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Elim Evangel & Foursquare Revivalist

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Vol. XIX. No. 4.

JANUARY 28th, 1938

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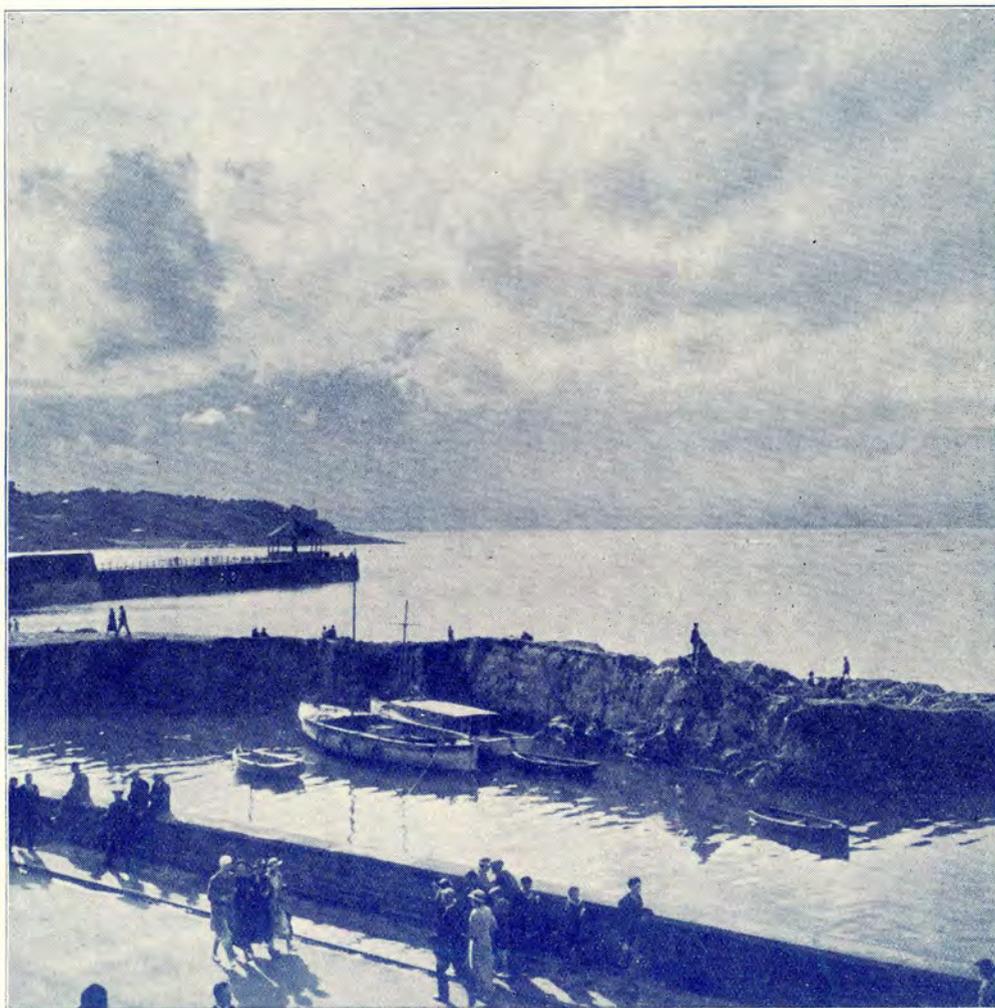


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BANGOR, CO. DOWN, IRELAND

[P. N. Corry.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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ELIM BIBLE COLLEGE EXTENSION LECTURES AT CLAPHAM, LONDON

These lectures are now being held, and will continue throughout the months of February and March on Friday evenings. Those anxious to avail themselves of this means of adding to their equipment for Christian service should apply without delay to the Dean, Elim Bible College, London, S.W.4. **It is not too late to enrol for the remainder of the course of lectures!**

4 Coming Events 4

REALING. February 5. Elim Tabernacle, Northfield Avenue. West London Crusader Rally, conducted by Unattached Crusaders. 7 p.m.
ELIM WOODLANDS. Open on Saturday, February 5th from 3.30-9 p.m. Missionary Work, Life and Custom in Japan. Illustrated by Japanese dress and various interesting exhibits. Singing and talk by Miss Violet Hoskins from Japan. Tickets 1/- including tea.
ENGLEFIELD GREEN. Regular services are now held in the Village Hall: Sunday, 11 a.m., 3 p.m. (Sunday School), 6.30 p.m. Gospel Service. Green Line Coaches Nos. 417 and 458.
LEYTON. January 23. Elim Hall, Vicarage Road. Visit of Pastor E. C. W. Boulton.
OXFORD. February 27. London Crusader Choir will visit H.M. Prison at 3 p.m. and conduct service at St. Matthew's Church, 6.30 p.m.
THORNTON HEATH. Saturday, January 29th. South London District Convention, in the Elim Tabernacle, Moffat Road at 7.30 p.m. Speakers: Pastors H. A. Court and D. J. Rudkin. Convener: Pastor G. H. Thomas.
WINTON. January 26. Elim Church, Hawthorn Road, Peter's Hill. Great Missionary Rally. 3 and 7.30 p.m.
WINTON. January 30. Y.M.C.A. Hall, Jameson Road. Special After-Church Service. 8.15 p.m. Speaker: Pastor R. D. Bradley. Special singing by the Winton Choir.
WOOD GREEN. January 25, February 1, 8, 15, and 22. Brook Hall, Brook Road, Mayes Road. Series of special addresses on The Work of the Holy Ghost, by Pastor E. C. W. Boulton.
WOOLWICH. February 13. Elim Hall, Crescent Road, corner of Burrage Road. London Crusader Choir. 6.30 p.m. (Maidstone Prison, 2.30 p.m.).



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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX., No. 4

JANUARY 28, 1938

Fridays, Twopence

With Tears

By Miss M. W. BRAND

I AM not going to try to define a tear, but this I say, tears are from above. We can think of souls wooed and won from sin's thralldom; lives which have passed on and yet a rich heritage of inspiration remains; hearts which have found a balm in sympathy; words penned and even to-day as we read them our hearts are strangely moved; and lovely songs we listen to and somehow they waft our thoughts heavenward. We might ask—whence come they? As we seek for an answer all that we find is this: God hath taught man how to weep. Such wonderful things bloom in weariness; begotten of tears. Surely within their dewy depths there lies a power we know not of. I turn to my beloved Bible and I find pictures glistening with somebody's tears. I want to study the characters portrayed thus and I would endeavour to enter into their feelings and emotions; to pierce as it were into their inward hearts and in a measure understand.

1. Mark ix. 14-27. Verse 24: "And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief."

We can see this poor distracted father whose son hath a dumb spirit. He hears of One named Jesus, who doeth wonders. Within that tormented heart

A SPARK OF HOPE

is kindled. Can this Man deliver my son? He brings his demon-possessed boy and finds only nine of the disciples, but surely they will be able. Alas, they fail and it seems that that flickering flame of hope must die out. Four others join the group. One of them is Jesus Himself and the troubled father falls before Him and makes known his need. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." How must this despairing one feel—can thwarted hopes be now fulfilled? Yes! Faith is born anew and sees her Lord is mighty! "And straightway he cries out, and says with tears, Lord, I believe; help Thou mine unbelief." Those tears were shed from a soul realising that what seemed impossible is possible to the trusting heart. And you and I can remember a day when despairing of the

bondage of sin we met the Man of Calvary and were told that by believing we could be set free. Was it true? Other sources we had tried but they had not given us peace, and then with tears which washed away all unbelief from doubting hearts we found it was gloriously true. He did break every fetter! Hallelujah! Such tears open the way to blessing.

2. Luke vii. 36-50. Verse 38: "And stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment."

We may think of this woman as seeking pardon, but I believe she knew her ground. This woman was used to

REBUFFS AND REPROACHES.

How often they had lashed her with their tongues—"This woman is a sinner!" Her heart had grown hard and bitter; a poor sinful life whose portion was with the outcasts; kicked out into the gutter. "But this Man receiveth sinners and hath power on earth to forgive sin." Oh, the power of Love! This Man hath compassion even on me! Love conquers and a hardened heart is melted. We see her now at the feet of Jesus and those precious feet are washed with her tears, kissed in loving adoration and anointed with ointment—her offering to her Lord. She is forgiven much and she loves much. I remember on my birthday when I received tokens of love from my friends I sat down in the midst of it all and wept. Unkindness hardens but love just breaks us down. And how often when we think of the many blessings showered on our unworthy selves by our dear Lord we want just to get down at those crucified feet and kiss each nail-print and let our tears flow. How greatly Jesus loves us; we can only lie low at His blessed feet. This woman gave herself in her adoration, for Love's service is sacrifice and Love's worship is giving oneself. Thus those tears are the tokens of true worship; the outgoings of a heart which loves.

3. Hebrews xii. 17, "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

"You know how later on, when he wanted to obtain his inheritance of blessing, he was set aside; he got no chance to repent, though he tried for it with tears" (*Moffatt*).

Let us not think so much on the

LIFE OF ESAU,

but rather let us see here a man crying for "the might-have-been." Such tears are futile and vain. We sometimes weep like this. Our longings, aims and desires have been disappointed; life has lost its sweetness and everything seems bitter. Our hopes have vanished like a fond dream with the morn and we sink into despondency. When I was fourteen years of age I won a bursary to stay on at school for another year. Owing to circumstances I had to leave then, forfeit my bursary and go to work. Such a tragedy that was in my young life; I thought my heart was broken, and every night for a week I cried myself to sleep. I was hurt, but not really! Only my pride! And sometimes when you and I bewail and bemoan our loss are we hurt? If we are honest we will confess that our pride only has been pricked and God is working for our good. I often think of Mary weeping by the empty tomb. She wept for the dead body of her Lord and she found Him again—gloriously alive! God often takes away the lesser to give us the greater. Think also of Peter. He wept bitterly because he had denied his Master. We usually look on Peter as a failure. Peter said he would die for his Lord and then on that fateful night he fell. But let us look past his seeming failure and we find that Peter's words were no idle boast. Peter went through and in the end he did die for his Redeemer. Methinks those tears of Peter but

FORTIFIED HIS HEART

for the future and strengthened him for the sacrifice which lay before. Fainting one, you feel you could be such a wonderful Christian if you were not just the miserable failure that you are. Thy God is working in thee and thy tears are noted by His kindly eye. "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. . . . He chasteneth . . . for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 5, 10, 11).

