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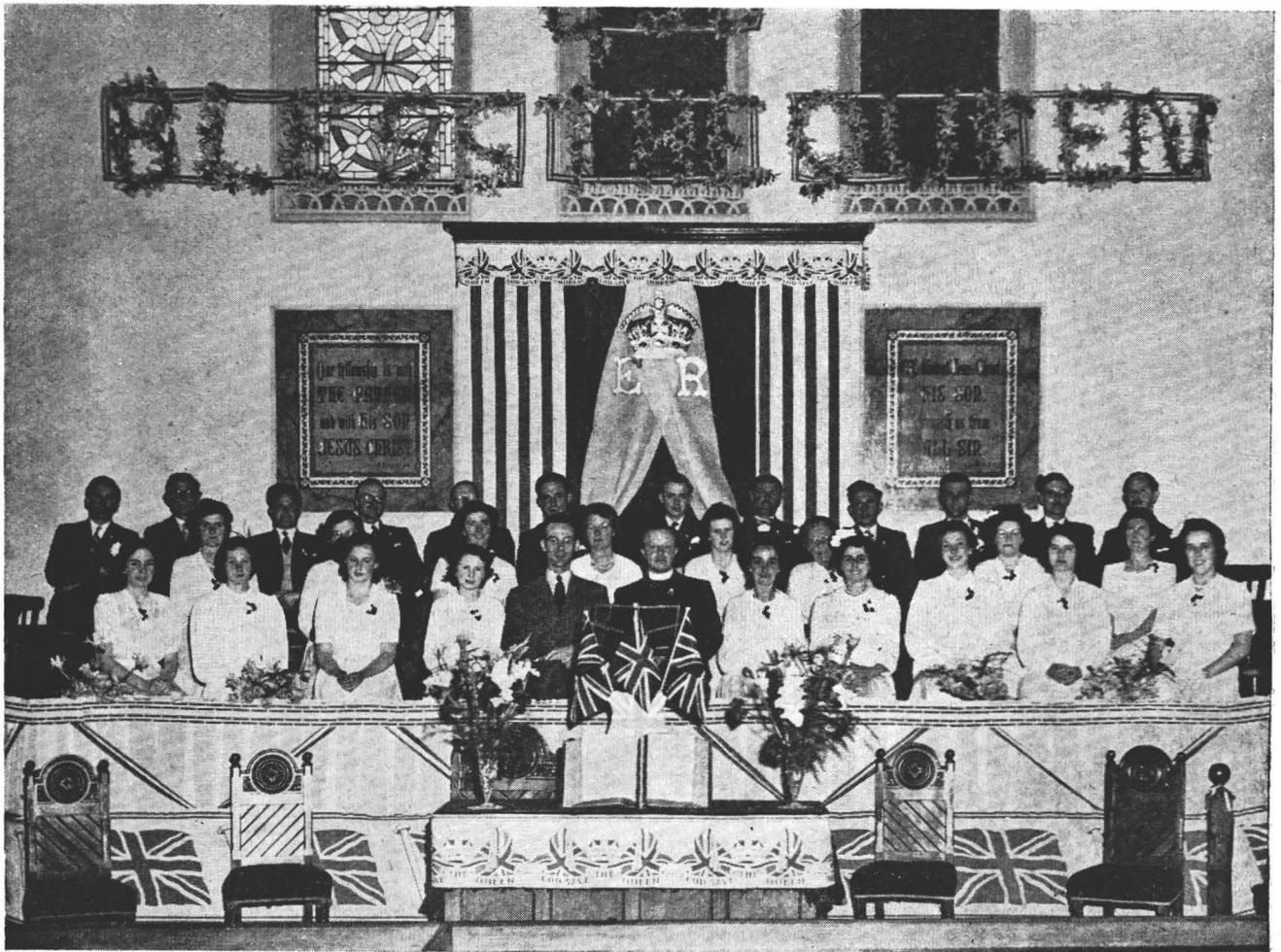
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# Elim Evangel

VOL. XXXIV. No. 25.

THREEPENCE

JUNE 20TH, 1953.



Choir of the Elim Church, St. Peter Port, Guernsey, taken at the special Coronation service. In the picture are Pastor J. Hardman and Mr. Ron. Le Tissier (Choir leader).

## TEXT FOR THE TIMES

“Blessed are ye that sow beside all waters” (Isaiah xxxii. 20).

## **Unique Texts of the Bible—**

# **UZZIAH'S ENGINES**

**By Pastor J. C. MULVAGH** (*Elim Church, Truro*)

*Uzziah . . . made in Jerusalem engines . . . to shoot arrows and great stones withal. And his name spread far abroad . . . for he was strong, but when he was strong . . . he transgressed against the Lord His God,*

(2 Chronicles xxvi.)

**UZZIAH** was King of Judah. He was popular and brave till he got too popular. Then he became conceited, and self-righteous. That caused his downfall and he was terribly punished for his arrogance. Like most of his predecessors he was a fighter, but he claims distinction as a maker of military engines. He was "mechanically minded." His engines were primitive battering rams and slings, or giant mechanical catapults on wheels for attacking the enemy and for the defence of Jerusalem.

Uzziah's success with these was short-lived, for it went to his head. He became so proud of his achievements that he overstepped Divine commands and went into the Temple to burn incense, which priests alone were permitted to do. And for that blatant act of disobedience God struck him with leprosy. Even a popular, clever, patriotic king can be punished!

This is the story of many, who, when they have been used and blessed by God, presume they are favoured and can do as they like. Uzziah teaches us that we dare not so presume. None is so specially privileged that he can break God's word and will with immunity. The opposite is the case. To whom much is given from him much is expected. And as Uzziah was more advanced than some of his predecessors, which is evidenced by his skill in making "engines," a greater degree of holiness should have been displayed by him.

"Engines in Jerusalem" indicate the mechanical execution of God's work. These engines speak to us of machinery, power, and organisation. When we depend upon such we are due to find out our folly. We live in an age of "engines." Not only great mechanical masterpieces, but in the midst of the engines and machinery of politics and organised religion. How often we have witnessed "engines" in God's place, trying to do His work, or keep out the enemy? But while we have been admiring the machinery, the enemy has slipped in at the back door and too late we find our guns pointing the wrong way!

Let us consider three "engines" which have been designed for good purposes but which fail to do God's work in His way.

