice to people! He never called people hard names! It was always comfortable to be about Him, wasn't it? Strange how people read their Bibles. They seem to have a blind spot. There are great parts of it that they never see.

What was Christ's attitude towards the Pharisees and the Sadducees, the two great religious groups of the day? Were His "woes" blessings? He called Herod "a fox." He called the Pharisees and Sadducees "hypocrites," and "whited sepulchres," and "wolves." He

WARNED HIS DISCIPLES

against them. He declared war on them. He did not denounce the sinners, nor those who persecuted Him; but He did believe in war upon those in the religious group who sought to destroy the faith and bring a curse instead of a blessing upon men.

He taught His Apostles so well that they followed the same plan, witnessing to the world, submitting to persecution, but fighting those who would pervert the faith. Paul called perverters "dogs." John called them "antichrists." John forbade anyone to wish them Godspeed or to welcome them into the house. In his second epistle verse 9, he says: "Whosoever goeth onward, and abideth not in the teaching of Christ, hath not God." The word translated "goeth onward" is the Greek word *proagon*, and is the equivalent of the Latin word which we translate "progressive."

Many of the Modernists have taken to themselves the title, Progressive. Let them have it. God's Word states that the "Progressives" who do not abide in the teachings of Christ have not God, and certainly no one would contend that Progressives in religion to-day are abiding in the teachings of Christ, except such of His social teachings as appeal to them. They do not abide in His teachings concerning Himself; concerning the Old Testament; concerning the inspiration which the apostles were to have, by which they wrote the New Testament; concerning His death and resurrection and coming again and kingdom. They throw aside with scant courtesy even His teachings through His apostles, who were called for the very purpose of carrying to the full the things which He could not reveal while on earth.

BATTLE BOOKS

Many of the books of the New Testament were written especially to correct errors of doctrine, and therefore must have been written by Fundamentalists, men who believed that the fundamentals must be fought for. Romans was written against the Legalists and the Antinomians. Galatians hurls its invectives

against the Judaizers. Ephesians and Colossians were against the Gnostics. In his epistles, John had clearly in mind the false teachers of the day. Most of the epistles strike at some departures from the faith, and they do not treat them as inconsequential, neither do the writers say, "Of course, if the false teachers are living nice lives, then they are not to be spoken against!" In the gospels, Jesus again and again warns against false doctrine, and in His revelation through John, He speaks sharply to the church in Pergamos "because thou hast some that hold the teaching of Balaam. . . . So hast thou also some that hold the teachings of the Nicolaitanes in like manner. Repent therefore, or else I come to thee quickly, and I will make war against them with the sword of my mouth" (Rev. ii. 14, 15).

DOES FALSE TEACHING MATTER?

He says to the church in Thyatira, "But I have this against thee, that thou sufferest that woman Jezebel, who calleth herself a prophetess" (Rev. ii. 20). Evidently it made some difference to the Lord what people teach, as well as how they live. The church in Philadelphia was warmly commended because "thou didst keep My Word, and didst not deny My name." Does it make no difference whether churches to-day keep His Word or not? Does He care whether His Divine Name is denied or not? Does He care whether churches bearing His name stand for the fundamentals of His faith, or deny them? There can be but one answer to those who believe He has spoken.

If, then, you do not wish to keep company with Fundamentalists, you will have to go outside of the Bible; you will have to "go onward and abide not in the teaching of Christ," and then you are assured that God is not with you. Is it not better to stay by the truth and upon the foundations? And aren't you glad that the foundations cannot be moved, and that they are therefore worth fighting for?

They are our precious heritage; let us hold them fast. We have the sure Word of God. Will you not take this as your guide? We have a Divine Lord. Will you not take Him as your Lord? We have One who was "the payment of our sins." Will you not accept the payment, the Atonement, and let Him be your Saviour? Will you not build upon the "only foundation which can be laid, which is Christ Jesus?" He is the true Fundamentalist who plants his faith on the Rock, the Christ revealed in the Old Testament, in the Gospels and in the Epistles. He shall not be moved! He shall stand with Christ for ever!

Kindle the Fires of Love

Did you ever notice the frost on the window-panes? It is the congealed vapour of your once warm room, and if you heat the room again the frost will disappear, and you will be able to see out into the world again.

If you let your heart grow cold, the frost of distrust and bitterness will gather around it, blinding the soul and shutting out the light; but kindle up the fires of love, and the windows of the soul will become as clear as crystal, transmitting the light of heaven and giving you glimpses of Paradise.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by PERCY G. PARKER

Sunday, Feb. 26th. II. Sam. xxii. 33-51.

"Strangers shall submit themselves unto me" (verse 45).

The work of God has always been that of turning strangers into friends, and enemies into lovers. What David did in his time, and what the Greater David will do at the commencement of the Millennium, that in some measure God has been doing continuously. We are no more strangers and enemies, we are friends and lovers through the grace of God. The barriers between God and man have been broken down as well as the barriers between Jew and Gentile. But our submission to God is not a forced one nor a feigned one; it is a willing submission. The love of God has won our will. The power of God might have broken our wills, but He preferred to draw us, not drag us. Force can make us bow down and submit, but force cannot make us bow down and worship. It takes love to do that. Love has done it—God's love has done it.

Monday, Feb. 27th. II. Sam. xxiii. 1-7.

"The Spirit of the Lord spake by Me, and His word was in my tongue" (verse 2).

The Bible is a proof that the Spirit of the Lord can speak by men. But if God could inspire men to write His book, then He can inspire our daily speech. The Spirit of the Lord is ready to constrain us to speak His words every day. Inspiration is not simply for the pulpit, inspiration is for the kitchen, the workshop, the school and the market place. During our ordinary conversation we can bring extraordinary blessing. There are battered lives jostling us each day who need the comfort which only God can give. They don't want sermons and lectures from us, but they do need—intensely need—those warm, comforting, guiding strengthening words which naturally, yet supernaturally, fall from the lips of those who are in touch with God.

Tuesday, Feb. 28th. II. Sam. xxlii. 13-23.

"Oh that one would give me drink of the water of the well of Beth-lehem" (verse 15).

David little realised how the Water of Life which had been flowing throughout eternity was at last to burst forth at Bethlehem. He little understood how millions would drink at Bethlehem's Well. He little thought how the waters from Bethlehem's Well would quench the spiritual thirst of black, brown, white, and yellow men the world over. He little knew that one day there would come forth such Water from Bethlehem that if a man drank of It he would never thirst again. David considered the water he received much too costly to drink. He little understood the costliness of the

Water that would finally come from Bethlehem, and be pressed to the lips of the world. But we know, and how we bless the Name of the One who has given us to drink of the water of the Well of Bethlehem.

