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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 50.

DECEMBER 13, 1935.

Twopence



"I am
come
that
they
might
have
life."

John X.
10.

THE CHURCH
THAT WOULD LIVE
MUST DIE

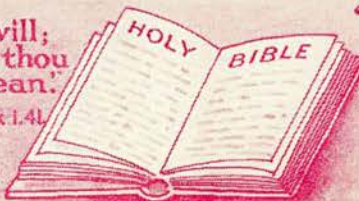
IF SHE WOULD
HAVE HER OLIVET
OF ENRICHED COMMUNION
SHE MUST SEEK IT BY
WAY OF GOLGOTHA
AND THE
CROSS



"I
will
come
again."

John XIV. 3.

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



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

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

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20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVI. December 13, 1935 No. 50

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Principal Geo. Jeffreys' Church Tour

BATH, Assembly Rooms

Saturday, December 7th, 3 and 7.30 p.m. Sunday, December 8th, 3 and 6.30 p.m.

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Monday, December 9th, 3 and 7.30 p.m.

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BELFAST, Ballysillan (Evangelist A. R. Burt). December 8—20. Elim Tabernacle, Crumlin Road. Special Gospel Campaign conducted by Pastor S. J. Cooper.

BELFAST, Saunders Street. December 8—20. Elim Tabernacle, Saunders Street. Special Gospel Campaign conducted by Evangelist A. R. Burt.

BERMONDSEY. December 29. Elim Tabernacle, Upper Grange Road. Visit of London Crusader Choir, 6.30 p.m. (at Brixton Prison, 2.30 p.m.).

BOGNOR. November 27—December 15. Pier Concert Hall. Evangelistic Campaign by Pastor H. O. Bale. Sundays, 6.30 p.m.; weeknights (except Fridays), 7.30 p.m.

CROYDON. January 19. Elim Tabernacle, Stanley Road. Visit of London Crusader Choir and Pastor E. C. W. Boulton.

ERDINGTON, BIRMINGHAM. Regular Foursquare Services in the Elim Hall, 83, Gravelly Hill North.

FARNHAM. Regular Foursquare Services in the Owen Hall, Union Street. Sundays, 11 a.m. and 6.30 p.m. Thursdays, 7.30 p.m.

HUDDERSFIELD. December 14—16. Elim Tabernacle, South Parade, off Buxton Road. Special visit of Mr. John Leech, K.C.

ILFORD.—December 8—22. Elim Hall, Scafton Road. Revival and Healing Campaign by Pastor W. E. Smith.

ISLINGTON. January 5. Elim Tabernacle, Fowler Road. Visit of London Crusader Choir, 6.30 p.m.

KENSINGTON. Kensington Temple, Kensington Park Road, Notting Hill Gate. Pastor P. N. Corry will give a series of four special Bible Readings on "The Trial of Jesus Christ." Wednesdays, November 27, December 4, 11, and 18.

KENSINGTON TEMPLE. January 1. A night of music, testimony and song, 7.30 p.m. Four choirs and London Foursquare Orchestra.

LONDON, HYDE PARK. Saturdays at 7.30. Open air services conducted at Marble Arch by Mr. John Knox.

MYERGATE, BALLYCASTLE. Now proceeding in the Protestant Hall, Special Campaign by Evangelist D. Hood.

ROMSEY. Now proceeding in the Elim Hall, Middle Bridge Street. Campaign conducted by Evangelist E. J. Thompson.

WHITBY. January 1st. Special New Year Convention. Special speakers. Convener: Evangelist E. Foster Hall.

YEOVIL. December 14—16. Elim Hall, Southville. Special Anniversary Services. Speaker: Pastor E. C. W. Boulton.

Christmas and New Year

CONVENTIONS

BELFAST. December 25, 26. Ulster Temple, Ravenhill Road. Each day at 11.30 a.m., 3.30 and 7 p.m. Speakers include: Principal George Jeffreys, Pastor E. J. Phillips, and Pastor W. G. Hathaway.

GLASGOW. January 1—5. City Temple (opposite King's Theatre), Bath Street. New Year's Day, 11 a.m., 3 and 6.30 p.m. Thursday, Friday, and Saturday, 7.30 p.m. Sunday, 11 a.m. and 6.30 p.m. Speakers include: Mr. John Leech, M.A., K.C., and Mr. Bernard Bateson. Convener: Pastor P. Le Tissier.