4. Now something about Paul: "Serving the Lord with all humility of mind, and with many tears."

"By the space of three years I ceased not to warn every one night and day with tears" (Acts xx. 19, 31). Does it surprise you?

PAUL THE MIGHTY!

Paul with tears! Is it not so that we get thinking of Paul as a superhuman being? How comforting the thought that those men and women of the Book were of like passions as we are. Prophets, kings and noble characters used so mightily by God all knew what it

was to weep. When I present a "Paul with tears" I do not seek to belittle him or to detract from his glory. Forbid! This I say, God give us men to-day who are not ashamed to weep over the erring; men who will not shrink from going into the deeps of soul travail in their quest for dying men. It is the ministry marked with tears which shall reap its own rich reward. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm cxxvi. 5, 6). And Paul can gaze upon a goodly host and are they not his crown of rejoicing, his glory and joy?

He knows how hardly souls are wooed and won;
His choicest wreaths are always wet with tears.

5. Now the tears of Jesus—and methinks I have a casket filled with treasure rare.

We read in Hebrews v. 7, "In the days of His flesh He offered up prayers and supplications with strong crying and tears." Luke tells us how Jesus wept over Jerusalem. But I love the record of John best of all. "Jesus wept!" Two little words yet so

RICH TO MY SOUL.

The unuttered and unexpressed can oftentimes tell me most. When I am grieved and sorrowful, I remember, Jesus wept! When life is blasted and heart is aching—Jesus wept! I am comforted. Jesus is touched with the feeling of our infirmities, being tempted in all points like as we. He hath compassion and is able to succour the tempted and tried. "A Man of sorrows and acquainted with grief" (Isaiah liii. 3). Beloved, know like one of old the blessed "fellowship" of His sufferings (Phil. iii. 10). "Fellowship!" How beautiful! In our sufferings is it not so that Christ is more near? His tears mingle with ours; every stab of our heart He feels. "Consider Him that endured . . . lest ye be wearied and faint in your minds" (Heb. xii. 3). Was there any sorrow like unto His sorrow?

6. I am a bit of a dreamer and I have wondered, Does God cry? Even as I muse my thoughts go back to the beginning. God made man after His own image, but man fell. "God saw the wickedness of man was great in the earth . . . and it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. vi. 5, 6). God is grieved at His heart—the Creator mourns. The crown of His handiwork had fallen from his high estate. The creation is in sympathy. The pent-up emotion and feeling of a grieved heart must

FIND AN OUTLET.

"The fountains of the great deep were broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights" (Gen. vii. 11, 12). The Flood is a scene of God pouring out His judgment and yet to us who know God is it not also—God with tears! In passing we remember a day when God condescended to dwell as man with men and—if I may borrow from another's pen—"He bathed in baby tears His deity."

7. But to you and I who must walk this vale of tears there is a bow shining in the clouds. Let us go back to our childhood days for a moment. Perhaps at play we have fallen and hurt ourselves and off we run to mother. She soothes and comforts us and makes the sore place better with her kiss. Is her task completed? No! The little grimy face is all streaked with tears. Mummy must wipe our face and we return to our play happy because mummy has said, "I have wiped your face, dear, and no one will ever know you'd been crying." As I look around I see the marks of the storm. Faces lined with care, eyes bedimmed; they do not seem to sparkle any more, lips drawn tight; they've forgotten how to smile, hearts wounded and time does not heal the wound. The aftermath of sorrow. But I look up and I see God's lovely rainbow, "God shall wipe away all tears from their eyes" (Rev. xxi. 4).

WHAT DOES GOD MEAN?

It seems to me that God is saying that all those things which remind us of sorrow shall be wiped away. In heaven there shall not be any remembrance of pain and grief. Blessed are ye that mourn, for ye shall be comforted (Matt. v. 4.) "Weeping may endure for a night, but joy cometh in the morning" (Psalm xxx. 5).

O joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

Tears are precious things. Had we not had sorrow we should not have known His comfort. Had we no tears we should not feel God's touch as He wipes them away.

It has been said that, "He who suffers most has most to give." It is very true. We are able to comfort others by the comfort wherewith we ourselves are comforted of God (II. Cor. i. 4). We can then weep with those who weep (Rom. xii. 15). The sorrow of this world worketh death but there is a godly sorrow not to be repented of (II. Cor. vii. 9, 10). Some may find a balm in your brokenness; a perfume in your pain. For grief can garnish the soul with gems which joy could not have found. When the heart seems

CRUSHED AND BLEEDING

and void of feeling, remember, the Father will not cause His child to shed one needless tear, but always the dew of sorrow is lusted by His love. In thy grief do not sit down and weep and hang thy harp upon the willows, forgetting how to sing. Be like the Psalmist when he said, "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book!" And somehow thy God will assure thee, "I have heard thy prayers, I have seen thy tears: refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded."

Why should I ever grow weary?
Why should I faint by the way?
Has He not promised to give me
Strength for the toils of the day?



Conducted by Pastor DAVID A. VANSTONE

Toolshed Talks, No. 2.

GRUMBLINGS OF GORDON GREASYCOAT

The next speaker was a horribly dirty old coat hanging just inside the door. How repulsive it looked with all its sticky dirt and grease!

"Gee!" blurted Rex, "I thought Pa had thrown that old thing away long ago. Mother's told him to lots of times. It's no good anyway; let's throw it in the dustbin."

"True, true," muttered the tattered wreck on the door, "I know I'm finished with, but please young gentlemen let me tell you what I stand for before you throw me away."

"Go ahead, but be quick," said Rex somewhat sharply.

"Well," began Gordon (as we nicknamed him), "I happen to be a picture of a person's life and character. I was once brand new, but by degrees I became dirtier and shabbier, until at last master said 'It's no use trying to clean that old coat, I must get a new one.' Seems to me that everyone's life is stained and torn by sin, and neither scrubbing nor patching can repair the damage. Only a new heart, a new character will do."

From now on Gordon became rather personal, and seemed to confine his attention to Rex. Stealing a glance at my young friend, I was surprised to see that he appeared quite calm and not at all embarrassed.

"Look at me," growled the coat, "and remember I'm a picture of you. See this grease-spot? That's deceit; letting someone suppose something that isn't true. Ink-stains! Evil deeds done in secret. And this ugly smear of paint? Cheat-

ing and other underhand tricks to gain an advantage at school. Dreadful stains that won't come out! Of course this dirt worked deep into me is the wrong thoughts you've enjoyed—coarse, proud, jealous, selfish, angry, cowardly, crawling, careless, impure thoughts—and every one has spoiled your character."

Greasy Gordon's accusations poured on like a torrent.

"These big holes are where you left undone things which you knew to be your duty. Cowardice and laziness! Seeing a cat being tortured, you did nothing; hearing others jeer at the Lord Jesus you finked it (instead of standing up for Him) and held your tongue in case they'd have called you 'pi.' And all these smaller holes and frayings? Just deeds of kindness left undone because of selfishness. You might have helped at home, led a blind man, stood by a shivering kid and helped him to do right—but you just didn't."

Poor Gordon was evidently exhausted by his effort and after muttering for some time, finally lapsed into silence.

Later, Rex confided that a lot of Gordon's charges were perfectly true of the past. "My old life was very like the old coat—full of holes and dirt. But you know, sir, I was so tired of patching up the old with all its rottenness, that down at camp, when we sang 'Cleanse me from my sin, Lord,' I really meant it, and I know God forgave me and cleansed my heart. That's why I didn't worry about old Gordon's grousing, for God has given me a new coat—a new heart, a new life."

"First-rate, old man, but I wonder if you are tearing a piece out of the new coat to patch the old by trying to keep some of the old habits, thoughts or talk?"

"Hm! Yes. I see. It would only spoil the new coat, wouldn't it sir? Isn't there a text somewhere about it?"

"Rather, Rex! The Lord Jesus said, 'No man tears a piece from a new garment and puts it upon an old garment; else he will spoil the new and also the piece from the new will not agree with the old.' Now we've started the new life, let it be all new; Christ first and foremost in everything, and into the dustbin with every greasy coat!"

*The Way of Salvation.***The Commercial Traveller's Distress**

“WILL you have a gospel tract, please?”
 “With pleasure, thank you,” said the gentleman addressed. “I am always glad to get anything that speaks well of my Lord, and what He has done.”

Such was the manner of my introduction to a fine young fellow, who proved to be a commercial traveller for a large wholesale house in H—. We met on a railway train.

Gratified at such a hearty response to our offer of a tract we ventured to enquire further as to how he came to know and love the Lord Jesus, and the things concerning Him.

“I am glad to be able to tell you about it,” he said. “It is about five years ago. I had been promoted from the shipping room to a place as representative from our firm on one of the most important of their routes, and, naturally, I felt elated over my success. I was to leave on my first trip the next week, and when the time arrived my dear mother had everything in readiness, and bade me an affectionate good-bye, pressing at the same time a little booklet into my hand. I put it into my pocket and for a time thought no more about it.

“By-and-by, however, I began to think of home—it was my first journey away from it—and a feeling of loneliness came over me. I thought of mother's kindly face and loving counsels.

“Just then I remembered the booklet she had given me. Taking it from my pocket I began to read it. The subject was the ‘Coming of the Lord,’ and the possible near approach of the time when He would come for His people. Simply and clearly the doctrine was stated, the *time* of His coming being left, as it is in Scripture, an open question; but the point was firmly pressed as to what the probable result would be to the reader if He were coming at that moment.