Wednesday, March 1st. II. Sam. xxiv. 1-14.

"Go, number Israel and Judah" (verse 1).

There are numberings and numberings. There is the numbering of faith, there is the numbering of faithlessness. The converts were numbered on the day of Pentecost—there were three thousand. But it was a numbering of faith, for that number was to demonstrate to all readers of the Scriptures the results of a Holy Ghost revival. Scripture teaches thriftiness, and that means the housewife will carefully number and apportion out her pounds, shillings, and pence. That is a numbering of prudence. But evidently David numbered Israel out of a motive of faithlessness. Huge numbers would satisfy his ambition, and his appetite for a sense of safety. Tempted by Satan David yielded to wrong motives. He persisted in his plan and God at last permitted him to carry it out. There is sometimes a very fine line between faith and faithlessness. The wise will take great care to keep on the right side of that line.

Thursday, March 2nd. II. Sam. xxiv. 15-25.

"So David bought the threshing-floor" (verse 24).

When David bought the threshing-floor he bought the site of the future Temple (see II. Chron. iii. 1). At the time he did not realise the vital importance of his purchase—but God did. The Lord is always overruling the movements and purchases of His people. Buying a house may mean that we shall be pitching our tent far off from the house of God, or it may mean that we shall be pitching our tent precisely where God wishes a testimony to be raised up. How important then that in such a matter we shall seek God's leading. To us it may seem unimportant as to where we live, to what school we send the children, in what place we spend our holidays. But the dwelling places of God's children, the education of His children's children, and the holiday experiences of His people are not unimportant. Pastor Hsi was saved because David Hill went and lived in China. Many have been saved because on a holiday they met Christian people. If every day in every way we expect God to guide us, then every day in every way we shall be doing important things for God.

Friday, March 3rd. Mark i. 1-13.

"The Spirit like a dove descending upon Him" (verse 10).

As the Lord ascended, the Holy Ghost descended. An earthly act of obedience brought a heavenly act of blessing. There were a number of open things that day. There was the open heart of the Lord Jesus—always open to the will of His Father. There were the open waters of Jordan, when the Lord was plunged beneath them. There were the open heavens, when the Holy Ghost descended as a dove upon the Lord. And there was the open mouth of God, as He said, "This is My beloved Son, in whom I am well pleased." The heavenly Father never had to say concerning His Son's heart, "Behold, I stand at the door and knock." The door of Christ's heart was always open to God. May our hearts be the same. Then into our open hearts will come daily blessings which will turn our daily life into a daily delight.

Saturday, March 4th. Mark i. 14-28.

"As He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea" (verse 16).

As Simon and Andrew were about their earthly business they were met by the Lord Jesus as He was about His heavenly business. Had Simon and Andrew been idlers, had they been lazing away their time in bed, then they would have missed that visit. That which they were doing they were doing well. They fished well. The Great Fisher of all men knew it, and that under His training they would learn to fish better. That day those fishers of fish took their first big step forward toward being fishers of men. Much training and preparation was necessary before one of them would catch three thousand souls in the sea of Pentecost. But neither of them would have reached the greater fishing if they had not been faithful in the lesser. The man or woman in business who faithfully performs that business unto the Lord, is preparing for the greater business of the kingdom of God.

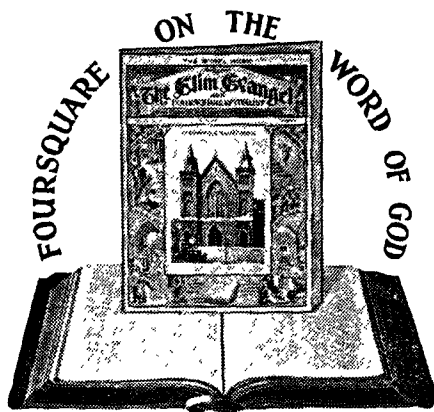
SPURGEON & THE BOOKWORM

C. H. Spurgeon on one occasion went into Scotland and stopped at a wayside inn. There he picked up an old worm-eaten Bible.

He held it up between himself and the sun, and there was just one place that he could see the light clear through. One worm had begun at Genesis, and eaten right through to Revelation.

Mr. Spurgeon said, "Lord, make me a bookworm like that!"

Oh, that we all could just eat into the Bible a little section at a time! But if you study it word by word, you will be enriched. Word studies of the Bible are like picking up pearls and diamonds.—
A. C. Dixon



EDITORIAL

Convention in Switzerland.

ON page ii. of the cover will be found particulars of the Convention at Caux, near Montreux, Switzerland, at which Principal George Jeffreys and the Revival Party are announced as speakers.

A very large and comfortable hotel has been taken over for the period of the Convention. The hotel is in a high and sunny position, and there is a splendid view from its rooms and terraces over Lake Geneva and the Alps. In the summer, no matter what the hour of the day, the panorama which spreads before one's eyes, including the vast semi-circular horizon, lake, mountains and smiling vineyard slopes, is one of varied and incomparable beauty. Skies are blue and nature is dressed in vivid green during the day, whereas the lights from the lake resorts and the mountain villages, added to the bright stars, make the summer nights a fairy-like spectacle.

The inclusive charge at this hotel is only 6.60 francs (about 7/6) per day, or 52 francs (about £3) for the whole period of nine days (Saturday to following Monday week). Further particulars regarding accommodation, etc., can be obtained from Mme. Cécile Caille, Chexbres, (Vaud), Switzerland. Enclose International Stamp Coupon for reply.

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Disarmament.

THE recent Disarmament Conference held in Geneva is declared to be the most important in the history of the world. Mr. Arthur Henderson, representing Great Britain, addressing the assembled nations, brought out the fact that chosen spokesmen of 1,700,000,000 people were present, and that no human being, whether from the great industrial centres or from the deserts of Africa, the uncivilised sections of the Far East, or the arctic regions of the north, was left without a spokesman in this gathering to represent him.

This gathering of the representatives of all nations shews us how all nations will be judged representatively by our Lord at His return.

Echoes from the Sanctuary.

LOVE'S BOND-SLAVE

By Pastor E. C. W. BOULTON

Paul . . . a bondman of Jesus.—Romans i. 1 (A. S. Way).