LONDON, East Ham. December 25, 26. Elim Tabernacle, Central Park Road. Christmas Day, 11 a.m., Boxing Day, 11 a.m. and 6.30 p.m. Speakers include: Pastors E. C. W. Boulton and T. A. Carver. Convener: Pastor J. C. Kennedy.

SHEFFIELD. December 25—27. Friends' Meeting House, Hartshead. Speakers include: Pastor S. Gorman. Convener: Pastor F. A. Farlow.

DOWLAIS. December 24—27. Elim Tabernacle, Ivor Street. Speakers include: Pastor W. G. Hill and Mr. W. Uprichard. Convener: Pastor W. J. Patterson.

BIRMINGHAM, Graham Street. Further particulars later.

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. XVI., No. 50

DECEMBER 13, 1935

Fridays, Twopence

Athanasius at Nice

THE Christian Church convoked a general council at Nice, a city of Bithynia, Asia Minor, A.D. 325, the first council since the original one at Jerusalem recorded in Acts xv. The Jerusalem Council settled the doctrine of justification by faith, and the Nice Council settled in the same way the doctrine of the Trinity.

The occasion of the Nice Council is traced to a presbyter named Arius, of Alexandria, Egypt, who for some time had been preaching a peculiar doctrine about the Son of God. Like the present-day modernist, he had been feeling his way along, now saying what all the orthodox acknowledged, and at another time interposing a statement or suggestion which shocked them. At a synod in Alexandria which examined his opinions, he was condemned and expelled from the communion of the Church, but that by no means silenced either him or his partisans who were active in spreading his doctrines. Arian songs were sung to vulgar tunes about the streets, and though at last he himself was banished from the city, yet he still wrote letters which were circulated throughout all the East and which by their plausibility gained him many adherents.

By and by the matter came to the attention of the Emperor Constantine the Great, who, having himself professed Christianity, had made it

THE STATE RELIGION.

Perceiving that the spread of Arianism meant the disruption of the Church, and if so, ultimately the disruption of the empire, he now interposed his hand and this general and universal council was convened by his authority to consider the question involved.

Arius was the first Unitarian. He taught that the Son of God had a beginning; that there was a time when He was not existent but owed His existence to an act of the will of the Father. "The Son had nothing in His own nature akin to God, and was not like Him in essence," he said. "The invisible God was also invisible to the Son." In other words, being unable to reconcile to his reason the deity of Jesus Christ, the Son, with the unity of the Godhead, he threw the former doctrine overboard as so many of his followers have done, for, as the Bible says, "The natural man receiveth not the things of the Spirit of God, for they

are foolishness unto him; neither can he know them because they are spiritually discerned."

The council was composed of the foremost champions of the Church, but out of the 318 present there were not more than a dozen who had not lost an eye, or a hand, or who did not halt upon a leg shrunk in its sinew by the burning iron of torture, for they had just emerged from the

GREAT DIOCLETIAN PERSECUTION.

As another puts it, they were "men of resurrection, fully conscious that their meeting was an epoch in the history of Christianity, the empire and the world." The emperor himself presided with two of the most venerable of the assembly, one on either side of the throne, serving as moderators.

There had been much of rhetoric and play of logic, eloquence and wit when an old presbyter, Spiridion, of the Church of Cyprus, arose, and said:

"See here! This thing, my brethren, is not a matter of learning and wit, of intellect and logic. Only men who have the Holy Ghost in them can discern the truth and state it. For the mind of the Spirit is revealed alone to the spirit. Listen to me, ye philosophers, in the name of Jesus Christ! Do not waste so much time in seeking to prove what only faith can receive, but answer me plainly, Do ye believe the words of the Scripture? Do ye believe?"

The chief combatants in the battle, however, were Arius and Athanasius. The first, a man of sixty years, tall and thin, abounds in subtlety as he speaks, keeping back those aspects of his opinions which would be likely to surprise, and laying emphasis on those which he held in common with the orthodox. If what he said was evidently unacceptable, it is reported that he would adroitly draw back and hide himself under verbiage "not to convey but

TO DISGUISE HIS THOUGHT."