“*Would he rise to meet Him or be left for judgment?*”

“The thought made me wretched, and I tried to think of other things, but I could not, and my distress increased as the day wore on. I met customers, sold them goods, and was what might be termed fairly successful, but all the time I was miserable. Christ was coming! Should He come, my dear mother would go up to meet Him, but I would be left, and there would be an eternal separation. The thought to me was intolerable. I was glad when the day was over, and I could retire to my room at the hotel to think over this new and startling question that had come into my life. I had heard mother speak of the coming of the Lord as a ‘blessed hope’ she had. I had heard her say it was not a certainty that she should die, for the apostle had said, ‘We shall

not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, etc. (I. Cor. xv. 51, 52); but it had never dawned on me that it was anything more than a peculiar notion of mother's. But now God was bringing me face to face with the subject, as a matter of eternal importance, in which I personally was interested. If Christ came then I would be left—for what? To hear the solemn sentence passed on me, ‘Depart from Me; I never knew you’ (Luke xiii.).

“Oh! if I had but a Bible, I thought, I would see if there I could not find comfort, or at least something to help me. Suddenly it flashed upon me, ‘Mother may have put one in my valise!’ Hastily I searched for it, and there it was.

“Eagerly I opened it to find comfort, but hardly knew where to look. Passage after passage I read, but they told of the holiness of God—the righteous judgment of God on sin, and all this but made me tremble.

“At last my eye fell on a scripture that fitted my case. It was Romans v. 8: ‘God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.’ Turning to the references in the margin, I found it referred me to I. Timothy i. 15, ‘This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.’

“It was just what I needed. I was lost, and guilty, and in danger of God's wrath for ever! But God had loved me, Christ had died for me, and had proved Himself both able and willing to save me. Would I have Him as my Saviour? Gladly and thankfully I said, ‘Yes, Lord, I will.’

“My soul was filled with joy and peace in believing, and my first letter home conveyed the joyful intelligence to my dear mother that I was saved, and waiting for the Lord.”

Such, dear friend, was in substance the story of my fellow traveller's conversion to God. And here we would pass on the question, “If the Lord Jesus were coming, as He says He will, for His people, what would your destiny be?” The door of mercy stands wide open now, but it will not always be so. “For when once the Master of the house rises up and shuts to the door, then shall ye stand without and knock, saying, Lord, Lord, open to us; and He shall answer and say unto you, I know you not whence ye are!” Such words are used by the Lord in Luke xiii. 24-28. Then, why will you trifle? Why will you procrastinate? Time is short, time is precious, the moments past are gone for ever. The future is not yours. The only moment you can claim is *now*! Therefore while He waits “believe on the Lord Jesus Christ and thou shalt be saved” (Acts xvi. 31).—T.D.W.M.

Critical Comments on Current Concerns

By "PURITAN"

A Ship in Distress. That is the impression I received from reading the summaries in the newspapers of the Report of the Church of England Commission on Christian doctrine. I have not had the opportunity of reading the actual report myself, but when I have done so I may have more to say. Space prohibits more than a passing reference now. It has taken twenty scholars fifteen years to make their "discoveries." As far as Evangelical Christians are concerned, they are fifteen years of waste. We will cling to our Bible and our scriptural experience. Briefly, the views of these "scholars" are as follows:

The Bible.—Not infallible. Genesis account of creation mythological and symbolical.

The Virgin Birth.—The "wise men" were divided, some believing in it, whilst others thought it merely a parable.

The Teaching of Christ.—Some parts not reliable.

The Ascension.—The "wise men" in a bit of a fog. Probably symbolical.

The Last Judgment.—They don't know much about this, so becloud their ideas in "great swelling words" (Jude 16).

Eternal punishment.—Very unpopular with them, and they consider the New Testament very undecided on the matter.

Prayers for the dead; Prayers to departed "saints," and Purgatory are all admissible according to these "scholars."

Baptism, including infant baptism, is a means of deliverance from the influences that predispose to sin.

The Real Presence of Christ in the bread and wine is practically granted, and the idolatry of the reserved sacrament is smiled upon.

The Confessional.—The views here are decidedly Romish.

We have no hesitation in saying that these findings will have no acceptance either by Evangelical Nonconformists or true Churchmen. The whole tenor of the Report is utterly subversive of both Scripture and the Reformed Protestant Church of England. The men who framed it are standing in the shoes of the noble Reformers who went to the stake for our liberty, and for the Truth of God's Word. Purgatory, prayers to imaginary saints, and the Real Presence were things they drove out of the church with their blood. The confessional has ever been one of the greatest curses to clergy and people. Yet these present-day successors do not hesitate to undo the work of the 16th century. This wholesale rejection of scriptural truth will only place the old ship in greater distress.

Union of Christendom, One of the objects of the Report is to endeavour to unite the various churches.

The Editor of the "News Chronicle," (January 14th, 1938) well remarks, "It is unlikely that the Report will prosper the scheme for reunion." Probably it may mean a drawing together of the Modernists, to form a worldly and Christless union, but Fundamentalists will make no such God-dishonouring compromise. At any rate one thing is certain, the Foursquare Gospellers will not be named in any such union.

Some Notable Omissions occur from this Report. I note that nothing is said about the fabulous salaries received by these men who are exhorted in the scripture not to take the oversight of the Church for "filthy lucre's sake" (1. Pet. v. 2). The Archbishop of York, the leader of the Commission, receives about £12,000 a year for preaching of Him who "had not where to lay His head." No wonder he thinks that some of the Lord's sayings are not reliable. Most of the other members receive salaries of four figures. Just think of it! a "humble" pastor of the flock getting £240 a week! I think I could manage on half of that at a push.

I note, too, that they say nothing about the reality of Salvation, whilst the Baptism in the Holy Ghost and the Second Coming, which is the climax of all Christian Truth, are passed by as unworthy of notice. No wonder the man in the street is "fed-up."

Talking of Salaries,

In a letter to the "Daily Telegraph and Morning Post," January 7th, 1938, Lord Strathspey said: "In my opinion the poorest parson should have at least £600 a year." What an example of simple faith such parsons would be to their flocks! The men who turned the world upside down said, "Silver and gold have we none." They raised the dead, but all the Church to-day seems to do is to raise money.

Paddy Gives England Some More Trouble. Of all England's possessions, the most troublesome has been "Ould Oireland."

Now the New Constitution has practically declared Ireland entirely separated from England. The state is named "Eire," but the insolence is chiefly seen in the fact that De Valera has had the effrontery to include loyal Ulster in his popish state, Ulster has given a characteristic reply in the words of Viscount Craigavon, the Prime Minister of Ulster: "Ever since assuming office I have emphasised in all quarters the loyal solidarity of the Ulster people on this matter of vital importance." Accordingly, the Premier has dissolved the Government, and an election to demonstrate the loyalty of Ireland to the Crown, will take place on February 9th. What is the trouble with Ireland? I believe it was Dickens who once said: "The root of Ireland's trouble is her religion." De Valera is a servant of that "King" who vows the conquest of England—the Pope. "Dev." is undoubtedly one of England's bitterest enemies. Ireland's Home Rule has proved to be nothing else than Rome Rule.

Free Staters are now Aliens.

This is the true position. Having abolished the authority of the King in Ireland, all Free-Staters are now to be regarded as aliens. Yet there are thousands of these people in our land, owning no allegiance to our King, but doing everything to push forward the influence of the Papacy. Latest figures show that during 1936, 24,000 of these popish subjects emigrated into England. If Paddy was deported, what a difference there would be in our unemployment roll. Welshmen and Scotchmen, watch those movements in your countries which claim to be "National." They have an unpleasant popish following.

The Cup-Ties are Here Again.

Here are a few lessons for Christians. James Smith of Plymouth walked 300 miles to see his team play against New Brighton. It took him nine days. He slept some times in the open air. And yet some of you people who read this are too lazy to walk a mile or two to meet the King of Kings at the breaking of Bread on Sunday morning. Again, several hundred workmen at Arbroath gave up a day of their New Year's holiday, and then struck work for a day to see Arbroath play Partick Thistle. In Swindon this week, the demand of the people was such that all factories, including the G.W.R., employing 14,000 men, closed down for Wednesday afternoon for the match between Swindon and Grimsby. Oh that Christians would worship their God with the same zeal that the man of the world worships the God of sport.

This Month's New Books

- "Under His Wings." By Mrs. C. Judd Montgomery. Paper, 4/- (by post 4/4). Cloth, 6/- (by post 6/6).
 "Why God and Where?" By Joel Gomborow, B.Sc. 5/- (by post 5/6).
 "The Message of the Constellations." By H. M. Bentley. 2/6 (by post 2/10).
 "The Lord's Supper." By Rev. A. E. Hughes, M.A. 1/6 (by post 1/8).
 "The Second Coming." By Russell Elliott. 3d. (by post 4d.).
 "Dawn in Central Asia." (Magazine—subscription 1/6 per year).
 "How They Live in Congoland." By W. F. P. Burton. Paper, 1/- (by post 1/2). Cloth boards, 2/- (by post 2/4).

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

Divine Entreaty.

D. B. G.

Finnish Air.

Arr. by DOUGLAS B. GRAY.

mp Moderato. M. ♩=84.

cresc.



1. When I am lone, and none there is to cheer me; When skies a -
 2. In days of yore that voice has oft re-peat - ed— A call that
 3. There is a voice, so true, so kind, so ten - der— The call of



-bove are dark with clouds so grey, In deep des - pair I
 bade me fol - low Christ al - way— But world - ly pass - ions,
 Je - sus—Friend of friends is He; To Him I come, ac -



seek a place for com - fort— A hand to guide, a voice to
 self and sin - ful plea - sures, Brought gloom and sor - row o'er my
 cept - ing His sal - va - tion. For He will par - don and for -



cheer; Then doth my soul cry out for one to hear - en:
 way; Yet still the Sav - iour waits for my re turn - ing,
 give; No oth - er one there is to lift my bur - den:



..... And in the night a call I hear
 Help me, O Lord, Thy will o bey.
 O Lord of life, for Thee I'll live!



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Bible Study Helps

HOW TO KNOW WE HAVE ETERNAL LIFE

1. By hearing the Word of God (John v. 24).
2. By believing in Christ the Saviour (John v. 47).
3. By seeing the Lord in faith (John vi. 40).
4. By accepting God's gift of eternal life (John x. 28).
5. By the indwelling of the Holy Spirit (1. John iii. 24).
6. By the love of God to us (1. John iv. 16).
7. By believing the written Word of God (1. John v. 13).

Hereby do we know that we have eternal life.