First, the **Military Engine**. This is the "battering ram" part! We admit God's plan for the world is peace: we all say we want it, yet all nations are feverishly re-arming, and some are dreadfully proud of their atomic bombs. Others trust in their superior "germ" weapons. The world has battered and been battered, and is going to attempt to bring in universal peace by battering again. Our military engines are many and wonderful, but is our "Jerusalem" any safer? Let us be frank; we have boasted

of our greatness, but the leprosy is staring from our forehead, for we have not balanced our greatness with humility. We have "become strong," and "transgressed against the Lord." The might of our military strength will not avail in the day of God's wrath.

The second is the **Political Engine**. This is the counterpart of the "sling" of Uzziah's engines! How great is the "slinging" power of modern politics! Only the Christian can appreciate the greatness and grimness of the issues which as a nation we have to tackle. And only the Christian can gauge the results of bickering, party pettiness, as one slings mud at the other. One must not be quick to blame any Government as they undoubtedly do endeavour to solve the problems to the best of their ability, but the saint cannot help seeing the futility of trying to grow good fruit on a tree which is being eaten by worms at its root. Instead of general elections to put the thing right, we need general repentance. To the Cross, not the polls should be the direction. Dependence in a party or a programme is not for the saint. Neither should economic or administrative success during the term of any party's office cause smug complacency, for such is the spirit of Uzziah who thought human ability and success were equal to Divine favour. Many of earth's headline stories of success would not be worthy of a place in heaven's waste-paper basket! No, the political engine will fail. The Government must be upon HIS shoulders.

There is, thirdly, the **Ecclesiastical Engine**. Religion and the "Church." This corresponds with the wheels of Uzziah's devices. The wheels were to make the engines travel along smoothly, otherwise they would have to be pushed, dragged or carried. There are, it has been said, many "four-wheel" Christians today. These go to church in a pram to be christened, in a taxi to be married, and in a hearse to be buried!

Our official Christianity is designed to make our armies, politics, business, etc., go smoothly. Thus we have special services, and "prayer" for special occasions. And this is not at all a bad thing. But the wheels seem to squeak rather! Although wheeled, the Ecclesiastical engine appears to require a constant amount of pushing. The noble army of pushers is usually well arrayed in gorgeous attire and elaborate decorations, but although the spectacle may appeal to the æsthetic senses of a few, the "engine" is not getting where it should be, and "Jerusalem" is not being well defended, nor is the enemy army being repulsed. Clearly, what the "engine" needs is power. And the official organised religious machinery has none, or very little of the Divine kind.

I attended a missionary exhibition recently which was staged by an "official" society. After paying for admission, I entered the hall to be met by a half a dozen clergy puffing at pipes, and explaining the exhibits to a similar species of laity. One dear helper, eager to reveal her knowledge of the things on show, conducted me on a tour of the various stalls, and coming to one containing pictures of the society's work in various lands, my guide was enthusiastic about photos of christenings, confirmations, and, yes, confessions as carried out on the mission fields. There was not the remotest allusion to conversion, except that that might mean the wearing of European costume by the "natives." My guide was very proud that "they do it just the same as we do here in England." Maybe the pictures gave a wrong portrayal of the real character of the work abroad, I hope so. I felt sorry that what I had seen was intended to depict the work of Christ's Church. "A form of godliness but denying the power" is the scriptural caption for such.

The ecclesiastical engine has also failed. Those who are not termed "official" by the section of the "Church" that is supposed to be "official," are doing the work the Church of Christ was told to do, and God seems pleased with their work, so that although they have to do without the trimmings and support of the "engine" He has more than compensated any lack of worldly prestige by confirming their word with "signs following." I am glad I belong to such a company of people. But here is where we must be so careful to avoid the mistake of Uzziah and a long list of others. Being strong and used and blessed by God is the ideal condition for an attack from Satan. It is while there, in that place, that the voices of pride, conceit, presumption and negligence whisper most temptingly. And it is in the yielding to their suggestions that so often the dreaded leprosy has appeared.

King Uzziah and his engines teach us Old Testament lessons that are as modern as tomorrow in the New Testament Age. "Let him that thinketh he standeth take heed lest he fall," and, "Without Me ye can do nothing."

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### *Thought for the Week*

**"Wood and hay and stubble"  
Cause us heaps of trouble.  
"Silver, gold and precious stones"  
Fit us for the royal throne.**

# **Home Missions**



## **MIRACLES AT JERSEY**

**By Pastor Ramon Hunston**

After much prayer and preparation God has commenced a work on the island of Jersey where a few faithful pentecostal believers had banded themselves together to seek God for an outpouring from on high.

The revival party was under the leadership of Pastor Alexander Tee. The first service was held on Sunday evening in the Town Hall where people gathered almost one hour before time in order to assure themselves of a seat. Long before time to commence the building was packed and many were unable to get into the service. In this first service one hundred and sixteen men and women stood to their feet surrendering to Christ.

At the moment of writing the campaign is exactly one week old and already the number of people who have yielded to the Lord is over three hundred and sixty. Power is backing home the ministry which is anointed by the Holy Spirit.

Both miracles and gradual healings have made everyone amazed. Yesterday morning was the first Sunday morning service since the campaign commenced. We have been in the habit of having about fifteen in our regular morning worship, but yesterday saw a congregation of two hundred and ninety men and women. It was a thrill to hear this great congregation lifting up their voices to God in audible praise. Mr. Tee asked how many claimed to have received Divine healing that week? Fifty-two gladly raised their hands. Then the second question was, "How many of you were instantly and completely healed the very moment you had hands laid upon you?" Fourteen people raised their hands. Here we have no less than fourteen glorious miracles in the first seven days of the campaign.

Space will not allow us to mention all who have been healed, but a few instances will serve, not only as a proof of the present-day healing power of God, but to encourage many who are still suffering.

One lady who came in a taxi was unable to walk without the aid of a stick and had to be helped up the aisle by two of her friends. In the healing service people cheered and rejoiced as they saw this woman leave her stick and walk unaided back and forward before everyone. She left her stick in the hall and went her way home with her friends rejoicing in the miraculous power of God.

A farm worker, suffering from spinal trouble, was instantly healed and every trace of his sickness vanished. He has been digging ever since on his farm lifting potatoes.

A sweet little girl, about five, came whose eyes were twisted towards the centre. On the week she came forward for prayer her parents had to give their consent for the doctor to perform a delicate operation. On the night before she had to go to the specialist she came for prayer.