Athanasius was a very different kind of man. He was not yet thirty years old, and although at first the council was almost to a man against him, yet he was not afraid. He seemed to feel that God had brought him to the council for a purpose and equipped him for it. He is described as attractive in appear-

ance and affable though grave in demeanour. His speech is terse, acute and emphatic. He was of under size, it is said, but well-built and with an earnest and pleasing delivery in public discourse. Since the time of the apostles he stands foremost in point of influence and power in the Christian Church.

The novelties of Arius being only half understood, were accepted upon their own claim to superior depth and scholarship like the liberal vagaries of the present time. Bladder-blown in their stupendous conceit as one puts it, they were carried as if by the wind into popular favour.

The point of victory for Athanasius, however, turned on a single word. That word was *homoousion*, "the same in substance," equal in power and glory, referring to the Second Person of the Trinity.

Arius and his party could not adopt that word. They were willing to say *homoiousion*, i.e., "of a similar substance," for then of course Christ might be divine as a creature; but not "*homoousion*," of the same substance with God. Thus the

FIERCEST THEOLOGICAL BATTLE

ever fought raged around two dissyllables, *homo* and *homoi*. "The whole Christian world," it was scornfully said, "was convulsed over a diphthong!" But in the diphthongal difference lay the question whether the Word, in the beginning *with* God, is God—and thus whether Christianity is salvation; or whether the Word, *not* in the beginning, is a creature—and there is no salvation and Christianity is a sham.

To the steadfastness of Athanasius in holding to that one word, through all the bitterness and rage of partisanship, and against the Church and the world combined, we owe, under God, the entire power of modern evangelical Christianity. The Council of Nice at the conclusion voted with him to a man, and the creed there put forth stands untouched to-day compelling general assent throughout the Church.

"Put it how you will," said Athanasius, "you make the Son of God a creature. Being, which owes itself to act of will, is a created thing.

"Three can be yet three in the unity of one substance."

"This *brick* which I hold in my hand is a trinity. Resolve it into its elements. The fire it contains flies to heaven, the water falls to the ground, the dust remains in my palm.

"Lay

A BAR OF IRON HOT

from the furnace on the anvil. It is three—iron, heat and redness—yet the three are one.

"The *sun* is body, light and heat. No sun without the three, yet is the sun a unit.

"*Fountain, stream and lake*—three in name and three in fact, yet one water—one substance.

"*Man physical* is head, heart, members. *Man mental* is mind, affections, will. *Man composite* is body, soul, spirit, yet is man a plural-unit. Why not God?

"In the eternal generation of the Son lies the heart of the divine mystery. Let creatures fear and adore.

"Eternal generation is an offspring out of the eternal essence. Creation is a *new* essence.

"Creation owes itself to the will of God. Eternal Sonship to the necessity of His nature.

"The Father is not a *Monad* existing anterior in the order of nature, to the Son, but is simply a member of co-equal, co-eternal Trinity.

"No Son, no Father! No Father, no God!

"Sonship is an internal and eternal relationship of wondrous divine existence to the Father, incomprehensible indeed to us, for who can know the Godhead but the Godhead? but received by faith."

Athanasius contra mundum! Athanasius against the world. For forty-seven years single-handed he

FOUGHT THE GREAT FIGHT.

For forty-seven years, commencing from the dissolution of the Council of Nice, he kept on steadily asserting his "*Homoousion!*" Five times he was driven into exile. The Emperor Constantine brought all his power to bear against him. His enemies slandered him. Death was threatened him. His friends betrayed him. His pulpit was undermined beneath him. Innumerable combinations throughout the empire were secretly arraigned against him. The Synod of Tyre did its best on lying charges to depose him. Still he lived on and still in trumpet tones rang out incessantly his *Homoousion*, "*the same in substance, equal in power and glory!*"

It has been said, "No man can fight a Church!" But Luther fought a Church with a Pope at the head of it, and Athanasius fought a Church with a ring of Arians at the head of it. The fact is, a Christian witness called of God, inspired of God, backed by God, can do anything. One man can stand up and stand successfully against any body of wrongdoers in the Church who are attempting to remove, to neutralise, or to obliterate "the faith delivered once for all to the saints."