THE RESURRECTION OF CHRIST

1. Proclaims an accepted sacrifice.
2. Endows the Church with a living Saviour.
3. Crowns human nature with a divine head for ever.
4. Through it the Father secures the salvation and sanctification of sinners:
 - (a) As affording the great assurance of justification.
 - (b) Through a risen and living Saviour we are regenerated.
 - (c) As affording the great type of spiritual existence.
 - (d) As the great incentive to morality.
 - (e) As providing an atmosphere of consecration over the believer's time.
5. Throws welcome light upon the doctrine of "the last things."

HEARTBEATS OF THE BROTHERHOOD

(The Position and Privilege of the Believer in Christ)

We are—

- Bought** with a price (1. Cor. vi. 19, 20).
- Redeemed** from the curse (Gal. iii. 13; I. Pet. i. 18, 19).
- Ordained** to fruitbearing (John xv. 16).

We are to—

- Teach** others also (II. Tim. ii. 2).
- Herald** the gospel (Matt. xxviii. 18-20).
- Entreat** men (II. Cor. v. 18-20).
- Restore** one another in a fault (Gal. vi. 1).
- Hold fast** (II. Tim. i. 13; Rev. ii. 25).
- Obey** God (Acts v. 29).
- Occupy** till He comes (Luke xix. 13).
- Debtors** to men (Rom. i. 14).

ANONYMOUS GIFTS

We thank those who have given to the Lord's work as follows:
 Elim Debt Fund: Brighton (C.F.B., etc.), £1 10/-; Blackpool, 2/6; Brighton Crusader, £2; Macclesfield, 10/-; Wimbledon, £1; Birmingham Oldbury Crusader, £5; Preston, Lancs., 5/-; Clapham sister, 10/-; Sheffield, £3; Huddersfield, 5/-; Swanage (H.M.P.), 5/-; Sheffield, two Christians, 10/-; Reigate (Surrey), Jewellery.

Foreign Missionary Fund: Ilford member, per Pastor Nolan, £1.

Revival and Healing Campaigns: Manchester, 10/-.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

There are some things that become indelibly impressed upon one's mind, and will linger for ever. Of all the statements I have heard in my thirty-five years the most wonderful of all and the one which I shall never forget, was that which my dear wife made when she said, "If Jesus could stand it, surely I can." That was the phrase the Lord used to break down my opposition and my hatred of the Lord Jesus Christ.—Anon.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor V. S. PRITCHARD

Sunday, January 30th. II. Sam. xix. 16-30.

"The king said unto Shimei, Thou shalt not die" (verse 23).

Shimei had been guilty of high treason. He was a thorough traitor. He had hit David when he was down. Now seeing that the tide had turned in David's favour, he is the first to come with words of feigned regret upon his lips. There is reason to believe his heart was changed. Yet David did not take advantage of him. Neither will he celebrate his restoration by bloodshed. He gave Shimei another chance. Some say he was weak in this gesture, be that as it may, he was at any rate merciful, and it is always safe to err on the side of mercy. He himself had to praise God for His mercy toward him for his misdeeds. Let us claim grace that as we have obtained mercy, we may show it to the undeserving, for we have God's Word for it that to the merciful He will show Himself merciful, and blessed are the merciful, for they shall obtain mercy.

PRAYER TOPIC:

For a day of victorious witness and ministry in all our Elim churches.

Monday, January 31st. II. Sam. xix. 31-43.

"The king kissed Barzillai and blessed him" (verse 39).

In spite of all his varied and oftentimes painful experiences, David had retained that choice blessing of gratitude. When the dear old man, triumphing over the infirmities of old age, came to see the king he loved, he came not for favours, but for fellowship. A man of position and wealth, he had used it in practical love for David's sustenance. He was great and good. His love had outlived his natural faculties. Dim of eye and hard of hearing, he longed only for the comfort of a short spell of the king's company. He was willing to stand aside for others. David discerned his love, granted his simple request, and never forgot the debt of gratitude he owed to this dear old saint. For David later on charged Solomon to care for Chimham. It is good in times of returning prosperity to retain the sweetness of gratitude and to avail ourselves of the opportunity of expressing it. David's kiss upon the old man's cheek was better than an oration at his funeral.

PRAYER TOPIC:

The Divine blessing to rest upon the Principal and Revival Party at this time.

Tuesday, February 1st. II. Sam. xxii. 1-16.

"I will call on the Lord" (verse 4).

David had learned many lessons, but the most important was that of dependence on the Lord. In times of stress the natural mind is all too apt to reckon

and rely on the natural resources. God in mercy allows us to come to an end of ourselves. We see our own puny, carnal weapons wrested from our hands by the superior strength and subtlety of the enemies of our souls. Helpless, we look to the Lord, our only hope, then it is that we experience salvation. The enemy may assail the spirit, mind, or body, but praise God, if we reckon upon Him, He will be our defence. The faintest call brings the Lord of Hosts to the aid of the believer. The Saviour saves daily, yes, momentarily, hallelujah! He saves me every day and hour—what a wonderful Saviour! Moment-by-moment trust brings a moment-by-moment salvation. Thus the devil is ever under the Crucified's feet.

PRAYER TOPIC:

That God's hand may be upon Mr. and Mrs. Francis in their work in the Transvaal.

Wednesday, February 2nd. II. Sam. xxii. 17-32.

"Thou art my lamp, O Lord" (v. 29).

Hallelujah! Once a child of darkness, now by wondrous grace I have been illuminated. The Day Star from on high has visited me. Once my way was dark and dreary, but now the Light of the Eyes has shed His beneficent rays upon my path. My spirit, mind, and body are enlightened by the blessing of salvation. A new dawn broke upon my soul that glad day, when sick with sin, I went to Calvary and there first saw the Light. Thou art my lamp, O Lord. No dark perplexity but what Thou canst pierce with the light of Thy wisdom. No night of pain that Thou canst not chase away. No gloomy dread of circumstance or future but what Thou canst banish. The Lord is my Light! Bless His name! And if at last I am called to pass through the valley of the shadow, no fear shall haunt my soul, for Thou, O Lord, will lighten my way.

PRAYER TOPIC:

For streams of Foursquare Gospel blessing to reach the villages and neglected areas of our land.

Thursday, February 3rd. II. Sam. xxii. 33-51.

"Thy gentleness hath made me great" (verse 36).

What a glorious testimony of God David expressed in saying this. The Lord of Hosts, the High and Mighty One, yet the One whose dealings with His own are as a father dealing in infinite tenderness. David knew, as only he could know, how patient, tender, and gentle God had been with him. How different was his God from the gods of the heathen. They were ever seeking to appease their wrath,

but his God was ever ministering as a Father to His child. Thus He won his child's love, and the child developed and grew under the Father's care. The first fond, frail love was multiplied, the budding virtues increased. Gentleness made the little, much, the small, great. Thus our Father God deals with us and teaches us so to deal with others. Our own slowness to learn and our realisation of God's gentleness with awkward and backward scholars makes us cry, "Give me a heart like Thine."

PRAYER TOPIC:

That God's suffering children in Spain may be sustained during this terrible time of tribulation.

Friday, February 4th. II. Sam. xxiii. 1-7.

"He shall be as a morning without clouds" (verse 4).

Thus spake God, the Rock of Israel, concerning His chosen. Each member of His spiritual Israel, every born-again child of grace, shall be as a morning without clouds. As the beauty of a new dawn, fresh from the hand of the Creator, brings hope and cheer, so shall His own be to the world. They shall shine with His beauty. No cloud of doubt shall dim their radiance, or discourage some watching, waiting soul. Kings and priests shall they be, yet they shall rule in love, and their ministry shall know nothing of priestcraft. Through their ministry many shall be enlightened and blessed. Blessed Lord, during my nighttime experience I am in Thy hand, Thou art preparing me as a beautiful dawn to shed Thy radiance to all around. O wondrous grace which causes me to hear the voice of the Eternal, saying, "Ye are the light of the world."

PRAYER TOPIC:

That God's stewards may be constrained to give liberally for the furtherance of His work.

Saturday, February 5th. II. Sam. xxiii. 8-23.

"He smote . . . the Lord wrought a great victory" (verse 10).

The human and the divine in glorious and victorious co-operation. Here is a man who fought against the Philistines (a type of the flesh) until his hand was weary, indeed so used was his hand to the grip of his sword that it would not let go. Behind the grip of his hand was the zeal of his heart. He was out and out for God, and the extermination of those whom God had appointed for annihilation. He was one in whom faith and works were divinely balanced. A practical whole-hearted obedience was honoured and crowned by God, the giver of victory. Such men are not forgotten. They go down into history as fine examples of what God can do with such. In the battle against the flesh, unceasing courage is needed. If others fail and fall away, still we reckon not on our fellows, but on our God. We go forward, not alone, but with Him, and He, the God of battles, routs the foe and crowns the day with His success.

PRAYER TOPIC:

For much blessing upon the work of the Elim Bible College.

THE Bible is still the most up-to-date Book in the world. Science, as it has laid bare the basic facts of the universe has not outstripped it, rather has it simply confirmed by its discoveries the age-old statements of that glorious Book.

We intend to take a few of these statements, and ponder for a moment over their accuracy.

1. "*He walketh in the CIRCUIT of heaven*" (Job xxii. 14), and "*He that sitteth upon the CIRCLE of the earth . . .*" (Isaiah xl. 22).

A few centuries ago people were laughed to scorn because they dared to say the earth was round. History records cases of men even being slain because they held such a view. It was generally accepted that the earth was a plane, and any other view was considered preposterous, and dangerous to the well-being of society. Little by little science progressed until men of genius were able to demonstrate the fallacy of popular opinion on this subject and prove conclusively the rotundity of our planet. Now of course, the position is entirely reversed, and it is the person who dares to maintain the earth is flat who brings upon his head the derision of his fellows. And yet, what we say science

BROUGHT TO LIGHT,

is surely stated in the two texts above. One of them would have been sufficient to prove the matter, but the two of them, especially when taken together, are indisputable. The Hebrew word translated "circuit" in Job and "circle" in Isaiah has the additional meanings of "arch," "vault," or "compass." Bearing these in mind, the picture we have from the two texts is exactly what we were taught at school, namely a circular globe, itself encircled by the heavens, or atmosphere. Whether Eliphaz the Temanite (who is recorded as having spoken the words in Job xxii.), or Isaiah, were voicing what was a popular belief in their day (as some eminent scholars think they were), or whether they were simply stating their personal convictions, or whether again the words were given to them apart from their own intelligence, by direct divine inspiration, we may not certainly know: but of one thing we are sure, modern science has not been able to give us anything more enlightening with regard to the shape of the world on which we live than is taught by these two statements.