(Continued on page 299)

# THE ELIM EVANGEL

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## EDITORIAL

### ADDLED ADVERTISING

A deep feeling of indignation will be felt by all sections of the British community, and particularly by the directors and technicians of the B.B.C., at the vulgar presentation of the Coronation telefilm by certain American television networks. The television broadcast, in this country, of the Coronation service was reverently and delicately handled, and must have provided millions of viewers with a strong spiritual example. There is every cause to congratulate the B.B.C. on a wonderful achievement. In keeping with the noble tradition of the occasion the B.B.C. provided the American companies with free use of the telefilm on the understanding that it would not be used for commercial purposes. Apparently this agreement has been disregarded in the scramble for financial profit, for during the showing of this great historic service interruptions were made, according to reports, without the slightest regard for the solemnity and spiritual character of the service, or the emotional tensions of the moment.

We do not expect, or request, that Americans should become monarchists, but we feel sure that millions of our cousins across the Atlantic would have desired a more reverent treatment of this high occasion. This grasping, mishandling of a generous gift can only promote ill-feeling where there is every need for amicable relationships.

The incident will, however, serve to underline the dangers of sponsored television. Many people are not satisfied with the moral tone of many shows now put out by the television services in our own country : what will happen when the commercial sponsor seeks to justify the high costs of this new advertising medium ? He must attract the attention of viewers to his particular show in order to boost the goods he has for sale. The show will therefore, by the pressure of economic necessity, tend to be reduced to the lowest common level, which, in this case, will be the level of the widest demand. If an immoral show, or a murder play, tends to create the greatest interest, then that is what the competing firms will eventually provide. We have already seen how censorships are brushed aside in course of time. There can be no doubt that any form of censorship imposed on this new service will be

treated with the same scant consideration when it is subjected to the mauling of Mammon.

The whole question of advertising calls for serious consideration, for great pressures are being brought to bear on the individual buyer, and many lies are being told. This is demonstrated in the attempts to whitewash the liquor industry. An article in *Life* magazine entitled "Hangover" sets out to convince its readers that alcoholic addiction is not so harmful as they have previously been led to believe. No scientific authorities are quoted in support of the statements made, in fact, the author and editors have ignored correspondence challenging them to produce any such evidence.

Here are some of the mischievous assertions : "The concentration which alcohol reaches in the blood stream, even at the point of death, is never strong enough to irritate, much less harm living cells. . . . Post-mortem examinations of countless alcoholics have failed to disclose pathological changes in any organism, including the brain, that can be ascribed to alcohol. . . . The only malady that can be attributed directly to alcohol is drunkenness. . . . All the other ills, for which alcohol has long been blamed—cirrhosis of the liver, polyneuritis, kidney disorders, even delirium tremens—are now known to be diseases of malnutrition, caused by the addict's customary neglect of food." No doubt the editors of this magazine would be unwilling to publish the true facts of the situation as much of their advertising revenue is derived from the brewers.

Against this article we would quote from M. Sully Ledermann, chief of the Section of Economic Studies of the French National Institute of Demography, who has made a close statistical study on the relation of alcoholic drink, especially of wine, to disease. He concludes : "One can say that in France, three-fourths of deaths by cancer, three-fourths of deaths by cerebral hemorrhages, a fourth of deaths by heart diseases, nine-tenths of deaths from liver maladies, half of deaths from nephritis, two-thirds of accidental and violent deaths, two-thirds from suicide, half of deaths from pulmonary tuberculosis, and half of deaths from pneumonia, recorded in France during the years 1935-36 among men from 35 to 50 years, are in closest association with excessive use of alcohol." To this could also be added the statement of Prof. Dr. M. Roch, of the University Clinic, Geneva, who declared alcohol in modern society to be "the most important cause of morbidity and mortality."

There are, of course, other forms of advertising, even in Christian circles, that need revision : over-emphasis of certain aspects of the work of God can only result in bitter reactions when the claims which are made are found to be gross exaggerations. The power of God is great enough not to need the boost of human expedients. This is not said to belittle the testimony of the child of God. When God has done something in our lives we shall have great difficulty in holding back our witness to His power ; in fact, Jesus said, "Ye are My witnesses." To underestimate the work of the Spirit can be as insidious as to overestimate it. Advertising, of whatever nature it may take, must be true to facts, otherwise it is a menace and not a ministry.



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# BIBLE STUDY

## PAGE

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### PROPHECY AND RELIGION (Studies in the Book of Jeremiah)

by

Pastor Herbert E. Ward, B.D. (Elim Church, Exeter)  
Study No. 3.

Subject: **THE TWO RELIGIONS OF ISRAEL.**  
(Reading: Jeremiah ii. 1—iii. 5)

The message of the pre-exile prophets rests upon two fundamental convictions: (i) the certainty of impending historical crisis with disastrous issues for the nations of Israel; (ii) the verdict of their conscience on the religious and social orders of their time. These two interdependent. Both of these aspects are evident in the first six chapters which cover the earliest oracles from his call in 626 to the Deuteronomic reform in 621.

This chapter is concerned with the **religious** rather than the **moral** corruptions of the time. It is possible that it gives us the record of the ritual at Anathoth rather than Jerusalem—though, as such, it was a microcosm of the national life.

This "popular religion" was the "nature-religion" of the Canaanites. It was centred in the worship of the Baals, i.e., the fertility cults of Canaan. Israel endeavoured to keep both Jehovah and Baal. This syncretism was condemned by the prophets. Jehovah and Baal are mutually exclusive principles.

Hosea likens Israel's relation to God to that of the marriage bond, hence her relations with Bual were adulterous. Jeremiah continues this figure. The images are her "lovers" which have seduced her from her true allegiance to Jehovah. The main points of his indictment may be summed up in four words:

#### 1. Degeneration.

He idealises their wilderness sojourn (cf. vv. 2b, 3). It was the love of the honeymoon; wholly dependent on His care; owed everything to Him (This conflicts with the Golden Calf incident. Why is there no mention of this? Jeremiah, following Hosea, is idealising the wilderness days). He now contrasts those days with present condition (see vv. 14-19). Their departure from God is a monstrous thing, unknown even among the heathen (vv. 10, 11). It shocks heaven and horrifies earth (v. 12) and witnesses to some depravity or degeneracy in their nature (v. 21).

#### 2. Sensuality.

If a vineyard stocked with wholly good vines brings forth degenerate grapes, there must be something wrong with the soil. This is true of Israel, it is the sensuality of

their natures, ensnared by the nature-worship of Canaan. The weakness in her nature is more drastically exposed in verses 23b, 24.