From Here, There, and Everywhere

CONTACTS

Circumstances have brought us into contact with the writings of great men. The extracts on this page are not gathered from the newspapers, they are gathered from the writings of men of God. Three of them have passed over into the golden Glory—one still remains with us. The three who have gone are Samuel Chadwick, J. H. Jowett, "Billy" Sunday. The one who remains is Hugh Redwood.

FROM HUGH REDWOOD

"If we learn from our defeats we can make of every shell-crater a cover for a new advance."

"Don't complain that God's handwriting is illegible if you keep on shaking the table."

"If you cannot swallow the bitter pill for another, you can give him something to take the taste away."

"We cannot cram for God's examinations."

"He will not fear the footsteps of to-morrow who

can trace God in the footprints of yesterday."

"There is nothing less comforting than a cold hot-water bottle."

"Yours may be a model life, but if you want it to interest your children it must be a working model."

"Heaven is anywhere God is known; a kitchen chair may be His throne."

FROM SAMUEL CHADWICK

"Some time ago an evangelist was engaged to conduct mission services in a godless little town in the West. The minister, in whose church the services were to be held, wrote him a doleful account of the irreligion and wickedness of that place. The missionary began his work by making a tour of the public houses on the Saturday night. In some he sang, in others he spoke cheerily, and invited them to the services. He was guest in the home of one of the leading business places of the town. The family seemed to consist of a woman and her daughter. One day as he sat at tea he asked his hostess if she were a widow. She replied, 'No, I wish I was,' and proceeded to tell him the sad story of drunkenness, debauchery, and cruelty that had cursed their home for five and twenty years.

"When she had finished he asked, 'Do you pray for him?' 'No,' she said; 'I have given up, it is no use.' Turning to the daughter, he asked her the same question, and she said, 'No, I never pray for my father.' 'Then,' he said, 'if you don't, I must. If I pray for him, will you say Amen?' Reluctantly they agreed. The three knelt there and then at the table and the missionary poured out his soul in earnest prayer for the lost soul of that house. When he had finished, there was no Amen. He prayed again, and there was no response. He prayed a third time, until their hearts melted in the conscious presence of God, and a subdued Amen was heard. They parted in silence. That night the wretched husband could not sleep. Within four days he came drunk to the service, and before the end of the mission was mightily saved."

FROM J. H. JOWETT

Preachers will specially respond to the words of this crisp and beautiful writer.

"We are to be the friends of the Bridegroom, winning men, not to ourselves but to Him, *match-making for the Lord*, abundantly satisfied when we have brought the bride and the bridegroom together."

Do not hasten from the above sentence. Read and re-read it. It needs repeated thought to master its wisdom and beauty.

"The preacher's message—It is to be good news about God. It is to be good news about the Son of God. It is to be good news about the vanquishing of guilt and the forgiveness of sins. It is to be good news about the subjection of the world and the flesh and the Devil. It is to be good news about the transfiguration of sorrow and the withering of a thousand bitter roots of anxiety and care. It is to be good news about the stingless death and the spoiled and beaten grave. That is to be our first mission to the world—to be carriers of good news. That is to be our glorious mission. We are to go about our ways finding men and women shattered and broken, with

care upon them, and sorrow upon them, and death upon them, wrinkled in body and mind, and with the light flickering out in their souls. And we are to bring them the news which will be like oil to dying lamps, which will be as vitalising air to those who faint, which will be like the power of new wings to birds that have been broken in flight."

FROM BILLY SUNDAY

"'Wherever I see blood I'll pass by,' says God. And God says everyone who is not under the Blood is a sinner; and if you're not under the Blood, God pity you. There is no other way. God can't save you if you reject the blood of Jesus Christ.

"Years ago there was a ship on the Atlantic, and a storm arose. The ship sprang a leak, and in spite of all the men's efforts, they could not pump out the water fast enough. The captain called for men, and told them he had taken observations and bearings and unless the leak was stopped in twenty hours the boat would be at the bottom.

"'I want a man who will volunteer his life to stay the intake. It is in the second hold, and about the size of a man's arm; and someone can place his arm in the hole, and hold back the water until we get it pumped out enough.'