2. "*He stretcheth out the NORTH over the empty place, and hangeth the earth upon nothing*" (Job xxvi. 7).

We will consider the first part of the statement. How wonderfully accurate it is! Just another of the innumerable marks of the divine inspiration of the Scriptures! Had the writer said, "east," or "west," instead of "north," science would have been able to disprove the statement, for while the words are true of the "north," they are not true of the "east" or the "west." There is another statement that God makes, however, about the "east," and the "west,"

Remarkable Bible Vindicated by

By Pastor J. C. C.

which is most gloriously true. He says of those He has redeemed that "as far as the east is from the west, so far hath He removed our transgressions" (Psalm ciii. 12). Nothing could have better described the infinite distance between the forgiven sinner and his past sins. You could start at a given point, say Liverpool, and from there go out over the Atlantic, and still westward across the American continent, and the wide Pacific, then, striking the continent of Asia, pursue the quest across its varied countries, until you found yourself in Europe again, but even then you would not have reached the "west." Year after year your journeyings may continue, crossing land and sea, your watchward may be ever, "Westward Ho," but never would you reach the object of your search, never would you reach the west. Ever it would be before you, beckoning you on, but receding as you advanced. And of course the same applies if the direction were reversed, and one went eastward instead of toward the setting sun. But what is true of the "east," and the "west," is not true of the "north" and the "south." The distance between the former is infinite, but we can determine the relative positions of the latter. If one was to go towards the north, what would be one's experience? Leaving port, one would cross

THE NORTHERN SEAS,

and make for the great ice-fields. Arrived there, the ship would be left behind, and one would push on into the realms where the eternal gloom is broken only by the glistening whiteness of the snow. If, supposing one were able to withstand the intense cold, and the dull monotony of those frozen wastes, one's quest for the north would at last be rewarded. It would no longer be ahead, nor behind, nor to the right hand or the left: it would be above—directly overhead.

The old Book is scientifically correct when it says, "He stretcheth out the north over the empty place."

The latter half of the verse, ". . . and hangeth the earth upon nothing," tells us very simply a fact to which science has been able to add nothing, namely that our earth is held in space in its appointed place, *without any visible means of support*. In view of this colossal fact we cannot resist saying, that if God thus upholds the world, and does it so marvelously that it is never a moment late or a moment too soon in its circuits, that it never swerves from its

Statements by Science

CARRISS



appointed course so much as one iota, surely we, His children, ought to trust Him to supply all our need.

3. "I will multiply thy seed as the stars of the heaven" (Genesis xxii, 17).

Does it not seem remarkable that God should promise Abraham that his seed should be as the stars for multitude? Perhaps Abraham himself did not quite realise the

MAGNITUDE OF THE STATEMENT.

From various sources we gather that it was not until comparatively recent times in the history of civilisation that science began to unfold the vastness of the stellar spaces. There are records that at different times, astronomers have sought to fix the number of the stars which they believed to exist. As we scan the heavens with our powerful modern telescopes, we are inclined to laugh at these crude ideas, for the constellations are so many that no simile can more adequately describe them than to say they are as numerous as the sand upon the sea shore. Every time a new telescope with longer range than its predecessors is constructed, our astronomers are amazed by the vast number of hitherto invisible stars which it reveals. Again we see that God was right, when wishing to stress the innumerable company of Abraham's children, He compared them to the stars.

But Satan is a most versatile being. He has a remarkable habit of changing his position to suit every set of circumstances as they arise. Most probably in days of old, he suggested to agnostics that the Bible must be wrong when it likened the children of Abraham to the stars of heaven—because the stars were not as numerous as the sand of the sea. Now, no longer able to maintain such a position, he says, that seeing there are such great numbers of stars, and seeing many of them are undoubtedly much

LARGER THAN OUR OWN PLANET.

it is ridiculous to suppose that God should take all the trouble the Bible tells us He does take about our little world.

Let science answer him. Sir Ambrose Fleming in *Transactions of the Victoria Institute* (Vol. XIV., page 16), says, "There is strong reason for believing that a planetary system like our own is very rare, if not unique in the universe, and the nature and con-

ditions of our earth unique amidst that uniqueness." Sir Arthur Eddington tells us in *Nature of the Physical Universe* (page 178), "Not one of the vast profusion of stars in their myriad clusters looks down upon scenes comparable to those which are passing beneath the rays of our sun."

To these statements we may add the words of Sir Arthur Thompson, who has said, "There is something awesome in the apparent uniqueness of our earth," and Jeans, who gave it as his opinion, that this was the only planet capable of sustaining life. Then, in recent times has been made the discovery that many of the other planets are actually not solid at all. They are not even as dense as the air we breathe. They are simply masses of gas of greater density than the other in which they move, and appear to us to shine.

And so we see again that science confirms the teaching of the Bible, that our world is

ABSOLUTELY UNIQUE

amongst the other bodies of the universe.

4. "And God said, Let there be light: and there was light" (Gen. i, 3).

Many self-styled scientists have disputed the accuracy of this statement. They have argued that it has been discovered that no phenomena such as light or heat is possible without first of all there is motion. "The Bible says," they have told us, "that the first thing God did was to say, 'Let there be light: and there was light,'" and science proves that such a thing just could not happen.

We do not dispute the statement of science that motion is essential to all physical or electrical phenomena, but what we do say is, that these would-be wise men have not read the first two verses of the Bible with their eyes open or they would have seen that out of their own mouths they were condemned. In verse 2 we read, "And the Spirit of God moved upon the face of the waters." What is that but motion?

It is only comparatively of recent date that science has been able to take up its present position with regard to the absolute necessity of "motion" as being fundamental in all phenomena. In taking up that position it has merely come back to what the very first chapter of the Bible has been teaching for thousands of years.

5. "Then we which are alive and remain shall be caught up together with them [the dead in Christ] in the clouds, to meet the Lord in the air" (I. Thess. iv. 17).

The personal pre-millennial return of the Lord Jesus Christ presents many difficulties, not only to men of science, but to some earnest evangelicals. "How is it possible," they ask, "for living Christians to be drawn through ceilings and roofs of houses into the sky to meet Christ?" Our reply is, that however im-

(continued on page 64).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

News of Principal George Jeffreys.

As many of our readers will doubtless know Principal's physical condition has given us cause for anxiety for some time, and particularly just before Christmas when he was taken ill. In response to the many inquiries for some news regarding him, the Executive Council felt that a statement from them would be welcome. We are happy to report that as a result of earnest and united prayer on his behalf there is a definite improvement in the condition of our beloved leader.

For twenty-three years Principal George Jeffreys has stood at the forefront of the battle, bearing the strain of leadership in this progressive spiritual movement, of which he has been the pioneer. The way in which he has been divinely upheld and enabled to continue this wonderful ministry may be described as nothing short of a perpetual miracle. Every front rank leader has to encounter heavy opposition, and during those years the Principal has been a target of bitter attack and has had to sustain many onslaughts of the enemy. In addition to this there has been the burden of making suitable provision for the ever-increasing number of converts who have been won for Christ as a result of his campaigns. This has meant shouldering heavy financial responsibilities, the constant accumulation of which has taken its toll of his strength, and contributed to his present condition.

We are confident that the members of the Foursquare Gospel Movement will recognise in the present position a challenge to consecrated and combined effort to relieve the pressure which has for so long rested upon our leader.

One cannot contemplate the trail of blessing which Principal George Jeffreys has blazed through the past years without a deep sense of gratitude and gladness for God's abounding goodness.

The Principal has for some time been wholeheartedly desirous of a great forward move and was, with the Executive Council, planning definitely for this, but the strain which he has undergone has prevented him at present putting this into effect. We are firmly convinced, however, that the future offers yet more glorious things for this Foursquare Gospel Movement. What God has done in our midst is an earnest of that which He will yet do, and we are continuing in prayer that God will speedily restore our beloved leader and grant that he may yet continue many years with us in the work of revival.

The Principal appreciates very much the letters and telegrams of sympathy and inquiry which have come from all quarters during this time of test, and for the response already made to his appeal to all who have been blessed under his ministry to share the financial burden.



Gleanings from Other Fields

The British Jews Society.

We understand that Mr. A. Lindsay Glegg has accepted an invitation to become President of the British Jews Society in succession to the late Sir Andrew Wingate.

Dr. Paul Rader.

Dr. Paul Rader is to spend five months in this country, most of which will be occupied with work in connection with the Mildmay Centre. Dr. Rader was at one time President of the Christian and Missionary Alliance, and afterwards Pastor of the Moody Church, Chicago.

Bishop Taylor Smith.

Bishop Taylor Smith after his wonderful recovery from his recent illness, is continuing his tour of the United States and Australia. Whilst in Los Angeles he addressed a meeting of 1,500 people.

Honour for Lady Missioner.

Mrs. Mary Price Hughes, widow of the late well-known Methodist preacher, Hugh Price Hughes, has been made a Commander of the Order of the British Empire. She is the head of the Methodist Mission Sisterhood.

Reformation Demonstration.

A great Reformation Demonstration is being planned for the autumn of this year: The gathering is to be held in the Royal Albert Hall, and is being organised by the United Protestant Council.

The "Cambridge Seven."

Sir Montague Beauchamp, one of the famous "Cambridge Seven," recently met with an accident at his home in Gloucestershire, from which we are happy to learn he has almost recovered.

Veteran Evangelist.

Mr. William Olney, the veteran evangelist, who was recently taken ill, is now reported to be making decided improvement.

Dr. Dinsdale Young.

The physical condition of the veteran minister of the Westminster Central Hall, Dr. Dinsdale Young, still continues to give cause for deep concern to his many friends.