THERE is a rapturous ring about this utterance. One catches the note of healthy exultation—the arresting sense of spiritual exhilaration is present. Lamentation is lost in the bracing consciousness of relationship. The writer evidently glories in his bondage—he carries his fetters with the splendid dignity of one who recognises in them the marks of fellowship with the Eternal.

“ Not yielding with reluctant hands,
But glorying to be free
From that which now is dung and dross
Beside Thy glory, and Thy Cross.”

Joyously Paul acclaim the Nazarene Lord and Master of his life, and praisefully takes his place at the feet of his Captor and Conqueror Divine. Henceforth to him life's supreme ambition and goal is to please Christ. He has unconditionally and irrevocably yielded to the captivation of the Crucified—succumbed to that love

“ So limitless, so wonderful,
So deep, so free.”

To pour himself out to the uttermost as a libation at the altar of God. The proud Pharisee has become the vassal of the Man of Sorrows; his surrendered hands now bear the marks of separation; his whole life is to carry the distinctive stamp of ownership. This glad sense of possession is to be the dynamic of his message—the inspiration of his ministry—the master impulse of all his devotion. From the moment when, on the Damascus Road, the blinding vision of the Glorious Galilean burst upon him, and he realised the compelling call from above, Paul became for ever the prisoner and the partner of the Risen Christ.

Teach me, blessed Spirit, that I cannot truly love, and retain my freedom. With the surrender of my heart's worship I for ever relinquish my liberty, I am no longer my own—I become the possession of another. Let me too revel in Thy Mastership and Ownership. Remove the veil from my eyes, that I may see myself Thy love-bound servant and slave. Let not the prison doors of my own impoverished and impoverishing thought shut out the sunshine of Thy perfect will. Thou who art the deep Well-spring of love, make me to bathe in Thy healing waters. Tighten and strengthen the bonds that bind me to Thee. Extend Thine empire over my life—let no part remain unclaimed. Cause my soul to catch fire in the face of Thy loveliness. Let Thy beauty displace all rivals in my affections.

“ Whate'er it means, in Thy life more truly mine I would
'lose,'
So that Thy Spirit, unhindered, mine may indwell and use.”

SALT

By A. P. CONNOLLY, B.A.

Ye are the salt of the earth.—Matthew v. 13.

W E had the fifth chapter of Matthew for breakfast this morning. As I opened the Book, the above words caught my eye. They held my attention, and invited consideration. I read the verse again and yet again. Then the first line of verse 12 impressed me. It reads, "Rejoice and be exceeding glad." These two texts seemed to stand out in bold relief.

The circumstances under which Jesus spoke these words were rather unique. He had just completed a tour throughout Galilee, where he had been preaching

THE GOSPEL OF THE KINGDOM

in the synagogues, healing the sick, and curing all manner of diseases among the people. The long days of toil had wearied the Master, and He began to feel the need of rest, so in order to get away from the people who thronged Him, and have a little quiet and rest, He went up into a mountain. His disciples followed Him, and He sat down and talked to them—a little company of friends gathered together. It was there that Jesus spoke those wonderful Beatitudes which are so full of promise and encouragement. He tells them of severe trials and persecutions which are ahead of them, and which they must endure because of Him. He gives them the assurance that if they do endure these things for Him, they have cause to "rejoice and be exceeding glad," for their reward will be a home in the kingdom of heaven.

Then as though He wished to impress on them the importance of what they would be called upon to do, He says to them, "Ye are the *salt* of the earth."

Now salt is one of the cheapest commodities that we have. Some of us can remember when farmers and dairymen bought it for half-a-crown per hundred-weight. Its money value was very little, yet, because of what the salt could do it was of considerable value. It was used for curing meats, butter, fish, and other articles of food, large quantities of which, but for the saving qualities of the salt, would spoil and become worthless. Many of the disciples had been

FISHERMEN,

and Jesus knew that they would understand His meaning at once. He used the word "salt" as representing the indwelling Spirit and the saving grace of God.

Trials come to God's children in so many ways and from such unexpected sources that we must be constantly on our guard, and have sufficient of the salt of saving grace in us to keep us from falling when assaulted suddenly by the enemy. We need it to keep us from so many things. There is unkind criticism, selfishness, pride, deception, fondness of show, jealousy, covetousness, and many other faults which are so apt to affect God's people if they are not careful. You will remember that Jesus especially warned His followers to beware of this last-named fault

(Luke xii. 15). How often these things creep into the hearts of Christian people when the enemy catches them off their guard.

In Job i. 6 we read, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." The Devil is rather fond of going to church. He slips in quietly, at first unobserved, but if given an opportunity he soon begins to make his presence felt. He may creep into your pew or mine. He may seat himself beside an elder, or he may have the audacity to creep into the pulpit. Anywhere is good enough for him, so long as he can sow the seeds of discord. Oftentimes it is in the church that he can do his most effective work. Someone may not quite like all that the preacher has said. He slips into that person's seat and whispers in his ear, "He meant that for you." Or someone says, "I don't like this brother," or, "I don't think that sister is sincere," or "So-and-so tries to appear very important." Better be careful here. Perhaps we are losing our own salt and have not realised it. It is so easy to misjudge others. We tell ourselves that we are all right. Oh yes! and

OUR NEIGHBOUR

does not quite live up to our standard. But if we stop here and measure ourselves by God's standard, we may be surprised to find out how short we are ourselves. We may find that the salt has nearly all gone, and that moral putrefaction has already begun. There is only one thing to do now; go straight to the fountain for cleansing, and when our own heart has been purified by the Blood, when our own impurities have been cleansed away and we are right again in the Master's sight, then, and only then, are we in a condition to think of that erring brother or sister. We may be surprised then to find how small their faults appear, if indeed we are able to discover them at all. But should we discover that there is real fault in another, how much better if, instead of whispering it to our neighbour, we go to that erring one, and in kindness and love endeavour to help the wandering one back into the fold where the great Shepherd is always ready to welcome and forgive.

Now this may involve some sacrifice on our part. We cannot well spare the time to attend to the needs of others, or we cannot bear the humiliation in case our efforts to help may be resented. But it is always safe to trust our Divine Leader, and if we go ahead with love in our heart and strong faith in Him who has said, "Lo, I am with you alway," it is almost certain that we will be welcomed rather than opposed by those we try to help, and that our efforts will be rewarded by seeing that brother or sister restored to loving fellowship with the Master. There are so many *little* deeds of kindness and love that need to be done, and which we are apt to neglect because they seem to us small and unimportant; yet none of these things escape the Master's eye, or fail to engage His

attention. Shall we not endeavour more closely to emulate Him? If we "scatter seeds of kindness" He will see to it that there is

A BOUNTIFUL HARVEST.