"Not a man stirred. They said they would go back to the pumps and they did. They worked hard, and when a man dropped, they would drag him away and revive him and bring him back.

"The captain called them again, and told them it was no use. Unless it was changed they would soon be at the bottom unless someone volunteered. Then one stepped forward. The old captain staggered back. 'What! my boy?' 'Yes, father, I'll go.'

"The son sent some endearing words to his mother, took one last look at the sky, kissed his father, and bade the sailors good-bye. He found the leak, placed his arm in it, and then the men went back to the pumps.

"When day broke they saw the body floating and swaying in the water, but the arm was still in the hole, and the vessel sailed into port safe. There on the coast to-day stands a monument to perpetuate the deed.

"When our first parents fell, this old world sprang a leak. God asked for volunteers to stop it, and all of the angels and seraphims stood back. Noah, Abraham, Elijah, Isaiah, David, Jeremiah, Solomon, none could go. Then forth stepped God's Son, and He said: 'Father, I'll go.' He descended, and He died on the Cross."

CONCLUSIONS

In some ways there is a vast difference between the graphic illustrations of a "Billy" Sunday and the dignified sentences of a Jowett, between the practical writings of a Hugh Redwood and the evangelical fervour of a Samuel Chadwick, but they are united in this—they all stir our hearts to think of the mighty love of God and the mightiest expression of that love in Calvary's Cross.

War-Time Talks—No. 3

By Principal P. G. PARKER

IN our previous talk we stated that there is no New Testament scripture which justifies a Christian taking up arms and fighting.

Let us take some of the passages which bear upon this subject :

1. *' And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages ' (Luke iii. 14).*

Strange to say these words are used by both the pacifists and the militarists to support their views. The pacifist says the words, " Do violence to no man," make it impossible for a person to take part in warfare—for war is filled with unrestricted violence. On the other hand the militarist says the words, " Do violence to no man," do not refer to acts of war at all but to the brutal, bullying way in which the soldiers were in the habit of treating anyone against whom they were stirred up. He further argues that the words " be content with your wages " prove that a soldier was not instructed to cease to be a soldier, but simply not to complain about his wages and not to obtain moneys by threats and forcible means. On condition that he so acted he was permitted to remain a soldier—a position which under certain circumstances necessitated warfare.

Now, although I am a pacifist, yet on this passage my judgment is with the militarist. But the militarist overlooks this fact that John's preaching was connected with the Old Testament economy or teaching, John was the forerunner of the " Grace and Truth " ushered in by Jesus Christ, but he was not the proclaimer of that Grace and Truth. The law and the prophets were until John (Luke xvi. 16). *When John spoke to these soldiers the Sermon on the Mount had not been uttered.* " Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth," referred to the old dispensation which finished with John. " But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also," referred to the new dispensation ushered in by the Lord Jesus. We do not deny that warfare was permitted in the old days but we affirm that in the Sermon on the Mount the Lord Jesus definitely altered the attitude which His disciples were to take toward this matter.

2. *" There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band " (Acts x. 1, and the whole chapter).*

There is no doubt that Cornelius was a soldier, and yet he was saved and baptised in the Holy Ghost. The militarist would say that the fact that God saved and baptised a soldier is a proof that warfare is not contrary to the will of God even in this present age. But this is arguing too much. A Christian is one who accepts what Christ has " done " for him on Calvary and then allows the Spirit of Christ within to lead him

on into greater and greater light and obedience. It is quite possible that very quickly this Italian soldier saw that his position was inconsistent with his Christian profession and gave it up. It is certain that in the early days of the Church many converted Roman soldiers preferred death to continuation in the army. It may well have happened with Cornelius what happened to these other Roman soldiers and in later years to George Fox and his fellow " Quakers." Two extracts from the Quakers are illuminating at this point. The first is in connection with George Fox himself: " Now the time of my commitment to the House of Correction being nearly ended, and there being many new soldiers raised, the Commissioners would have made me captain over them; and the soldiers said they would have none of me. So the keeper of the House of Correction was commanded to bring me before the Commissioners and soldiers in the market-place; and there they offered me that preferment, as they called it, asking me if I would not take up arms for the Commonwealth against Charles Stuart? I told them I knew from whence all wars arose, even from lust, according to James's doctrine; and that *I lived in the virtue of that life and power that took away the occasion of all wars.* But they courted me to accept their offer, and thought I did but compliment them. But I told them I was *come into the covenant of peace, which was before wars and strifes were.*"

Especially notice the force of the words printed in " italics."