The Worthless Brier.

ONCE there was a brier growing in a ditch and there came along a gardener with his spade. As he dug around it and lifted it out the brier said to itself: "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said: "What a mistake he has made! Planting an old brier like myself among such rose trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, "budded it" with a rose, and by and by when summer came lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out of you, but to that which I put into you." Just so God can cause the most glorious of roses to grow out of such poor, dried sticks as we all are.

A False Alternative

By Pastor LESLIE H. NEWSHAM

And He said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. — Luke xx. 25.

LET us recall the particular circumstances of the day so that we may have a correct understanding of this scripture.

The people of Galilee and Judæa at this time were strongly nationalistic and it is probable that many followed Jesus because they hoped He would become a leader who would further their particular aspirations. But they found that the message of the Lord was so outside the usual party lines that even Pharisees and Herodians who were ordinarily bitter opponents joined together against Him.

The question which they now put to Him was subtly cunning, conceived out of intense bitterness against Him; for He had just thrown upon the screen for all the world to see, a picture of their ways in the parable of the wicked husbandman. Now they would hoist Jesus on His own petard, they would put Him in a dilemma from which He could not escape.

If He said they should not pay taxes, they would hand Him over to the authorities; if He said they were lawful, the crowd would turn on Him and hate Him: there was no escape, surely. A sinister plot conceived out of the bitterness of their hearts. Jesus said (verse 24): "Shew Me a penny. Whose image and superscription hath it? They answered and said, Cæsar's." Verse 25: "And He said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." I love to read verse 26 after this, "And they could not

TAKE HOLD OF HIS WORDS

before the people." No, He had given them no handle whereby they could belittle Him before the crowd. "And they marvelled at His answer, and held their peace." Hallelujah! It is delightful. The chief priests and scribes were silenced of all people. The plot was foiled.

This answer of Jesus was not, as some would have us believe, an evasion. It was a statement of plain fact that remains for us to-day, a lesson full of teaching.

The scribes and chief priests wanted Jesus to say "God" or "Cæsar," and if He had, they would have gained their point. But Jesus knew that "God or Cæsar" was a false alternative. In His answer He was not merely saving Himself from the people who were thirsting for His blood. He was stating an essential fact for the rightly-balanced life.

Some Christians demand that we state where our loyalties lie—with God or with state, sacred or secular, God or Cæsar, and they have no right to put such a question. Christ answers that we have loyalties to both: divine and human both demand our loyalty.

How many homes could have been saved from shipwreck if only this lesson had been learned? How many children of Christian parents might have been saved for the Church if the parents had only learned this lesson.

Listen to the words of Scripture: "Thou shalt love the Lord thy God

WITH ALL THY HEART,

and with all thy soul and with all thy mind and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark xii. 30, 31).

Do you see verse 30 says God, verse 31 says man—God and man? We have all heard of the person who is so heavenly that he is no earthly use. I will tell you why he got like that: because he said "God, not Cæsar."

Some seeking a life of absolute purity have become nuns and monks. They have said "God, not Cæsar," and so have robbed Cæsar of his due.

The other side of the picture was well revealed by Mr. Donald Miller when he quoted as follows:—

- (1) Mussolini says: 'Nothing *against* the state, nothing *but* the state, everything *for* the state.'
- (2) German Faith Movement says: 'The racial soul is the supreme value.'
- (3) The Slogan of Leningrad is: 'Russia must choose between God and a cream-separator.'

Never in the history of the world were nationalistic feelings being fostered as intensely as to-day. Country is the final authority to which all else—even the worship of God—must submit.

GOD OR CÆSAR?

—and the Dictatorships answer: Cæsar. But Jesus says, God *and* Cæsar. Fulfil your duties both as a citizen of the kingdom of God and as a citizen of your country.

There is, however, a far more important aspect: that of the practical individual Christian life. Unfortunately, the false alternative of God or Cæsar has so often been set forward that young people have been deterred from stepping out on the Christian highway. There are Christians who seem to imagine that anything connected with the world is sinful. I agree that the motive has been commendable, but, in their desire to be their best for Christ they have turned the Christian experience into something impracticable. They try to make old people out of young people. They try to suppress the natural instincts of youth for fear they should become worldly and consequently produce an artificial state.

Christians have been very guilty of "suppression" in the past, primarily because of the false alternative of God or Cæsar. From a psychological standpoint the practice of suppression is invariably fatal to spiritual life. What the youth of our churches need to-day above all things is guidance from those who are wise enough to face the problems of youth squarely

and find a solution instead of ignoring the fact that there is a problem.

For instance, we need not imagine that we can

SIDE-STEP THIS ISSUE

because our young people are baptised with the Holy Ghost. The Holy Ghost empowers for service, but does not rob them at the same time of the ordinary appetites of life. But before we are in a position to guide, we must first of all decide what is the correct place of the natural in the spiritual order of the Christian life.

God has placed within us an appetite for food which cannot be ignored; now no sane person will suggest that eating is a sinful occupation when we eat to satisfy hunger, but it is possible for eating to become a definite hindrance to the spiritual life. If I become a glutton and allow my appetite to get out of control, then I am not eating to live, but living to eat. An appetite which is quite proper and natural and has got out of control takes a wrong place in the life, and thereby becomes a sin.

Now we can definitely follow the same line of thought when applied to other appetites in our lives, and I will leave you to work this out as it applies to yourself. There are many young people who have suffered because, instead of recognising that God has given appetites which are not sinful, but perfectly legitimate and proper, they have endeavoured to think of the appetite as sinful and have tried to suppress the appetite itself, which naturally causes the whole life to be put out of gear. It is as though we boil water, and prevent the escape of the natural expression of boiling water which is steam, by closing down every means of exit. Before long there is

BOUND TO BE AN EXPLOSION.

The appetite is perfectly legitimate but the sin comes in when I satisfy a natural desire by breaking the law, or in other words, when I allow the appetite to get out of control.

If we have healthy bodies, we have an appetite for healthy exercise, and there is nothing wrong in kicking a ball about or hiking to keep oneself fit, but many have allowed the appetite for sport to get out of control. All their conversation is football—they are sports gluttons. In passing, let me emphasise the great danger of Christians entering into organised sport, which carries them amongst worldly companions. I have never yet known a young man or woman enter organised sport and retain their spirituality, simply because the appetite gets out of control and takes a place in one's life and thoughts quite out of proportion to its importance. The same argument applies in many other instances. The believer who studies dietetics can allow this important subject to take a wrong place. The same may apply to the psychologist—a very useful and helpful study, but it must not be allowed to become all-important. True happiness in life can only be obtained when we have a correct balance, i.e., God and Cæsar.

To say we are pilgrims and strangers here and citizens of heaven is quite correct, but it is only half a truth. The most important half, I agree, but we are also British citizens and should fulfil our obligations as such.

May I be allowed to

OFFER A SOLUTION?

Christ is our life. He is all-important and must have the pre-eminence in all things; anything that tends to dethrone Him must be dealt with severely. But we must eat, drink, work and live in the world—to ignore those things is to lose a right balance. Some have a zeal for Christ but not according to knowledge (I do not condemn them; oftentimes it has been their teachers who have been at fault) and have allowed their work, business, home, to suffer because they are Christians; they have said, "I am not of the world, therefore I cannot have a real interest in anything which does not have to do with prayer meetings, etc." This is quite unscriptural. We should be *better* workmen, *better* business men, *better* housewives because we are Christians. What does the scripture say? "Diligent in business." You cannot be diligent if you are not interested.

I once knew a man who had a prosperous business. He got converted, and then imagined that the most important thing for him to do was to read his Bible all day long. Gradually his business failed, his employees were dismissed one by one and eventually the man himself became a virtual bankrupt. Not only did he suffer, but so did his employees, and his own wife and family. We can run our businesses and our work as unto the Lord. "Whatsoever ye do, do it heartily as unto the Lord," says the Word of God, and "whatsoever" includes your work in the home, office, factory, or coal mine.

The home of the Christian housewife

SHOULD NOT SUFFER

because she is a Christian, the children should not be neglected because mother reads her Bible all day long. It must be God *and* Cæsar. The unconverted husband should not be neglected because the wife is converted or vice versa,—many have been embittered toward Christianity for this reason alone. In any case Bible knowledge is of value only when translated into practice. Give the Lord Jesus the pre-eminence in your life and perform all your duties as unto Him. It is useless to spend hours in prayer for the conversion of a wife if she is left alone night after night with the children. It is likewise useless to spend much time in prayer for a husband's conversion if he comes home every night from work to an empty house because his wife spends every night at meetings.

I have touched but the fringe of a great subject, but have tried to lay down a broad principle in a helpful way.

May the dear Lord who said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not," give us guidance in this matter that we may be better witnesses for Him in the days to come.

Let us be honest with ourselves. If the knife cuts and wounds, do not denounce or revile, but pray for grace to get into line with God's Word. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

As with our sins so with our faults, we can never deal with them until we recognise them.

Against the Stream

A WRITER, describing a tour on the Danube, said that "the most beautiful way of journeying on that river was *against the stream* when the ship was strong.

"If you follow the rapid current from Linz to Vienna, you missed the beauties of the way. You had no time to see the vineyards, villages, towns, and lonely convents that sent their romantic glances to the traveller who journeyed upward. So, perhaps, it is with life. The so-called happy, rich people, who swim with the stream, miss a great deal. They miss the changes of the river, the surprises of the sunshine, and the mysteriously-tinted evening shadows. They fail in the power of sympathy."

Thus said the writer, and we felt how much truth, and what deep truth, underlay his words. It is surely to those who have had much against them, and have had to go against much, that to-day we turn for sympathy, silent or spoken. It is not to those "so-called happy, rich people, who swim with the stream," that our eyes look in dark times, but to the ones who have chosen the slower and more difficult upstream course.

There are, without doubt, those lives which, moving along the "rapid current," escape much

INCONVENIENCE AND SUFFERING,

but they thus miss many of "the beauties of the way," as our story tells us. We learn so much more in our rough, than in our smooth times; yet I suppose there are few of us who would actually choose the rough, if the choice lay in our own hands.