The whole type of ancient religion with which Jeremiah is here dealing rested upon a deification of the sexual instinct. Its divinity was conceived of as divided into a male and female principle. It encouraged temple prostitution. The whole system is condemned by Jeremiah as undermining family morality (cf. Hos. iv. 14).

#### 3. Double-Mindedness.

The "popular religion" resulted in an uneasy conscience. It did not suffice for all their needs as a nation. In times of national need they turned to God. If taxed with their sin they defended themselves with pleas of innocence (vv. 23, 35). More tragic still is their answer to the plea to return (v. 25).

#### 4. Unreality.

Their worship was unreal because: (i) half-hearted seeking, God established no contact with Him; (ii) worship of Baal unreal because he was unreal. Baal was a non-entity and his worshippers became like him (cf. Ps. cxv. 8; cxxxv. 18). This conviction finds its classical expression in one of the most memorable utterances of Jeremiah (see v. 13).

This leads us to—**THE CHALLENGE OF JEHOVAH** (v. 5).

(a) **The Facts Leading to the Challenge.** (i) The Spiritual Condition of the Nation: The people had gone away from God: "Your fathers . . . are gone far from Me." They once loved Him, but now love has failed and all tokens of their love are absent; (ii) The result: "And have walked after vanity." In seeking advantage they were losing it. Before He had guarded, delivered, and made them great, but now they were seeking political alliances; (iii) The Ultimate Result: "And are become vain."—*G. A. Smith*. "And following after the bubble, bubble became!" Had lost their strength of character, were seeking to replace it with political alliances with Assyria and Egypt. A vain endeavour!

(b) **The Challenge Itself.** God asks why they have left Him. (i) Suggests this is due to His disloyalty. The idea preposterous! (ii) The Real Reason (cf. vv. 10, 11). Contrasts their disloyalty with the loyalty of other religionists. Their gods conformed to their own ideas: God calls to the highest. Israel failed because unwilling to pay the price.

(c) **The purpose of the Challenge** (see iii. 4). To call to the realisation of that which is highest and best.

**T**HE incidents related to the transfiguration scene are recorded by Matthew, Mark and Luke. Much of interest reveals itself to the diligent student of the Word, as we climb the heights of Mount Tabor—or was it Hermon? The geographical location is of secondary importance.

If we go back a little we hear Jesus relating to His disciples in unmistakable language that He must die. Often He had referred to his coming death, but those hints and allusions now give place to a clear and definite intimation, "The Son of man must suffer . . . and be killed" (Mark'viii. 31). To the apostles such a pronouncement is not only shocking, it is unacceptable; so with the usual impetuosity, Peter attempts to dispel the notion from the Master as impossible. If there is any risk of death by violence it must be averted by all suitable means. Peter later showed this willingness to avert the danger when he drew the sword on the Master's behalf. Very abruptly Jesus remonstrated with Simon; accused him of being earthly minded, and detected Satan, through this impetuous disciple, trying to thwart the purpose of God. A salvation without an atoning Cross was impossible, so Jesus enunciated the principle of "No Cross, no crown." Jesus Himself must traverse this path: He must go to the crown via the cross (Phil. ii. 5-11). Then He goes on to show that discipleship means an acceptance of a like principle, "Whosoever will come after Me . . . let him take up his cross, and follow Me."

Only he who bears the cross,  
May hope to wear the glorious crown.

The careful dating of this event is not without its significance. Matthew and Mark say, "After six days." Luke records, "About an eight days after." Matthew and Mark speak of the space of time between the day of the prediction and the day of the Transfiguration exclusively; Luke includes them both. "After six days" seems to have some reference to an event six days before, the time when at Cæsarea Philippi, Jesus questioned His disciples as to the opinion of others concerning Himself. It is evident that there were varied opinions, and that Jesus was rejected in Galilee as the Messiah. None said He was the Messiah. Jesus then turned to His own and asked, "Whom say ye that I am?" Peter replied, under Divine guidance, "The Christ of God."

Having made that marvellous confession, Jesus began to reveal the fact of the Cross. Such teaching they could not accept, and they were prepared to reject the idea with all the force of their belief in

Him as the Jewish Messiah. What was to be done? The shadows were gathering and death was hastening towards Him. They must be made to perceive, He must convince them, so after six days He took Peter, James and John up the mountain. What for? To hear the heavenly visitors converse with Him about the coming Cross. Mark is careful to say, "There appeared unto them Elias with Moses: and they were talking with Jesus" (ix. 4).

## The Mount of

By Pastor W. J. MAY

The following are a few suggestions from this mount of Transfiguration:

### I. THE VIEWERS.

Peter, James and John are the privileged spectators, "the Sons of thunder and the Man of rock." It will be noted that these three followers were privileged to be with Jesus on three important occasions: In the house of Jairus they beheld Him as the Master of death, when with a word He commanded the girl to return to life. Here they witnessed Him beyond the reach of death, Jesus could have gone to heaven from this celestial scene. By virtue of His sinless life, death had no claim on Him, therefore He could have gone back to heaven had He so desired. But, Jesus laid aside this glory for a time, descended the slopes of the mount, and later, in order that heaven might be populated with believing men and women, He ascended the summit of another hill called Calvary, bearing with Him the Roman instrument of torture—the Cross. From that mount He went to heaven, thus assuring an entrance for the "whosoever will." Again in Gethsemane, as a prelude to Calvary, these same disciples beheld Jesus submitting to death, "Father, not My will, but Thine be done."

These are the chosen spectators. But why three, and why these three? Allow me to hazard an answer. According to Deuteronomy xvii. 6 anything of importance must be witnessed by two or three witnesses. Again, in I. John v. 7, 8, John speaks of three witnesses in heaven and three on earth. Here the three heavenly witnesses were, God the Father,

Moses and Elias; and the three from earth, Peter, James and John. But why not another three from the twelve? I suggest Peter, because he was used to lay the foundation for the Church in that notable confession at Cæsarea Philippi. James, because he was the first of the apostolate to die as a martyr; and John, because he was to outlive all the rest, and so could the longer bear testimony to the things heard and seen.

# transfiguration

Church, Melbourne Street)

## II. THE VISION.

Luke records that "As He prayed" the transfiguration took place. "He was elevated far above the toil and misery of the world which had rejected Him. He was transfigured before them, and His countenance shone as the sun, and His garments became white and glistening. He was enwrapt in such an aureole of glistening brilliance—His whole presence breathed so Divine a radiance—that the light, the snow, the lightning are the only things to which the Evangelist can compare that celestial lustre" (Farrar). Allow me to say that all experiences of glory in the Christian life are preceded by the preparative action of prayer. The "closet" is the stairway to every transfiguration.