The second extract is as follows :

" It is difficult to describe the early years of the Society of Friends apart from the story of individual lives, but one realises how independent the Quaker movement was of the machinery of organised leadership, and how deep in the life of the people was the need which it met, as one reads such a story as that of the conviction of the sailor, Thomas Lurting. Remarkable was the way in which, quite without having any knowledge of a like trend of thought amongst the Quakers in England, these men, whom the captain had at length come to regard as the most daring and trustworthy fighters on his ship, *came almost all at once to realise that they could no longer endeavour to take the lives of their fellow-men.* The story of their heroism in remaining faithful to their convictions, and of the later adventures of Lurting forms one of the most delightful narratives in the Quaker literature."

In the light of these facts it cannot be argued that the saving grace of God poured out upon an Italian soldier was in any way a justification of personal participation in war.

3. *" But now, he that hath a purse, let him take it, and likewise his script, and he that hath no sword, let him sell his garment, and buy one " (Luke xxii. 36).*

Here the Lord instructs His disciples to buy a sword. It certainly looks a military expedient. They

say to Him, "Here are two swords." He replied, "It is enough," apparently meaning that two swords were enough for the collective band of disciples or that "enough had been said on the subject for the time being."

But the reader should notice that it is quite obvious that these swords were not intended for warfare at all. The Lord had been speaking to them concerning the obtainment of food. When He was with them they lacked nothing for He directly saw to the provision, either by direct miracle or otherwise. But now He was leaving them they would be directly responsible themselves for obtaining food. Therefore they were to take money and supplies and a sword. The sword would be useful for providing food as well as protection from wild beasts. Peter evidently did not catch the Master's meaning correctly. He evidently thought that he might use a sword in self defence—especially in defence of his Master. Therefore, a little while later, when the crisis came, Peter struck off the right ear of Malchus. But he had clearly misunderstood the Master's meaning and so the Saviour rebuked him with words that have rung across the centuries in their startling prohibition—"Then said Jesus unto him, *Put up again thy sword into his place: for all they that take the sword shall perish with the sword*" (Matt. xxvi. 51, 52).

So that an incident which apparently looked as though it was going to justify the sword is turned into one that declared its strongest condemnation.

4. "Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence" (John xviii. 36).

I have heard it argued that the reason why Peter was told to put up his sword into its sheath was because his act was an *individual* one, and, in the event of him having killed Malchus, it would have been an act of murder. Such an argument certainly could not be presented in the case of this passage in John xviii. 36. Here it is not an individual that is prevented from fighting, but a *kingdom*. The kingdom of the Lord Jesus does not fight simply because it does not belong to this world, and its methods and practices are not derived from this world.

If it had been justifiable for a Christian Jew to fight surely it would have been justifiable in seeking to defend the King of Jerusalem—the Saviour Himself—and later on to defend the city of Jerusalem. But instead of telling His disciples to fight for Jerusalem Christ says to them, "And when ye shall see Jerusalem compassed with armies . . . then let them which are in Judæa *flee to the mountains*" (Luke xxi. 20, 21). There is a great deal of difference between "fleeing to the mountains" and "enlisting in the army." And yet from the Jewish standpoint what nobler thing could there have been than fighting to defend Jerusalem!

To these arguments and passages add the following:

(a) "For the weapons of our warfare are not carnal" (II. Cor. x. 4).

(b) "Our 'citizenship' is in heaven" (Phil. iii. 20).

(c) The fruit of the Spirit of Christ fills me with "love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, self-control," but never once with a virtue (or rather, vice) which urges me to send the souls of unsaved men into eternity, let alone to kill a brother in Christ who belongs to another earthly nation than my own.

(d) War necessitates blind obedience to leaders, who in many cases, have left God out of their thoughts, and while I may pray for such men and seek to lead them to God there is not the slightest ground in Scripture to cause me to yield my body, soul, spirit, and conscience into their care.