In Matthew v. 14 Jesus says, "Ye are the light of the world." How necessary then that we let the light shine. In John ix. 5 we find Jesus saying, "As long as I am in the world, I am the Light of the world." Then a little later in John xiv. 2, He says, "I go to prepare a place for you." And while He is absent He asks us to shine for Him. He is still the Light of the world, and His light so far transcends all others as to be beyond compare. But what He asks of us is to be reflectors for Him, to diffuse the light that He gives us in order that others who are in darkness may be able to see, and follow the path that leads to the eternal home He has gone to prepare. We can do that, and we will, while the day lasts. Let us continue to scatter the good seed; we can trust Him to see that it yields a bountiful harvest. He says, "In the morning sow thy seed and in the evening hold not thy hand."

But the day is far spent; evening approaches, it is getting dark; we can't see so well; so much greater the need of light from Him. Still the darkness deepens, night presses on, the clock of time has struck the midnight hour. Already there appears a gleam

of light in the eastern sky. 'Tis the harbinger of the coming day, that bright day, the eternal day. The day in which the Sun of Righteousness shall arise with healing in His wings. Oh, glad day, glorious day; "it is the crowning day." "The great day of the Lord is near, and hasteth greatly."

Brother, Sister, just a few more days of toil and we shall bid goodbye to this world of sin and sadness. A few more victories to be won, and we shall land on the eternal shore. Meanwhile let us do our best work for Him. Let us "have salt in ourselves and have peace one with another."

We are going home; we've had visions bright
Of that lovely land, that world of light
Where the long dark night of time is passed,
And the morn of eternity dawns at last;
Where the weary saints no more shall roam,
But dwell in that happy and peaceful home.

ANONYMOUS GIFTS.

To those who have so lovingly given of their substance to advance the cause of Christ we say "Thank you," in His Name. The following anonymous items have been received:
To the Work in General: Wimbledon, £2; "Roma," 10/-.
To Revival and Healing Campaigns: Bath sister, 15/-.
To Foreign Missionary Fund: Hastings Crusader, 10/-; Kensington, 10/-; Croydon (designated), £1; Hastings (designated), 2/6; Bromley sister (designated), 5/-.

Striking Conversions

Quick as Light

"QUICK as light." In these words Mr. Jennings of Ipswich describes his salvation. To him salvation was not a gradual process, but an immediate, definite, final experience. Quick as light he passed from death unto life. Quick as light he knew his sins forgiven. Quick as light he lost his burden at the foot of the Cross. Quick as light the evil habits of years were broken off.

But while the final transaction was quick as light, the movements leading up to it were very slow and sad.

For many years Mr. Jennings was a soldier. Although brought up by a Christian mother and having attended Sunday School his life was far from right. At the age of fifteen he enlisted in the army—giving his age as seventeen. Much gambling and drinking followed. He was, in the world's language, "lucky," for he won much money at gambling. Yet the money disappeared in riotous living as soon as it was won.

During the Great War he was in France with not a thought of God or eternity.

After a time Mr. Jennings married, and his wife once persuaded him to attend a Gospel Hall. The result was that he vowed never to go to such a place again. But in spite of himself the Word of God pierced his heart like an arrow.

Years passed. The great Recruiting Sergeant—the Holy Spirit—was after this soldier. There was another army, another warfare that was waiting for recruits.

The great moment came. Principal George Jeffreys was conducting a revival campaign at Ipswich. Mr. Jennings was drinking in a public house. What- ever connection could there be between a public house and a revival service? None—naturally. But the Holy Spirit of God made the connection. Suddenly the drinker put down his glass of beer, and said to his chums, "I am going to the revival meetings in the Public Hall." The Devil was in the public house, but God was in the Public Hall.

It was late when Mr. Jennings got to the service, but he was just in time to hear the closing appeal for salvation. It was enough! The invitation to accept Christ was given by the Principal. "Quick as light" it was accepted, and "quick as light" a soldier of the world became a soldier of the Cross.

The first and foremost proof of a man's salvation is to be found in his home-life. Concerning that Mr. Jennings says: "My home-life has been utterly changed. *Once my wife was glad to see me go out, now she is glad to see me come in. Praise the name of the Lord.*"

It may be that an unsaved reader is reading this testimony. Remember that you too can be saved as "quick as light." God is now willing; are you?