There is one side of the Christian life which seems to be ever unchanging, and it is this side of going "against" the stream; "against" the world; "against" sin; "against" the mighty. There are certainly to be found lives which seem to have no "against" in them; but, if there be such, they are weak and ineffectual, they never accomplish much, if anything.

It is, perhaps, a consolation to remember that there never was anything great achieved without having to overcome, or go against, some prejudice, some theory, some method, or people. Many of the most valuable

scientific inventions of to-day were at first loudly cried down. And, as we turn to the Bible, this side of things is no new story. It is as old as the Psalmist, who said, "The kings of the earth stood up . . . *against the Lord and against His Christ.*" "For of a truth *against Thy holy child Jesus . . . both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together*" (Acts iv. 26, 27). Truly

A GOODLY ARMY!

and all *against Him!* Thus it was by the costly path of experience that Jesus Christ knew. It was a wearing process, this going "against"; and He to-day encourages us by the words, "Consider Him that endured such contradiction of sinners *against Himself, lest ye be weary and faint*" (Heb. xii. 3).

There is a fleshly "going against," which one finds in certain people, who enjoy always being on the aggressive; but such is not the spirit in which Jesus Christ went "against" anyone. We, too, as His followers, are called to tread the same way; that way which not only our Leader, but other saints have trod. Daniel went against the law of his king. Moses went against his benefactor, "choosing rather to suffer . . . than to enjoy the pleasures of sin." "An absurd choice" we can imagine was the criticism hurled at him. Stephen went against the Jews when he told them the unpalatable truth about themselves that they were "stiff-necked . . . betrayers . . . and murderers," and it cost him his life.

One reason to-day why so few sail the up-current is because they have not the courage to tell men and women the truth, and thus they escape the

"CONTRADICTION OF SINNERS."

Jesus Christ said, "Ye seek to kill Me, a Man that hath told you the truth" (John viii. 40). Is not Hebrews xi. one long record of saints, some named, and other nameless, who went *against* the tide of their day? And the record is continued to chapter xii.; to the One, who of all others, "steadfastly set His face" to press onward. Thus the record ends, as we have already seen, with an encouragement to us in our day to "strive against sin."

pray God to raise up in England an army of Puritan preachers, men who know the Cross, and are not ashamed of its stigma—men who know the Throne, and have power with the King.

—Dr. JOSEPH PARKER.

WORDS FOR PREACHERS

"Going to church," said Billy Sunday, "does not make anybody a Christian any more than taking a wheel-barrow into a garage will turn it into an automobile."

"Carpet slippers are not much use on the muddy roads to the gates of hell."

—Dr. RATTENBURY.

"The way of evangelism is not easy, it can never be easy to attack the gates of hell, and the road to the battlefield is a muddy one."



"Thine arrows are sharp in the heart of the King's enemies."—Psalm xlv. 5

Conducted by Pastor J. J. MORGAN

THE PREACHER'S SUNDAY MORNING TONIC

I am more and more convinced that as preachers we must go back to the great masters of the evangelical pulpit if the Christian ministry is to flourish in its ancient power. Puritan preaching had no small share in the making of heroic and spiritual England. It had a specific and definite message which it thundered with vehement energy, and

which the country was compelled to hear.

We must recall the days of consecration, the altar, the Cross and the Holy Ghost. The political essay, the literary pedantry, the polish that never grapples with the most strenuous conditions, and the most eager aspirations must be driven out for ever and replaced by the true culture, the deeper piety, and the more ardent zeal of the invincible Puritanism. . . . With my whole heart I

Who and What?

Conducted by Pastor JOSEPH SMITH

What Became of the Seven Churches of Asia?

Thyatira (Rev. ii. 18-29). This city, now called Ak-Hissar, is situated about 52 miles north-east of Smyrna, and about twenty-seven miles from Sardis. It was noted for the art of dyeing. In Acts xvi. 14, we read of Lydia, a seller of purple, of the city of Thyatira. This account has been confirmed by the discovery of an inscription in honour of Antonius Claudius Alphenus, which concludes with the words: "the dyers." A reddish root (madder) is extensively cultivated in the region, and forms an important article of export to England, where it is used for dyeing purposes.

Barnes, in his notes on Revelation, says that "the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown." Rev. Mr. Schneider (missionary), describes the place as follows: "Christianity exists there in name, but it is the bare name. Its spirit has long since fled. The Greeks, especially, seem to be peculiarly superstitious. I visited their church and found it full of pictures and other marks of degenerate Christianity. A long string of these images, extending from one side of the church to the other, was suspended so low as to permit the worshipper to approach and kiss them. . . . Over the entrance of the church I observed a representation of a grave old man, with a silvery beard, surrounded by angels. Suspecting the object designed to be shadowed forth, I enquired of a lad standing by what that figure meant. He instantly replied, "It is God."

I observed two similar representations of the Deity in the interior of the church. The church-yard is used as a burying-place; but only those whose friends are able to pay for the privilege of entombing their dead can enjoy it. Candles are lighted at the heads of the graves in the night, and incense is often burned. When the process of the decay has proceeded so far as to leave nothing but the bones, these are taken up and thrown into a sealed vault, over which a chapel is fitted up, in which mass is said over these relics of the dead for the benefit of their souls! A feeling of abhorrence came over me, as I stood in the place where such abominations are committed.

"The Armenians are far less superstitious. Comparatively only a few pictures are to be seen in their church, and three or four individuals are more or less enlightened, and in an inquiring state of mind. We had a long interview with one of them, the teacher, and left some books with him" (Miss Herald).

In Revelation iii. 20, the Lord strongly censures the church of Thyatira: "because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." The following may throw some light on this. "Another superstition, of an extremely curious nature, which existed at Thyatira, seems to have been brought thither by some of the corrupted Jews of the dispersed tribes. A fane stood outside the walls, dedicated to Sambatha—the name of the sibyl who is sometimes called Chaldæan, sometimes Jewish, sometimes Persian—in the midst of an enclosure designated 'the Chaldæan's court.' . . . If the sibyl Sambatha was really a Jewess, lending her aid to this proceeding, and not discountenanced by the authorities of the Judæo-Christian Church at Thyatira, both the censure and its qualification become easy of explanation." (Smith's Bible Dictionary.)

The Whole Bible or No Bible!

A Critical Comment on the Report of the Commissioners on Christian Doctrine in the Church of England.

By Pastor W. G. HATHAWAY

TO-DAY, 14th January, 1938, I picked up my morning daily paper and was staggered as I read the newspaper report giving extracts of the published Report of the Commissioners on Christian Doctrine in the Church of England. After sitting for fifteen years, the Commission, which consisted originally of twenty-five members, has now issued its findings, which will result, if the report is adopted, in an official opening of the doors of the Church of England to the denial of

1. The Virgin Birth of Christ as the foundation of the Incarnation.
2. The Infallibility of the Bible.
3. The Thirty-nine Articles as a confession of Faith.

The publication of this Report marks, in our opinion, another epoch in the rapid drift away from the Word of God and is another sign of a decadent religion and of the apostasy foretold in the New Testament as coming to pass in the last days.

While all around us souls are groping in the night of spiritual despair, endeavouring to find some way to the Light—to the Christ of the Scriptures, this report will be like a decoy light, leading them to spiritual disaster.

One cannot thank God sufficiently for the privilege that is ours in being in the Light, and of having our eyes open to the truth of the Word of God. This is no bigotry on our part, it is just an expression of our thankfulness to God for bringing us "from darkness into His most marvellous light." But it is not sufficient to be in the light ourselves; it is our duty to

sound the warning, not only to those who are in danger of being decoyed into spiritual disaster but also to those who may be led to believe, as a result of the publication of this report, that the light that is in them is not light at all, but darkness.

Such a declaration is bound to have far-reaching effects, both on those outside the Church and on those inside. The Christian Church to-day must either take its stand for the whole counsel of God and believe for the miraculous power of God to be in operation to-day or else be forced eventually into a denial of the fundamental facts of the Christian religion.

We can always water down the truth by compromise—it is always the path of least resistance—but the martyrs who suffered for their convictions and for their stand for the truth did not belong to this school. They preferred the fiery stake or the tyrants' brandished steel to compromise, and there are tens of thousands yet in this and other lands who would not hesitate to choose suffering rather than deny their faith—rather than *deny their Lord*.

So we stand as a Movement where we have always stood, for:—

1. The Miraculous Virgin Birth of Christ.
2. An infallible Bible.
3. A full confession, not of thirty-nine articles but

of all that is contained in the Word of God, and intend by the help of God so to stand. We have nailed our colours to the mast and say, like Luther of old "Here I stand, so help me, God. I can do no other."



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Notes and News

We are glad to learn that a Prisoners' Fellowship has been inaugurated at Maidstone Prison, and would wish this endeavour every success and blessing. Pastor Douglas Gray recently addressed the men there at their weekly meeting. After a thirty-minute talk many interesting and edifying questions were asked and dealt with concerning the Foursquare Gospel Movement and its message.

Crusader secretaries are reminded that their half-yearly report forms are now due. Please post same to the Chief Secretary without delay.

We are advised that another noted prison is to be visited by the London Crusader Choir during May next. This time the new opening is at Wakefield, Yorks.

Our Commissioners' Corner—No. 4.



A Strong Redeemer (Jer. 50 : 34)

By JOHN LEECH, Esq.
M.A., K.C.