(e) The words in Romans xiii. 1, "Let every soul be subject unto the higher powers," are obviously the setting forth of a general principle which is qualified by such words as "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts iv. 19).

(f) Finally a word from Brigadier-General Frost—a General who has of recent years come into the full light of the gospel of Jesus—is most illuminating. He says: "We cannot prevent the Scriptures being fulfilled. Our Lord Jesus Christ never attempted to prevent the fulfilment of the Scriptures concerning Himself. At His arrest, when rebuking Peter for attacking Malchus, He said: 'Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the scripture be fulfilled, that thus it must be?' (Matt. xxvi. 53, 54). We cannot pray against the Word of God that the Scriptures may not be fulfilled."

We are ambassadors of Christ (II. Cor. v. 20). Our citizenship is in heaven (Phil. iii. 20). Jesus Christ came not to reform the world or bring about peace on the earth (Luke xii. 51). He came to save sinners out of the world which is condemned (I. Cor. xi. 32). Our business, as His ambassadors, is the same as any foreign ambassador in our country. They don't dabble in our politics, or interfere in our domestic quarrels, but they quietly try to obtain favours for their country and look after their own nation's interests. The ambassadors of the heavenly kingdom are co-intercessors with Christ. We pray with Him according to the Scriptures, we propagate His interests, His gospel for the salvation of individual souls among all nations on the face of the earth. War may be a crime against humanity, but it is a just punishment for humanity's crime against God."

These words appear to the writer fittingly to conclude this brief series of articles on War.

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Jesus, Lover of My Soul

CHARLES WESLEY.

S. B. MARSH.

1. Je - sus, Lo - ver of my soul, Let me to Thy bo - som fly,
2. O - ther - r - fuge have I none, Hangs my help - less soul on Thee;
3. Thou, O Christ, art all I want, More than all in Thee I find;
4. Pienteous grace with Thee is found, Grace to co - ver all my sin;

While the near - er wa - ters roll, While the tem - pest still is high.
Leave, oh, leave me not a - lone, Still sup - port and com - fort me.
Raise the fall - en, cheer the faint, Heal the sick, and lead the blind.
Let the healing streams a - bound; Make and keep me pure with - in.

Hide me, O my Sa - viour hide, Till the storm of life is past;
All my trust on Thee is stayed, All my help from Thee I bring;
Just and ho - ly is Thy name, I am all un - right - eous - ness:
Thou of life the foun - tain art, Free - ly let me take of Thee;

Safe in - to the ha - venguide, O re - ceive my soul at last.
Co - ver my de - fenceless head With the sha - dow of Thy wing.
Vile, and full of sin I am, Thou art full of truth and grace.
Spring Thou up with - in my heart, Rise to all e - ter - ni - ty.

JONAH

Introduction. The Book of Jonah consists of four short chapters, and yet they contain so much truth.

I. Jonah's Call (i. 2).

II. Jonah's Refusal to Preach (i. 3).

III. Jonah on the Ship (i. 3).

IV. Jonah in the Storm (i. 4).

It is always stormy outside the will of God.

V. Jonah Asleep (i. 5).

1. Unconscious to the consequences of his refusal to preach.

2. Unconscious to the awful doom that was coming upon the Ninevites.

3. Unconscious to the cause of his trouble and suffering (i. 7).

4. Disobedient to the divine call (i. 3).

5. Terrible consequences of not hearkening unto the voice of God.

VI. Jonah Cast into the Sea (i. 15).

1. God was in the call, and also providentially in the storm; the storm prepared, also the fish, to bring Jonah to repentance (i. 4, 17).

2. Jonah was headed for Joppa, but God sent the first submarine and landed him at Nineveh.

VII. Jonah's Prayer.

1. He was separated from the world, the Devil, and all the evil around him, and he was shut up unto God, so God could speak to him.

2. He did some serious thinking and praying while he was in the "belly of the fish."

3. He called on the Lord in his extremity. Sometimes the Lord has to "corner" us, in order to speak to us (ii. 1).

VIII. Jonah's Preaching and the Result (ii. 4).

1. It was clear, pungent and convicting.

2. The king repented of his sins.

3. "All things work together for good to them that love God."

BOOK REVIEW

"*Saints Beyond the Veil.*" By Wm. G. Channon.