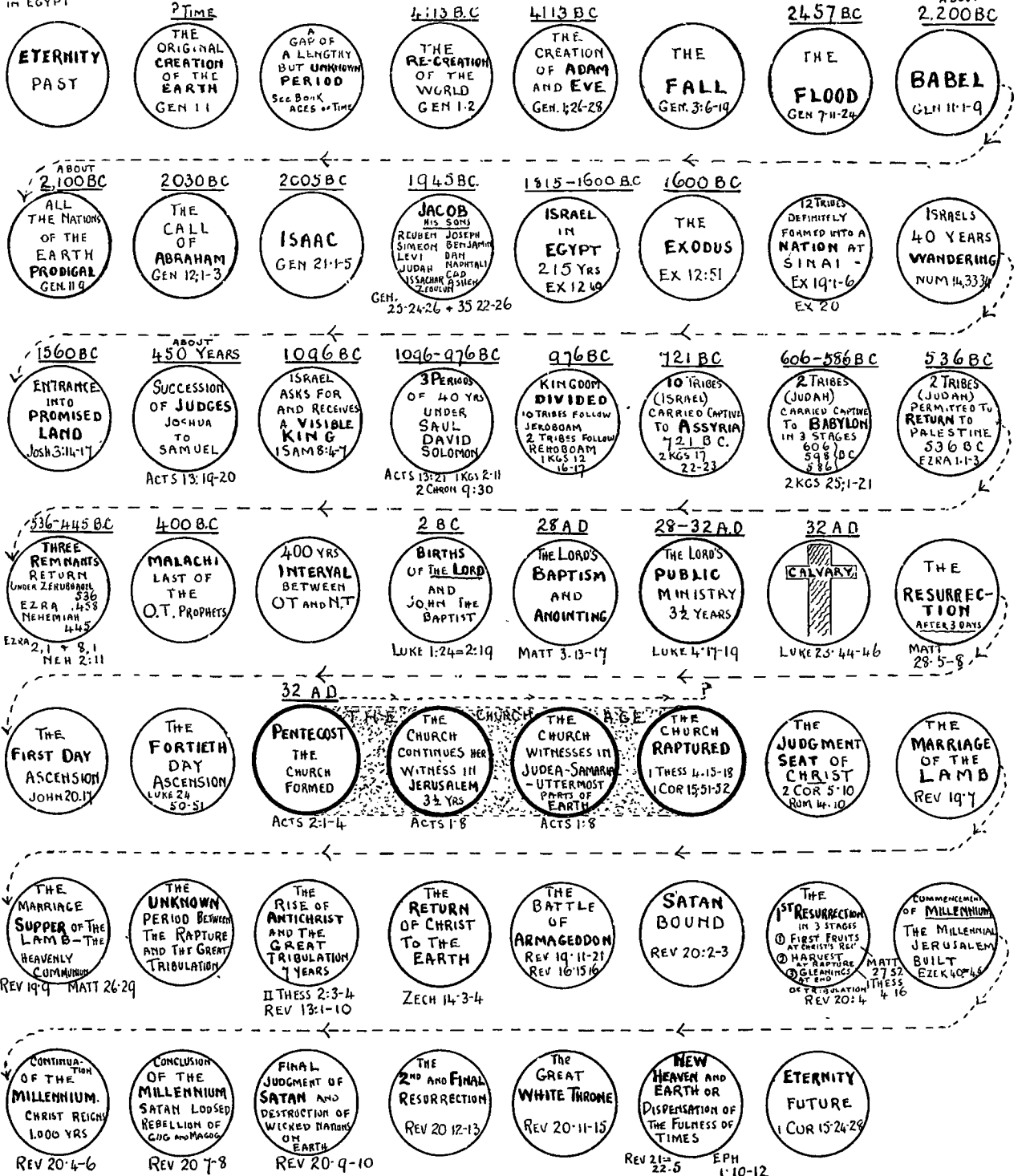
Anything Won't Do

You should be at your best for God. God's plan is perfection in everything. Give to God's service the best you can of time, talents, and money.

God's PROGRAMME AT A GLANCE

NOTE 1
THESE DATES ARE APPROXIMATE ONLY ON SOME POINTS SCHOLARS DISAGREE ESPECIALLY IS THIS SO WITH REGARD TO THE EXACT STAY OF ISRAEL IN EGYPT

NOTE 2 JAMNEY, IN HIS 'ROMANCE OF BIBLE CHRONOLOGY' IS IN ERROR TO THE EXTENT OF 82 YRS AROUND CEAR'S TIME HIS REASONS ARE STRONG. IF HE IS CORRECT THE CREATION OF ADAM WAS ABOUT 4031-403 B.C. FROM THE CREATION TO THIS YEAR (4032) WOULD THEN BE 5463-77 YRS. SO THAT IN 23-37 YRS WE SHALL ENTER UPON THE 7TH THOUSAND YRS AFTER LILATION, WILL THAT BE THE MILLENNIUM? IF SO THE LORD'S COMING IS VERY NIGH!



STUDENTS SHOULD BEAR IN MIND THAT MANY TRUTHS IN THE BIBLE ARE PROVED BY DIRECT STATEMENTS. OTHER TRUTHS, HOWEVER, CAN ONLY BE SETTLED BY WEIGHING THE EVIDENCE. WHERE THE TEXTS GIVEN ABOVE ARE NOT DECISIVE FURTHER INFORMATION WILL BE FOUND IN THE PREPARER'S BOOKS, "THE AGES OF TIME" (1/6) "BIBLE STUDY AND BIBLE PROBLEMS" (1/6) & "WILL THE CHURCH PASS THROUGH THE GREAT TRIBULATION" (3/4)

PREPARED BY :-
PERCY G. PARKER
Christian Workers Bible Correspondence School.

Bible Study Helps

"WHAT IS MAN?"

(Job vii. 17; Psalm cxliv. 3).

1. Created in the image of God (Gen. i. 27; ix. 6).
2. Formed of the dust (Gen. ii. 7; Psalm ciii. 14).
3. Born unto trouble (Job v. 7; xiv. 1; Gen. iii. 16, 19).
4. His time on earth appointed (Job vii. 1; xiv. 5; Psalm xxxix. 4; xc. 10).
5. Abideth not (Psalm xlix. 12, 17-20; ciii. 15, 16; I. Peter i. 24).
6. Abominable and filthy (Job xv. 16; Psalm liii. 3; see Mark vii. 21-23).
7. A worm (Job xxv. 6; Isaiah xli. 14).
8. At his best estate—vanity (Psalm xxxix. 5, 6; cxliv. 4).
9. Cannot direct his steps (Jer. x. 23; see Prov. xvi. 2, 9, 25).
10. Has no spiritual discernment (I. Cor. ii. 14).
11. Is inexcusable (Rom. ii. 1-6).
12. Must be born again (John iii. 3-7; see Eph. iv. 24; Col. iii. 10).

THE HEARING EAR.

(Proverbs xxx. 12).

1. Hear—and live (John v. 25).
2. Hear—God's words (John viii. 47).
3. Hear—and do (James i. 22-24).
4. Hear—and fear no evil (Prov. i. 33).
5. Hear—and obey (I. Sam. xv. 22, 23).
6. Hear—and open the door (Rev. iii. 20).
7. He that hath an ear—hear (Rev. iii. 6, 13, 22).

"AWAKE, THOU THAT SLEEPEST"

(Ephesians v. 14).

1. The sleep of death—spiritual death (Psalm xliii. 3; Eph. ii. 1).
2. The sleep of false security (Jonah i. 5, 6; Judges iv. 20, 21).
3. The sleep of fleshly indulgence (Judges xvi. 19, 20).
4. The sleep of sloth (Prov. vi. 9-11; xix. 15).
5. The sleep of indifference and selfishness (Isaiah lvi. 10, 11).
6. The sleep of judicial hardness (Isaiah xxix. 10; Rom. xi. 8).
7. The sleep of sorrow (Luke xxii. 45, 46).

"THE FEET OF HIS SAINTS."

(I. Samuel ii. 9).