Lord Jesus, Thou art strong to win
A glorious victory o'er sin,
[Psa. 98: 1]
That henceforth I may live to Thee
Whatever here my lot may be.
[2 Cor. 5: 15]

Good Shepherd, Thou art strong to keep
The very feeblest of Thy sheep;
[John 10: 14-28]
'Mid all the dangers still and calm,
Great Shepherd keep Thy little lamb.
[Heb. 13: 20, 21; Ps. 23: 1, 4]

Then Saviour, Thou alone must reign
Within my heart, and there obtain
[1. Pet. 3: 15, R.V.]
The fullest sway throughout the whole,
And all my life henceforth control.
[Rom. 12: 1, 2]

So Christ my King, my life may be
One of continued praise to Thee;
[Heb. 13: 15]
Oh, touch my lips with living coal,
[Isa. 6: 6, 7]
That Thy great name I may extol,
[Psa. 145: 1, 2]
(Jude 24, 25)

Members of the Headquarters' Office Staff at Kingston

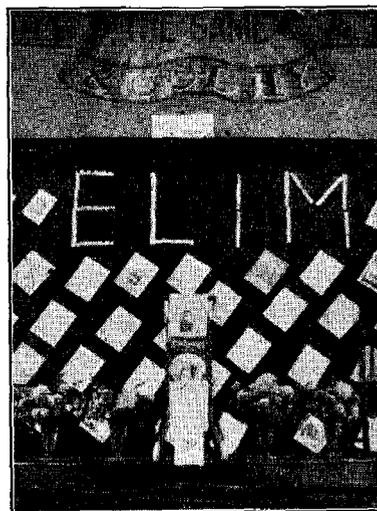
On Wednesday, January 5th, members of the headquarters' office staff with Messrs. T. Evans and C. Lyndon of the London Crusader Choir as accompanists, paid a visit to the Kingston Crusader Branch and rendered a service of song. The story of the piece was set in Western Australia, and related incidents in the life of a Christian missionary and a wayfaring stranger whose paths crossed for a while. Both the story and the hymns revealed something of the beauty and transforming power of the gospel of Jesus Christ, which it is the privilege and responsibility of Christians to proclaim to "the whole wide world."

Festival of Praise Massed Effort at Barking By "E. M. T."

On a recent Monday evening a unique service was held in the Barking Baths Hall (crowded to capacity) which was conducted by the London Crusader Choir, assisted by the Band and Songsters of the Barking Salvation Army Corps, a combination which was greatly welcomed and appreciated.

Following the opening hymn the choir sang "Jesus let Thy splendour like a mantle fall"; the stately solemnity of the hymn brought a hush over the great congregation which continued whilst Major W. Thompson, the Corps Officer, led in prayer. "O Taste and See" was beautifully rendered by the Choir, Songsters and Band unitedly, conducted by Pastor D. B. Gray. A recitation by Miss Rene Bunyan and two more items by the Choir (in which the soloist was Miss Betty Tetchner) were followed by an exquisite rendering of Beethoven's *Sonata Pathetique* by Miss Audrey Witts, L.L.C.M., the choir pianist. Miss Edna Coles gave the first address, her text being the stirring cry of Moses: "Would God that all the Lord's people were prophets!" (Num. xi. 29). She explained how the word "prophet" meant "one of vision," and pointed out that every follower of Christ should be a man or woman of vision—one who could see the need of a world lost in sin and whose soul would be stirred by the vision to go forth and help. Another united piece followed, which was conducted by the local Bandmaster (Wm. Dermott), and then the second message was given by Dr. F. Weston (Crusader Commissioner). His text was: "Ye have sold yourselves for nought and ye shall be redeemed without money" (Isaiah lii. 3). He emphasised the fact that people were still selling themselves to the evil one and gaining fleeting and doubtful satisfaction, but Christ died to redeem the souls of mankind. "Divine Entreaty," rendered with much pathos and feeling by the Choir, was the closing item to a solemnly beautiful service, and one which no doubt will leave a deep impression on many hearts.

WEST LONDON RALLY
Elim Tabernacle, Northfield Ave.
EALING
Saturday, February 5th, at 7 p.m.
conducted by
UNATTACHED CRUSADERS
and members of the
FELLOWSHIP LINKS
Items by
Clapham Singing Band
Everyone Welcome!



"EVANGEL" NIGHT AT CROYDON recently held in the Elim Tabernacle, Stanley Road, Croydon, proved a great success and attracted a good congregation for a Monday night meeting. The above photo shows the platform display.

Remarkable Bible Statements Vindicated by Science

(continued from page 57)

possible naturally it may seem, the Bible definitely teaches that it will happen, and therefore we are not ashamed to believe it. But when one gets the facts right, is it so hard to believe after all?

If Christ could come the first time, to be born of a virgin, surely He can come the second time in the air.

We know that under natural circumstances the force of gravity would hold us down if we sought to spring into the air, but we maintain that gravity will have no pull upon us when Christ comes to call us to Himself. The reason we say this is because gravity is a physical force, and as such operates only in the realm of the physical. At the return of Christ these bodies of ours will undergo a lightning change from physical to spiritual, from mortal to immortal, from earthly to heavenly (I. Cor. xv. 51, 52). Over such, we say, gravity will have no power. Nor will physical barriers such as buildings in which we live or work be able to impede our upward progress. After His resurrection the Master was able to pass in and out of rooms where the doors were closed (John xx. 19, 26) without the slightest difficulty. When the aforementioned change has taken place in our bodies is it not easy to see that we shall be able to do the same?

It is interesting to note that it has been recently observed that it is possible for an electron to pass from one orb to another without being observed to traverse the distance between the two orbs. Is not this enough to convince us that when Christ returns we shall be able to pass upward into His presence easily and without commotion? We think it is?

The foregoing passages of Scripture, we believe, can not only be explained so as to remove all question of their being accurate, but when read in conjunction with others, prove the Bible to be an authority on scientific as well as spiritual matters. They are not by any means exhaustive, but are they not sufficient to constrain us to say, "Surely this Book is God's doing, and it is marvellous in our eyes"?

Answering the Call

When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things."



Monthly Book Window

THE LORD IS CALLING. By Oswald J. Smith (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

This book consists of thirteen chapters on various subjects. The contents reveal Dr. Smith as a very evangelical and faithful minister of Christ. He writes as he speaks, with a simplicity, directness and holy boldness that is most admirable. No person could read this book and remain ignorant of the vital facts of which Dr. Smith writes. He wholeheartedly believes in the power of Christ to save, sustain and completely satisfy the soul of man. Just the book to purchase for the cold and indifferent Christian, the self-righteous person, and the unsaved one.—SAMUEL GORMAN.

THE WORLD'S BEST SELLER AND WHY. By F. J. Miles. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

A new book on an old subject, proving that the Bible is "the world's Book," and therefore had the "World's Creator for its Author."

Marked by abundant scripture references, beautiful poetry, and helpful alliteration, it has a distinct appeal to the mind of the unbeliever, and the heart of the Christian.

The statement that Sir Oliver Lodge has "sought to do the will of God as revealed in His Word" (p. 106), will probably displease many, but this seems the only blemish in a helpful work containing many new facts.—THOS. A. CARVER.

THROUGH FLOOD AND TEMPEST. By C. E. Falkus. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

This book of "True stories of adventure in Bible times" is one that will interest both young and old. Thrilling Bible stories are retold, vital truths illustrated, causing vivid pictures of the scenes to come before the reader's mind.

Boys and girls, especially, will read and re-read with pleasure these stories of ships, flood, and tempest that will leave behind a real message of blessing. Parents will find this a valuable book to read to the younger children.—J. WOODHEAD.

THESE THREE. By Mrs. Adeline Wallis. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

The story of the ministry of love in the "Mission of Hope" is touchingly told in this book.

The Mission is a living power for God to-day, and the story not only relates to wonderful happenings in the past, but also to present-day miracles of God's power, in the saving and healing of hundreds of broken hearts and broken lives. In these days of materialistic God-independence readers of this book will get their confidence in God's unfailing faithfulness deepened and strengthened by reading its pages, which so graciously reveal that the God whose love so tenderly met the cry of need all through the history of the Mission of Hope in Croydon, will respond to a similar cry arising from needy hearts to-day.—Miss A. HENDERSON.

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(Continued on cover iii.)

Monthly Book Window

(continued)

of the volume tells of the wonderful revival scenes amongst Methodist churches during his campaigns. These reports are interesting and inspiring, making one wish more detail had been given of these revival campaigns, resulting in the salvation of many souls, and the supply of the author's needs, rather than the lengthy word-pictures of the rural scenes of England. Creation is wonderful, but the New Creation is more wonderful still.—J. WOODHEAD.

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Clough : **Rushforth**.—On January 8th, at Southend Hall, Bradford, by Pastor J. Woodhead, assisted by Pastor E. Miles and Evangelist R. J. Cook; Ernest Holmes Clough to Jessie Rushforth.

Miller : **Ingram**.—On January 1st, at the Kensington Temple, by Pastor P. Le Tissier; Edwin Cyril Miller (Crusader Secretary) to Lillian Ingram.

Payne : **Morris**.—On December 27th, at Elim Tabernacle, Downals, by Pastors F. Shadlock and S. J. Cooper; Jack Payne to Blodwen Morris.

Tetchner : **Cocks**.—On January 1st, at Elim Tabernacle, Exeter, by Pastor A. Jackson; Thomas Tetchner to Mavis Eileen Cocks.

Windle : **Selway**.—On January 1st, at Zion Chapel, Woodhouse, Sheffield, by Pastor W. J. Hilliard; Pastor H. Windle (Pentecostal Minister, Nuneaton) to Nora Selway (Sheffield).

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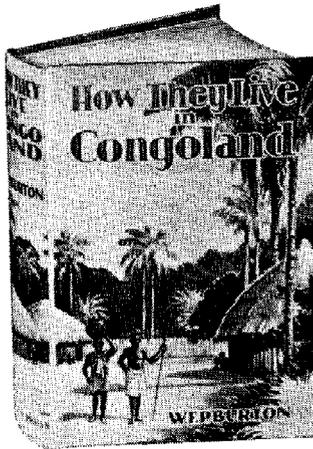
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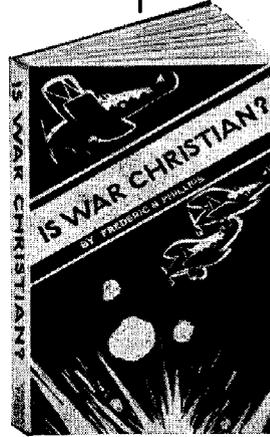
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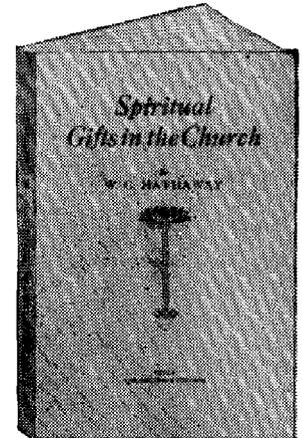
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