"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!  
What heavy burdens from our bosoms take!  
What parched fields refresh as with a shower!  
We kneel, and all around us seems to tower;  
We rise, and all the distant and the near.  
Stands forth in sunny outlines brave and clear.  
We kneel, how weak; we rise, how full of power!"  
—Trench.

As we behold this vision of a glorified Saviour, what do we behold?

(a) **Its dispensational character.** Here was the inauguration of the New Covenant. The Law (Moses), and the prophets (Elias), having prepared the way for the new dispensation of grace, now appear as His attendant ministers. "When, in the desert, He was girding Himself for the work of life, angels of life came and ministered unto Him; now, in the fair world, when He is girding Himself for the work of

death, the ministrants come to Him from the grave but the grave conquered—one from that tomb under Abarim, which His own hand had sealed long ago; the other from the rest into which he had entered without seeing corruption" (Farrar). "The two who appeared to Him were the representatives of the Law and the Prophets; both had been removed from this world in a mysterious manner; . . . both, like the greater One with whom they spoke, had endured that supernatural fast of forty days and nights; both had been on the holy mount in the visions of God. And now they came, solemnly, to consign into His hands, once and for all, their delegated and expiring power" (Alford).

(b) **Its mediatorial character.** The conversation was about His decease. The word is exodus or departure. It includes His death, resurrection and ascension.

Many today hold superficial views concerning the Cross, but here on this holy mount it is so important that it becomes the topic of conversation. On this mount the Cross is where God desires it should be—right in the centre of the Law and the Prophets.

(c) **Its prophetic character.** As we take our place on the mount with the three disciples, a long vista stretches out before us into the distant future anticipating the day of Christ's return for His own. The kingdom at last realised—a kingdom of redeemed men, transformed and transfigured with the same glory that will enfold the Lord Himself.

Gathered around Christ here we have the dispensation of Law, the times of the Prophets, and the Christian era of grace represented by Peter, James and John. "In the dispensation of the fulness of times He might gather together in one all things in Christ" (Eph. i. 10). Again observe that we have also here a foretaste of a coming Rapture. Moses died and is raised to appear with Jesus. Elias was translated without seeing death, and is also manifest in glory. Paul writes, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I. Cor. xv. 51-53). Finally, the theme of the conversation was Calvary. The song of the redeemed in glory will be nothing less than the Cross.

And as I strike the golden strings,  
This all my song shall be,  
I was a guilty sinner,  
But Jesus died for me.

What a chorus! The redeemed of all ages from every clime will take up the strain: harpers will thrum their harps and trumpeters will blow their trumpets, until the eternal city resounds with one mighty diapason of song to the Lamb for ever and ever.

### III. THE VOICE.

Unfortunately the viewers were asleep, but eventually, awakening to what was happening, they were challenged by the vision. Peter spoke "It is good for us to be here." Such effulgence makes him want to remain on the mount, so he suggested a building scheme, "Let us build three tabernacles, one for Thee, one for Moses, and one for Elias." It was easier for the disciples to appreciate the glory of the transfiguration than the glory of the Cross. But they were yet to learn "that Calvary would be a spectacle infinitely more transcendent than Hermon . . . They were to learn the meaning of Calvary no less than of Hermon. Not in a cloud of glory or chariot of fire was Jesus to pass away from them, but with arms outstretched in agony upon the accursed tree; not between Moses and Elias, but between two thieves, who 'were crucified with Him, on either side one'" (Farrar).

As Peter's voice was heard a bright cloud enveloped them, and the voice of the Father came from heaven, "This is My beloved Son; hear Him." This was the second time this voice of confirmation was heard. Here it declares that Christ was the Prophet foretold in the

Old Testament, to whom all should hearken. At last they behold no man save Jesus, indicating that the dispensation of Moses and Elias had passed, giving place to the age of grace. The Gospel is now placed, once and for all, above the Law and the Prophets. The apostles and the Church for all time are taught that Jesus Christ is God's last Word to man, the final authority on matters of faith and doctrine.

### IV. THE VALLEY.

In striking contrast to the glory of the mount is the gloom of the valley. Up there, transfiguration; down here, tragedy. "Let us stay here," was Peter's policy on the mount. He wanted an experience all top and no bottom, so he must learn that the mountain-top experiences only serve to fit us for the trials of the valley. But, if Peter made that mistake on the mount, other apostles were realising below the futility of an experience which was all bottom and no top. A man had brought his demoniac son for healing, but they were powerless to do anything for him. Why this failure? Power had been granted for this very thing (Mark vi. 7) and had never been withdrawn. Jesus gives them a clue to their failure: "This kind can come forth by nothing, but by prayer and fasting" (Mark ix. 29). Prayer—that is attachment to heaven; Fasting—that is detachment from all that is earthly and sensual. It includes fasting from the necessary routine of eating, if

(Continued on page 299)

## Have you heard this one?

Pastor W. G. Hathaway revives for us some of the choruses from the popular Elim Chorus Books.

Book I. Chorus 41.

### 41 The Promised Pentecost

D.W.M.

D. W. Myland.

I am glad the prom - ised pen - te - cost has come, And the

Lat - ter Rain is fall - ing now on some. Pour it out in floods, Lord,

on the parched ground, Till it reach - es all the earth a - round.

This was an old favourite in the early days of the Pentecostal Movement. It is a lovely chorus. Try it out in your meetings.

—W. G. HATHAWAY.

## Bible Study Helps

### A THANKSGIVING SERVICE

(Acts xvi. 19-40)

#### I. Held at an Unusual Place—Inner Gaol (v. 24).

#### II. In Unusual Circumstances.

1. United opposition of the multitude (v. 22).
2. Cruel treatment by the authorities (v. 23).
3. Uncomfortable physical position (v. 24).

#### III. At an Unusual Time—Midnight (v. 25).

#### IV. With Unusual Power.

1. Foundations of prison shaken (v. 26).
2. Doors opened (v. 26).
3. Prisoners' bands loosed (v. 26).

#### V. Brought Unusual Results.

1. Conversion of gaoler (v. 34).
2. Release of Paul and Silas (v. 35).

### TURNING FROM DARKNESS UNTO LIGHT

(Ephesians v. 8)

#### I. The Condition of the Sinner.

1. At enmity with God.
2. No knowledge of the Saviour.
3. Eternal death as his destiny.

#### II. The Position of the Saint.

1. Justified before God.
2. Saved by regeneration.
3. Secure, a home in heaven.

#### III. The Exhortation of the Saviour.

1. For an obedient walk.
2. For a consecrated walk.
3. For a victorious walk.

—Joseph Kurchak.