1. Set on the Rock (Psalm xl. 2).
2. Plucked out of the net (Psalm xxv. 15).
3. Delivered from falling (Psa. cxvi. 8).
4. Cleansed (John xiii. 5, 10; I. John i. 7).
5. Not be moved (Psalm lxvi. 9).
6. A lamp provided for (Psalm cxix. 105).
7. Guided into the way of peace (Luke i. 79).
8. Shod (Eph. vi. 15).
9. Beautiful (Rom. x. 15)

EVERY GOOD WORK.

1. Prepared unto (II. Tim. ii. 21).
2. Be ready to (Titus iii. 1).
3. Thoroughly furnished unto (II. Tim. iii. 16, 17).
4. Abound in (II. Cor. ix. 8).
5. Be fruitful in (Col. i. 10)
6. Be established in (II. Thess. ii. 17).
7. Be made perfect in (Heb. xiii. 21).

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Elim Chorus Books? If not, you are missing a blessing. Write for the one you haven't got to-day. Nos. 1, 2, & 3, price 6d. each (by post, 7d.), or the three for 1/6, post free.

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Fighting for the King

A. E. A. H.

mf Deciso.

A. E. A. HAYWARD.

1. We are sol-diers of Christ and we fear no foe, We must
 2. Neath his ban-ner of love we go march-ing on, We have
 3. We're com-mis-sioned to fight the good fight of faith, And we

car-ry sal-va-tion where He bids us go, Proclaim-ing Christ the
 His writ-ten Word to, build our faith up-on; His blood stain'd ban-ner
 put foes to flight with what our Sa-viour say-eth, And like Paul, when

cres. poco a poco

Saviour and Healer, our com- ing King; That's why when fighting we all
 raised up-on high that the world may see The won-drous cross of Cal-va-
 we shall have finish'd and vic-try's won; We then shall hear the Lord's Well

CHORUS.

sing-
 ry. } Fight - - ing for the King, the King of
 done.

kings, who reigns in glo- - ry; We are fight-ing

cres.

sin and tell-ing out re- demp-tion sto- - ry.

Fighting for the King (concluded)

Join us in the fight al-tho' the way be
 rough and thorn - y; . . 'Christ's our King' all the sav'd shall
 sing When we meet Him in the air in all His glo - - - ry.

Elim Sunday School Anniversary Hymns, No. 4.

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Bible Study Helps (continued)

STUDY IN PHILIPPIANS.

The Prize of Christian Life—Him (chapter iii.).

1. The Christian's Position (vv. 1-9)—In Him.
2. The Christian's Purpose (vv. 10, 11)—Know Him.
3. The Christian's Progress (vv. 12, 13)—Reaching forth.
4. The Christian's Prize (ver. 14)—In heaven.
5. The Christian's Practice (vv. 15-17).
6. The Christian's Politics (ver. 20).
7. The Christian's Prospect (vv. 20, 21). —H.W.D.

"IT IS FINISHED."

Means: 1. Fulfilled; 2. Make an end of. 3. Pay to the full. 4. Go over.

The result: 1. Satan defeated. 2. Salvation obtained. 3. Sin vanquished. 4. Death robbed of its sting. 5. God glorified.

THE BLESSING OF OBEEDIENCE.

1. Plenty (Lev. xxvi. 4).
2. Peace (Lev. xxvi. 6).
3. Power (Lev. xxvi. 7).
4. Presence (Lev. xxvi. 8).

THE PERSONAL TOUCH

By Miss BOON CLARK

IT has been well said by the American writer, Dr. S. D. Gordon, that "we cannot bring people nearer to God than we are ourselves," and if we consider this for a moment we shall see what an immense responsibility that places upon us.

Those of us who are parents may wish our children to be better than we ourselves are, but if they are it will not be our doing. We cannot drive people into heaven, and we are unable to speak spiritual things with greater power than we have received, and that reception must come by personal contact with the Divine.

The old custom of the Egyptian kings to stand in front of their god, and, while in contemplation, absorb the Sa, or divine spirit, illustrates in an apostate religion what was and is true of the real.

We Christians must make it a rule to kneel before the Lord of lords, and "let" the Spirit Divine come gently like the dew upon our spirits and vivify our souls unto eternal life, by bringing us into communion with the eternal Saviour.

Then shall we be fitted according as we are "filled" with that Spirit to draw, not drive, others to the same source of strength.

We shall often return to that Source to be "renewed," and we shall learn to talk less, and absorb more, while we are in prayer before God.

We "chatter" to God, when we should do well to halve our talk and double our thinking.

We are "all talk," and fail in the common courtesy of listening to Him, as we should not dream of doing with our fellows in social life.

Again, this personal touch with God will make itself felt, in our daily life, in our writings, or public

speaking; there is no mistaking it, it gets right home because we have the promise of the Lord Himself. "I, if I be lifted up, will draw all men unto Me."

Children's Bible Educator

We are giving a prize every month for the best answers.

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.

SCRIPTURE JUMBLE. The words will form two complete verses in the third chapter of the Epistle to the Romans. Write out the verses in full, and add their numbers in the chapter.

HAVE THE THROUGH OF REDEMPTION THE COME BY FOR GOD THAT FREELY HIS IS SINNED SHORT CHRIST GLORY ALL IN JUSTIFIED GRACE AND OF BEING JESUS.

Solutions should arrive by first post Monday, February 27th.

SDLUTION DF BIBLE CRDSSWORD, FEBRUARY 10th.

WALKETH ABOUT
 H O H H H H H H H H H H H H H H
 O D B E M L
 M E A I
 A D V E R S A R Y O N
 A O E O N
 S U B E C A U S E
 Y O U R K R
 B V I G I L A N T
 D E V I L N N S H
 R G G B E

Answer: I. Peter v. 8.
 Correct solutions were received from: Iris Astill; Peggy Brighty; May Conning; Amy Gale; Ada Greenslade; Joyce Gummer; D. V. Hale; George Hesling; Mary Hurst; Gladys Hyson; Zena James; Joe McClenaghan; David Newington; Mary Noble; John Pearson; Melina Pipet; Patty Rogers; Kezia Sheldon; Beatrice M.

Smith; Jack Spencer; Irene Spicer; Dorothy E. Stone; Joyce Trotter; Irene Walker; Dennis Wilkinson; Peter Wilkie Alfred Yardley.

ELIM CRUSADER PAGE

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



Nottingham. The Crusader party recently held proved a great success, our faith being rewarded regarding provisions, and blessing by the Lord's gracious presence in our midst.

During the evening Crusaders sang the praises of God to us in solos, duets, etc. A farewell message was given by a brother Crusader on leaving for college training, and he was presented with

the verb which says, 'I am, thou art, he is'; and all of you know that verbs in English, French, German, Italian, and Latin run in that way: I love, thou lovest, he loves; or I walk, thou walkest, he walks. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round: 'He is, thou art, I am'?"

Every Wednesday night there are gathered together from 200 to 230 Crusaders bubbling over with the joy of the Lord, praising and magnifying His Name. Their keen interest and their regularity at the services is ample proof that the Lord has won their love and affection, and that to them He is truly their Lord and their God.

Wonderful and varied are the testimonies of salvation and healing and the grace of God is greatly magnified in hearts and lives

Many have taken part in the open-air

Then he added: "That is the way to look at life. Say to yourself, looking up to God, 'He is'; then look at your neighbour and say, 'You are'; last of all, think of yourself and say, 'I am.' First God, then your neighbour, then yourself. That is the way to think and to live."

One who heard this story was so struck by the thought that he could not rest until he found a Hebrew scholar able to tell him whether it really was true that Hebrew verbs are conjugated in this way. He sought out a scholar and put his question. "Yes," said the scholar, "the Hebrew verb is conjugated as you say. Why do you ask?" So the other told him what the speaker had said to the school children.

"Well, well!" exclaimed the scholar with radiant face. "I have been studying Hebrew forty years, and never once has it occurred to me that Hebrew verbs have that wonderful and beautiful significance!"

It is Faith that Counts

I heard a woman in Scotland who was introduced to a minister by another minister as a woman of great faith. She instantly rebuked him by saying, "No, I am a woman of little faith with a great God." She had the right idea. If I have even a little faith I have the power of the Almighty behind me.—D. L. Moody.

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meetings, and on several occasions have taken the services at Elim Tabernacle, and also at Taylor's Lane, speaking and singing, and we believe many have been blessed as Christ was uplifted.

Truly "the fear of the Lord is the beginning of wisdom, a good understanding have all they that do His commandment." "His praise endureth for ever."
—W.W.A.

A LESSON FROM HEBREW

A man of high character but ordinary education was addressing a roomful of school children, and he said to them: "All of you know

books which we trust will prove helpful in his studies, his fellow-Crusaders having the pleasure of making this gift. Then came a report of the year's work; the spiritual progress made and victories won, reminded of great blessings received from Pastor and Mrs. Channon's lectures and talks, making our Wednesday evenings' gatherings resemble a college training centre. We ended with a note of praise to our Father for saving twenty souls at various Crusader rallies during that period.

Next came the taking of the photograph in our beautiful church, the City Temple. We concluded our evening's happy time of fellowship with the refreshments provided.

Dundee. "The Gospel is the power of God unto salvation to every one that be-



Nottingham Crusaders with Pastor and Mrs. W. G. Channon (foreground centre).

SPECIAL EFFORTS SINGULARLY BLESSED

Glorious Increase of the Latter Rain—Fruitful Intercession

GLORIOUS REVIVAL.

Dundee (Pastor John McGillivray). Hallelujah! God is still on the throne, and manifesting Himself in a miraculous way in the Dundee Foursquare church. Numbers attending and blessings vouchsafed are ever on the increase, and now the congregation on Sunday nights numbers over 1,000. During the past month over 50 have openly accepted Christ as their own personal Saviour.

Revival is also manifested among the children, and within a week the numbers in West End Sunday School have more than doubled. Truly it is a house of salvation.

Since the Revival Party left Dundee all have marvelled at the definite and direct leading and working of God in the solidifying of the assembly. Large congregations gather every night in the week, and are led in praise by organ, piano, and orchestra. The Tabernacle is on an excellent site in the best part of the city, and an ever-increasing number of people marvel and rejoice at the blessing and showers of "latter rain" being experienced.

UNPRECEDENTED SCENES.

Sheffield (Pastor H. Kitching). Wonderful Jesus! Glory to God! Hallelujah! and many more such praises were heard, as ninety-two candidates obeyed our blessed Master's command by passing through the waters of baptism.

This service was made possible by the kindness of the officials of Portmahon Baptist Church. At 5 p.m. queues were forming outside, and at 6.45 the doors had to be opened three-quarters of an hour before the actual commencement. The church was soon crowded, and accommodation taxed to its utmost capacity, with well over one hundred persons unable to obtain seats. The meeting opened with that grand old hymn, "All hail the power of Jesus' Name," and hearts were thrilled again and again as the people sang over and over, "Crown Him Lord of all." Prayer was followed by an inspiring and delightful message from Romans vi., with a marvellous spirit pervading the atmosphere.

The candidates were next immersed—a family of five; a family of four; a mother and three daughters; sisters and brethren whose ages ranged from 70 years down to 13 years, and yet critics tell us Christianity is played out. What a pity these critics see only one side of things, their own. The service concluded on the very top note of praise and song.

We truly thank the Lord for answering prayer, which resulted in nine precious souls deciding for Christ.

TRUE EFFORT REWARDED.

Dowlais (Evangelist S. J. Cooper). It is with much praise and thanksgiving that we bear witness of the glorious presence of the Lord at Elim Tabernacle, Ivor Street, at our recent special meetings. The first service was well-attended. The speakers were Pastor W. G. Hill, of Aberkenfig, and Pastor J. Moore, of Cardiff.

On Saturday evening Pastor Hill delivered a noble message on the passage, "He shall prolong His days," which inspired each believer to press on with a greater determination than ever. How it thrilled all as the Divine truth was revealed that our Lord's work was to die—ours to live. Each service witnessed the tide rising higher and higher, and on Monday Pastor Moore joined the throng in praising and magnifying Jesus, delivering a message from I. Cor. xv. 49, exhorting all to grasp the fact that death was swallowed up of life. Pastor Hill delivered the final message on the garments of Jesus, which brought a glorious and blessed convention to a close, so as to prepare for the Campaign to follow. This was conducted by Pastor W. W. Brambleby of Yeovil, whose labours were richly rewarded by the decision of twenty-one souls to accept the Lord Jesus Christ as their personal Saviour. The visitation

of the sick with anointing, brought much blessing, and confirmed the truth that the Saviour is just the same to-day. As Pastor Brambleby returns to Yeovil, prayer ascends to the throne of grace that the Lord shall continue mightily to use him for His glory.

PALESTINE LECTURES.

Kingston-on-Thames (Pastor J. Smith).