# ELIM YOUTH PAGE

Conducted by  
Pastor DOUGLAS B. GRAY (National Youth Secretary)

“Fight the good fight of faith” (I. Tim. vi. 12).

## UNITED YOUTH RALLY at Mountain Ash By Olive Bartlett

A fine gathering of young people assembled on Friday, May 15th. One could feel the presence of the Lord as Youth, representing fifteen churches, joined together in worship and praise. Testimonies to the saving and keeping power of the Lord Jesus Christ, were a blessing to all.

A special feature was a Bible Quiz between Cardiff Crusaders and representatives of the other churches. Pastor McAvooy was question-master.

Pastor Brewster gave a stirring message. Many re-dedicated their lives to the service of God.

We made our way home spiritually refreshed, and feeling it was good to have been in the house of the Lord.

## EAST HAM ANNIVERSARY By W. Holmes (Supt.) “Buds and Blossoms”

Spring and summer arrived simultaneously at East Ham Church when the Sunday School Anniversary was held.

The church was artistically decorated with thousands of “buds and blossoms.” The children seemed to be like flowers in appearance and their performance was perfect.

The choral items reached a standard hitherto unknown, and recitations were said without hesitation even to the Primary. The church was filled to capacity and extra seating accommodation was needed.

The culmination of our joy was when two souls received Christ at the end of the meetings.

Everyone was unanimous in praise of such a fine performance, and several parents promised to attend our Sunday services.

## BRIXTON SUNDAY SCHOOL ANNIVERSARY By Rita White

Hearts became heavy as the rain poured down all the morning, but we were soon rejoicing as the sun came out after lunch, to remain warm and brilliant for the remainder of the day. The many hours of practising were amply rewarded as our souls thrilled to each little item.

Action choruses by the tiny tots in the Primary warmed our hearts. The programme was well built up by Psalm recitations and poems by older scholars, solos and other musical items. How glad it made us all to listen to “Heavenly Sunshine” being sung so sweetly by one of our scholars just recently having given herself to the Lord Jesus, and another by a little boy who has also just decided for Christ.

Pastor Wright, of Southend, was our visiting speaker, and young and old alike were blessed by the timely and interesting messages.

The evening service closed with the happiest and most



fitting blessing of all as another little girl gave her heart to Jesus.

## CRUSADER SCRIPTURE EXAMINATION Results—1953

We are now able to publish results of the recent examinations held in connection with the Crusader Bible Studies, 1952-53. This year's winners are BIRMINGHAM (Graham Street) Crusader Branch. They are followed very closely indeed by Portsmouth (winners of 1952), Leeds, and Cardiff. Other branches participated, and all contributed excellent work. We are indebted to the examiners, Pastors J. T. Bradley, H. Palliser, and G. Canty, for their able assistance, and also thank all who this year entered the examinations. A new Crusader Study Book for 1953-54 is to be prepared and fuller details will be made known later on.

### MISSIONARY FINANCES

Following is the June statement of the financial needs of the Elim Missionary work and the amount of money received :

	Estimated Expenditure	Received
1952		
November ... ..	£1,100	£1,211
December ... ..	£1,100	£1,042
1953		
January ... ..	£1,100	£1,011
February ... ..	£1,100	£1,424
March ... ..	£1,100	£406
April ... ..	£1,100	£1,011
May ... ..	£1,100	£1,628
	£7,700	£7,733

Balance £33.

### ART OF SELF-DEFENCE

“Do you think it would be wrong for me to learn the art of self-defence?” a religiously inclined young man inquired of his pastor.

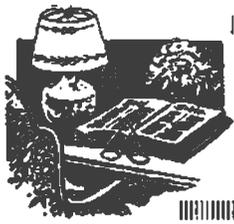
“Certainly not,” answered the minister, “I learned it in youth myself, and have found it of great value during my life.”

“Indeed sir! Did you learn the old English system, or Sullivan's system?”

“Neither. I learned Solomon's system.”

“Solomon's system?”

“Yes, you will find it laid down in the first verse of the fifteenth chapter of Proverbs. ‘A soft answer turneth away wrath.’ It is the best system of self-defence of which I know.”



## The Family Altar and Elim Prayer Circle

A page for your daily meditations  
and prayer

Scripture Union Portions. Notes by Pastor W. J. Hilliard.

**SUNDAY, June 28th.** Jeremiah xxiii. 1-8, 23-32.  
"Pastors" (v. 1).

Underlying the Divine complaint in verses 1 and 2 is the sacred and important ministry of the pastor. He is a shepherd. His work is to gather, visit, feed. All this is envisaged in the word to Peter, "Feed My lambs . . . sheep." He understood from that time that they were "the sheep of HIS pasture" and that he was but acting in the name and on behalf of the Chief Shepherd—the King-Shepherd of our portion. Shall we thank God for the pastors who "speak My word faithfully" (v. 28), and by prayer and loyalty support them in their work.

**MONDAY, June 29th.** Jeremiah xxiv. 1-10.  
"For their good" (v. 5).

These words relate to the godly remnant who were taken into captivity—the basket of good figs in the vision. They remind us of Hebrews xii. 10, 11. Chastisement, though grievous, is for our good and we must endure it. There is comfort in the words, "Whom the Lord loveth He chasteneth." It is the fruit-bearing branch that is purged. The eye of God is ever on the "afterward" when chastisement gives place to "the peaceable fruit of righteousness."

**TUESDAY, June 30th.** Jeremiah xxix. 1-14.  
"In the peace thereof shall ye have peace" (v. 7).

Jeremiah, still in Jerusalem, sends to the captive people in Babylon the wise and gracious counsel in verses 5-7. They were not to complain, to revolt, or to fall into despair. "In peace thereof shall ye have peace." We can apply these words to our own hearts, and perhaps today we shall have opportunity to act upon them. To behave otherwise is but to injure our testimony and disturb the tranquillity of our own hearts. "Blessed are the peacemakers."