Reporting the progress in this Thames-side town, our correspondent says:

"Well, what's the news from Kingston?" News? Oh, we have good news to tell. We have had right royal times, having just completed a week's special meetings, featuring illustrated lectures on Palestine. One of our own members (Miss Wells, of Rochester) has been out there, and has brought back, if not the fruit of the land at least some of the costumes, and other things. How we have enjoyed some of those Eastern scenes: "Entertaining in the East," "The Wedding Ceremony," "Street Scenes," "Shepherd Life," etc.

Some of the representations of life in the East were highly amusing. The bargaining between the seller and the buyer, trying to get the corn for just a little less than was being asked for it, and then, finally, when the buyer told the sad tale that she had four daughters, the



Miss C. Wells (second row, centre) at Kingston-on-Thames.

vendor in absolute pity gave her the corn at even less than she had offered. Women, of course, not having much standing in Eastern life he thought she was a worthy object of pity. But then to watch him after such a tight bargain pressing down the corn in to the measure, shaking it together, and piling it up so that it might run over, brought to our minds a familiar scripture.

What a joy it was to have at Elim Tabernacle, St. James Road, on a recent Sunday the Crusader Choir, with our good friend Mr. Douglas Gray in charge. It was one splendid time, the singing was excellent, and the happy congenial spirit of our gifted visitors spread over the entire meeting and made everyone feel at home.

Fifteen new members were received in on a recent Sunday. Most of these have been attending the meetings for some time, but now have decided to take a definite stand with us. Not only have there been new members coming into the assembly, however, but precious souls have been coming to the throne of grace, and have received the right hand of fellowship from none other than the Lord Jesus Christ, and been welcomed into His fold.

ENTHUSIASTIC RALLIES.

Kensington Temple (Pastor J. J. Morgan). "Let everything that hath breath praise the Lord" (Psa. cl. 6). This is the theme in the hearts of God's children who attend Kensington Temple, Kensington Park Road. The Lord is indeed in the midst, and, looking back,

one is left wondering at the bountiful manner in which He has blessed, and the way He has led. The Gospel services on Sunday evenings have been marked by the fearless outspoken challenge of the Gospel message, and God has used Pastor Morgan to the salvation of a number of precious souls.

Looking in retrospect even over the past month we thank God heartily for those gathered from the wilderness of sin into His fold and family. The Wednesday evening Bible addresses have been full of interest, the subjects including Eagle Christians, The Unsearchable Riches of Christ, and the first of a series on The Second Coming of the Lord Jesus Christ.

The presence of the Divine is much manifested at the breaking-of-bread services, when the sweet fragrance of Himself permeates the whole service, and hearts indeed burn within, as the saints commune with Him.

The Foursquare Rally on Friday evenings is a big happy family gathering, and the power of the Lord is greatly felt at these meetings. Elim people from all over London meet together and bring their friends, and a very blessed time is experienced, causing all to look forward in glad anticipation to the next occasion. The meetings during the past few weeks have been led by Pastors Corry, Boulton, Morgan, and Court, while the messages and addresses given by the various ministers have indeed proved an inspiration to all. We are surely being "built up in our most holy faith." Those attending can recall with gratitude Pastor

Hathaway's address on "Jesus Christ the Lord," Pastor Hawkins' discourse on The First Church, Pastor Robinson on "And they glorified God in me." At the last Rally in January, Miss Thompson spoke on John xiv. 8, and a message on Redemption was given by Pastor Robert Smith.

The worshippers here praise God for all His goodness and look forward with greater hope and joy than ever to the future.

SECOND ADVENT TRUTH.

Annaghanoon (Mr. W. Urch). An evangelistic campaign has just been concluded at the Elim Hall by Pastor W. J. Martin, which has resulted in much blessing. Night after night the Word of God was proclaimed in the power of the Holy Spirit. Despite the fact that there were other attractions in the vicinity quite large numbers were attracted by the sound of the Gospel.

A special meeting was held on a recent Sunday afternoon in the local Orange Hall, the subject being The Second Coming of Christ. People of various denominations attended to hear something concerning this all-important subject. We trust that many saw the reality of the world's next great event, and that they with us will be prepared to welcome His return.

Although there were not the number of outward results which we should like to have seen, yet we know that God spoke to many, the seed has been sown, and we look to Him to give the increase.



JOHN MAYNARD was well-known as a God-fearing pilot on Lake Erie. He had charge of a steamer from Detroit to Buffalo one summer afternoon, when smoke was seen ascending from below. The captain cried out, "Simpson, go down and see what that smoke is!" He came up with his face as pale as ashes, and said, "Captain, the ship is on fire!"

Buckets of water were dashed upon the flames, but in vain. There were large quantities of rosin and tar on board, and it was useless to try to save the ship.

The passengers rushed forward and inquired of the pilot, "How far are we from land?"

"Seven miles."

"How long before we reach it?"

"Three quarters of an hour, at our present rate of steam."

"Is there any danger?"

"Danger enough here! See the smoke bursting out! Go forward, if you would save your lives!"

Passengers and crew, men, women and children, crowded to the forward part of the ship. John Maynard stood at his post. The flames burst forth in a sheet of fire; clouds of smoke arose. The captain cried out through his trumpet, "John Maynard!"

"Aye, aye, sir!"

"Run her on shore."

He put the helm over to do this. Nearer, yet nearer, she approached the shore. Again the captain cried out, "John Maynard!"

The response came feebly, "Aye, aye, sir."

"Can you hold out five minutes longer, John?"

"By God's help I will!"

The old man's hair was scorching from the scalp, one hand was disabled, but his teeth were set, and he stood firm as a rock. He beached the ship. Every man, woman and child was saved, as John Maynard's spirit took its flight to God.

Even so "Jesus stedfastly set His face to go to Jerusalem," to the cross-crowned hill, and through the fires of the wrath of God, but the result of His sacrifice was that all who believe on Him should not perish but have everlasting life.

Question: Have you accepted His offer of life everlasting?

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WITH CHRIST.

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By FREDERICK C. GLASS

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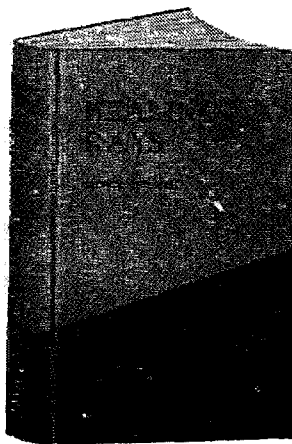
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