**WEDNESDAY, July 1st.** Jeremiah xxxi. 1-20.  
"With lovingkindness have I drawn thee" (v. 3).

The portion just read is "a delightful land." It has a far wider interpretation than the return from Babylon. It is prophetic of the time when the King-Shepherd who has scattered Israel—"He doth not afflict willingly nor grieve the children of men"—will gather again His people and bring them to the place of His appointment. Only one whose name is Love can act with such grace and tenderness. In the midst of life's duties may we find solace in the thought that we are loved—loved with an everlasting love!

**THURSDAY, July 2nd.** Jeremiah xxxi. 27-37.  
"A new covenant" (v. 31).

This passage is quoted in Hebrews viii. 8-12. There, it is called the second covenant and in chapter vii., "the better covenant." The new covenant, unlike the old, is for all men, and is eternal. It is not a covenant of outward observances, it is inward and spiritual. A covenant was concluded in blood—can you recall the words of the Lord Jesus in Matthew xxviii. 28. This new covenant has two notable results—in practice (a new commandment, John xiii. 34), in experience (a new song, Psalm xl. 3).

**FRIDAY, July 3rd.** Jeremiah xxxiii. 1-16.

"The word of the Lord came unto Jeremiah . . . while he was yet shut up in prison" (v. 1).

Here the word of the Lord came to the prophet, not in a study, but in a prison in the midst of a besieged and famine-stricken city. This serves to remind us that revelation is not confined to certain places—and neither is prayer. Perhaps, just now, somewhere in the world, children of God are shut up in prison for the testimony of Jesus. Pray for them now. To Madame Guyon God made the walls of the Bastille to shine like rubies.

**SATURDAY, July 4th.** Jeremiah xxxvi. 1-18.

"I am shut up; I cannot go into the house of the Lord: therefore go thou" (vv. 5, 6).

Unable as he was to read the word himself to the people, Jeremiah addressed these words to Baruch. His faithfulness and success in undertaking this ministry is indicated in verse 10, and later, when with roll in hand he came to the princes of the king's house and read to them also the revelation of God. God is calling Youth to His service, to carry on the work that some are no longer able to do. "Son, go work today in my vineyard."

### PLEASE PRAY:

For a friend in hospital suffering from diabetes and cataract (Erith); for a sister suffering from angina (Kent).

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An Excellent Article appears in next week's ELIM EVANGEL in the series "Crisis Ahead!"

This time Pastor H. Palliser deals with

### "THE CHURCH CRISIS"

You must not miss this splendid contribution.

---

### THE SOLID ROCK

"Sec. Father," said a small boy who was walking with his father by the river, "they are knocking the props away from under the bridge. What are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers which are now finished."

God often takes away our earthly things that we may rest more firmly upon Him.—*Selected.*

## HOME MISSIONS—Continued.

After being anointed the eyes went absolutely straight. The mother stood at the side and when she saw that the miracle had taken place she could only weep for joy.

It is a great thrill to chat to the people two or three nights after they have been healed and see the tremendous difference. On Sunday morning a little lady ran up the steps of the Town Hall, she was bursting to tell us that she had walked to the service in forty minutes whereas it previously would have taken her an hour and a half. Her face was radiantly beaming and she was walking up and down the aisles before the service commenced telling everybody how she had been delivered. The work is only in its infancy, yet whole families have been saved, the atmosphere of revival expectancy is in the air.

Doctors and business men, as well as officials of the Island have been attending the campaign. They prefer this to their cold, formal churches, thus showing that Pentecost has the answer.

**Our Home Missions efforts are in Danger from lack of Finance. You can help us by sending gifts to: Evangelistic Campaign Fund, 20, Clarence Avenue, Clapham Park, London, S.W.4.**

## THE MOUNT OF TRANSFIGURATION—Continued.

God leads you that way. God-guided fasting can be a force, otherwise it is a farce!

The lesson is obvious. You must come from the top to the bottom if you would be successful in your service. One writer has said this: "Think of this in your efforts among men; you can only lift men back to the level from which you came to them. Do you come to them from some university, you may lift to learning; from some school of art, you may lift them to the love of the beautiful; from some temperance committee, you may lift them to sobriety; from the House of Commons, you may lift them into politics; but to lift them to God, you must come from God. . . . A mountain-top religion without the valley work is a spiritual snare; a valley activity without the mountain-top vision is futile; for the work of the world we need both."

I have tried to lead you to behold the glories of the mountain of transfiguration, and then back to the valley of tragedy. May our experience ever be that spoken in (John x. 9), "In and out." **In** to hold fellowship with God, and **out** to share the experience with those who need it.

Lord, it is good for us to be  
High on the mountain here with Thee;  
Here in an ampler, purer air,  
Above the stir of toil and care;

Lord, it is good for us to be  
Entranced, enwrapped, alone with Thee  
Watching the glistening raiment glow,  
Whiter than Hermon's whitest snow,

Lord, it is good for us to be  
Here at the mountain foot with Thee,  
Where illis afflict and demons vex,  
And woe the sons of men perplex.  
Our human hands and tears are vain,  
But Thou art strong to heal again,  
Foul devils vanish at Thy voice,  
And loosened hearts and tongues rejoice.

## COMING EVENTS

**BATH.** June 21, 22. Elim Tabernacle, Spring Gardens Road. Sunday School Anniversary. Speaker: Pastor J. H. Davies. Sun., 11, 3 and 6.30. Mon., 7.

**BIRMINGHAM.** June 20. Botanical Gardens, Edgbaston. Annual Elim Garden Rally. Speakers include: Donald Gee. Meetings in Garden Hall, 3 and 6.30. Admission to ground and meetings is by ticket, obtainable from Birmingham Presbytery Ministers.

**BRIXTON.** June 21. Elim Church, Milstead Street. Visit of Pastor H. W. Greenway, 11 and 6.30.

**DUNMOW.** June 27. Folkes Memorial Hall, Stortford Road. Annual Convention. Speakers: Pastors C. Brookes and G. Hillman, 7.

**GORLESTON-ON-SEA.** Commencing June 13. The Tent, corner of Hertford Way and Nuffield Crescent (at Bus Terminus), Magdalen College Estate. Pioneer Campaign conducted by Pastors L. Barrie and L. M. Chappell. Sun., 6.30. Week-nights, 7.30. Thurs., 3 and 7.30.

**GRAHAM STREET.** June 21. Elim Church. Visit of Donald Gee, 11 and 6.30.

**HARROGATE.** June 20. Calvary Temple, Park View. United Northern Presbyteries Rally. Speaker: Pastor J. Lancaster, 6.30.

**HOVE.** June 6-21. Elim Church, Portland Road. Revival Campaign conducted by Pastor F. Squire and International Team of Students. Sun., 6.30. Mon. to Fri., 7.30. Sat., 7.

**LEEDS.** June 27—July 1. Foursquare Gospel Church, Bridge Street. Visit of Pastor E. C. W. Boulton.

**LONDON.** June 27. Friends' Meeting House, Luston Road. United Bible Schools Demonstration. "Youth in Training for World Evangelism." A.O.G. Bible School; Elim Bible College; I.B.T.I. Speakers: Pastors J. T. Bradley and F. Squire. Chairman: Donald Gee. Testimonies, Musical Items, United Choirs conducted by Pastor D. B. Gray, 6.45.

**PORTADOWN.** June 6-July 5. The Big Tent, Fair Green. Revival and Divine Healing Campaign conducted by Pastor A. Wilson and Pentecostal Revival Musical Team. Sun., 4 and 8.30. Week-nights, 8 (except Fri.).

**READING.** July 4. Elim Church, Waylen Street. United Christian Youth Rally. Speaker: Pastor G. Thomas (Dileot) and Team, 7.15.

**SMETHWICK.** June 16-July 5. Marquee, Roebuck Lane (nr. Canal Bridge). Coronation Evangelistic Campaign conducted by Pastor J. Osman and Party. Song-Leader: Pastor F. Shadlock. Sun., 6.30. After-church Rally, 7.45. Week-nights, 7.30.

**TRURO.** June 27-July 9. Elim Hall, The Leats, off Castle Street. Campaign conducted by Pastor Wm. George. Sun., 6.15 and 7.45. Week-nights (Mon. 29 and Fri. excepted), 7.30. Presbytery Rally in St. Mary's Hall, Old Bridge Street, July 3 at 7.

**TWICKENHAM.** July 4, 5. Elim Hall, Edwin Road. Church Anniversary conducted by Pastor C. Coe and Party. Sat., 6.30. Sun., 11 and 6.30.

**WRENTHORPE.** June 21-24. Foursquare Gospel Church. Visit of Pastor E. C. W. Boulton.

**WORTHING.** Commencing June 13. The Marquee, Teville Rd. Evangelistic Campaign conducted by Rev. and Mrs. Roy Upton (Toronto). Sun., 11, 3, 6.30 and 8.15. Week-nights (except Fri.), 7.30.

## MISSIONARY ITINERARIES

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches:

June 20, 21. Holyhead, 22, 23.—Liverpool, 24.—Blackburn, 25.—Blackpool, 27.—Bolton, 28, 29.—Accrington, 30-July 1. Colne.

Pastor and Mrs. J. Williams, Elim Missionaries on furlough from Rhodesia, will visit the following churches in Ireland:

June 20. Bangor, 21.—Beersbridge Road (a.m.); Melbourne Street (p.m.), 22.—Rathfriland, 23.—Moneyslane, 24.—Lisburn, 25.—Millisle, 26.—Megaberry, 27.—Portadown, 28.—Bethesda, Belfast (a.m.); Ulster Temple (p.m.), 29.—Saunders Street, 30.—Ballysillan, July 1.—Apsley Street, 2, Newtownards, 4.—Randalstown, 5.—Ballymena

## Classified Advertisements

All advertisements should be addressed to the Advertising Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY mornings for issue a week the following Saturday.**

30 words (minimum) 6s per insertion and 2d. for every additional word. Box number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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

### BOARD-RESIDENCE, ETC.

**Bangor, Ireland.**—"Rathmore House," 194, Seacliffe Road. Sea front, adjacent sandy beach, park, putting, tennis; bedrooms h. and c., interior springs; home baking; Christian fellowship; terms moderate. 'Phone 1405 Brochure from Pastor and Mrs. Wesley Gilpin. C.171

**Bournemouth.**—Happy holidays; near sea; h. & c. all rooms; few vacancies. Winter residents. October-May, reduced terms. Interior spring beds. Brown, Crosbie Hall, Florence Road, Boscombe. Phone: 34714. C.202

**Bracklesham Bay.** For hire, 4-berth Berkeley Courier; private site (4 caravans); near beach; bed linen only not supplied; Calor gas cooking and lighting. Crawley, 213, Limpsfield Road, Sanderstead, Surrey. C.196

**Bridlington.**—Shalome Christian Guest House. Ideal situation for happy and homely holiday; good reputation; warm welcome and fellowship. Barraclough and Riley, 21, Albion Terrace. Telephone 5276 C.134

**Eastbourne.**—A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. ('Phone: 633).

**Newquay, Cornwall.**—"Brooklands." Tolcarne Road; bed and breakfast with evening meal; all rooms modern, comfortable; (h. & c., interior mattresses); good food; minute shops, station, beaches; own garage; Elim member; Mrs. Knight. C.198

**Walton-on-Naze.**—The Christian Guest House, 5, The Parade. Lovely sea view.—Pastor and Mrs. G. W. Wood. C.174

### HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

**Cliftonville Rest Home,** for sale; going concern; good income and accommodation for owners; modern, freehold, detached, architectural design; 15 rooms, usual offices,  $\frac{1}{4}$  acre garden. £5,500 or offer. Write: Box 737, "Elim Evangel" Office. C.201

### SITUATIONS VACANT

**Wanted,** from June 25th to end of October, two chambermaid-generals, to live in; wages £3 and board. Apply to:—Mrs. G. Lloyd, 7, Charnley Road, Central Blackpool. Elim member. C.206

### BIRTH

**Earwaker.**—On May 25th, to Gilbert and Faith Earwaker, Hastings; a son, Peter Mervyn (a brother for Trevor and David).

### WITH CHRIST

**Cuthbertson.**—On June 2nd, after much suffering patiently borne, Hugh Cuthbertson, aged 76, member of Elim Church, Edinburgh. Funeral conducted by Pastor H. Palliser.

**Henderson.**—On May 31st, Olive Elizabeth Henderson, member of Elim Church, Edinburgh. Funeral conducted by Pastor H. Palliser.

**Taylor.**—On May 16th, Mrs. Ada Annie Taylor, aged 64, passed into the presence of the Lord: faithful member of Elim Church, Ashbourne. Funeral conducted by Pastor J. E. Burston.

For all who like a good story with a fine message—we are glad to be able to announce the publication of another Christian novel

by CONSTANCE SAVERY

**SCARLET**



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