[VICTORY PRESS, Park Crescent, Clapham, London, S.W.4. Price 2d., by post 2½d.]

AN interesting booklet in view of the times through which we are passing and the wide publicity given to Spiritism (or Spiritualism) in the Press. When so many are seeking to know if it is possible to get into touch with friends and relatives who have passed from this scene of time into eternity, it is good to find a booklet on the subject written in a sane, practical, scriptural manner. There are three sections: (i) Are they better off? (ii) Can we communicate with them? (iii) Shall we know them again?

The first section deals with the condition of departed saints and compares theories as to their consciousness or unconsciousness, illustrated by Dives and Lazarus, and the dying thief.

The second chapter is taken up with communication with the spirit world, and describes the incident of Saul with the witch of Endor, also giving many scriptures to prove that communication with the departed is not possible.

"Shall we know them again?" is a very beautiful section where with happy and homely illustrations the writer seeks to show that to know one another in glory, will be one of the joys of that eternal Home.

Remarkable value at the price—and deserving of a wide circulation.—A.B.

You might as well try to cure small-pox by scenery as to try to save the world by improvement of environment.

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor J. SMITH

Sunday, December 15th. Isa. xxviii. 23-29.

"Hear my voice" (verse 23).

In this portion of the Word the Lord is appealing to men from the things of nature, showing them that the means by which they obtain their daily bread is through their co-operation with God; and shall they be so ignorant as to think that in the higher things by which their souls live they shall be successful in despising the ways of the Lord and going their own way. The Lord points out how the farmer prepares the ground for the seed, casts in the seed; and when it is grown he harvests it and forthwith prepares food for himself. He would not dare attempt any other method, he knows it would be futile. Thus there is only one way to obtain results from God; let your hardened heart be broken up, receive the seed—the message of God, act upon it as the ground acts upon the seed; then results will follow, a harvest will be gathered, and your own soul will be fed.

PRAYER TOPIC:

For blessed anointing on Anniversary Services in Yeovil to-day, conducted by Pastor E. C. W. Boulton and for all other Elim services.

Monday, December 16th. Isa. xxix. 13-24.

"All that watch for iniquity are cut off" (verse 20).

This verse describes the dogs of Christianity, those who go barking all over the town about every little mistake that a professing Christian makes. A certain godly minister had such an one residing in his parish. Whenever a member of his church made the slightest slip this man was sure to give it publicity. After a time he had to remove from the town because he had found employment in another place some miles away. He met the minister in the street one day, and in conversation with him, said: "I suppose you will not be sorry to know that I am going away." But to his surprise the minister assured him that he was sorry. "For," said he, "you have been the best watchdog I ever had; if one of my flock got away you barked all over the town until he came back again." Yes, I suppose such people can be used to a purpose down here, but up yonder it says: "Without are dogs."

PRAYER TOPIC:

Praise for sixty definite decisions for Christ amongst the young people at Mr. D. Vanstone's recent campaign at Southend.

Tuesday, December 17th. Isa. xxx. 8-21.

"Blessed are all they that wait for Him" (verse 18).

We are all on a journey, marching down the rough pathway of time. The Lord in this verse is asking us to wait for Him, not to rush on without Him. Why wait for God? Because He has

with Him just the necessary things for the journey. He has got the food and drink, the raiment, the only reliable set of plans, the ammunition and the arms to withstand the enemy in the way. He is, in fact, the only reliable Guide, the only One who knows the way to our desired objective. Therefore it is no wonder that God shouts after us: "Wait for Me." How gracious of Him to do this, He might let us rush on and find ourselves in want, and in trouble. Here He affirms: "Blessed are all they that wait for Him."

PRAYER TOPIC:

For inspiration that will incite to fresh endeavour for God upon all who read the special Christmas "Evangel" this year.

Wednesday, December 18th. Isa. xxxi. 1-9.

"His furnace in Jerusalem" (verse 9).

Jerusalem: the most wonderful city on the face of the earth; although it has been the centre from which the greatest blessings to humanity have radiated; yet it has also been the centre of some of the greatest afflictions which have ever befallen mankind. It has frequently been a furnace to the Jews, especially under Nebuchadnezzar and Titus: "Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem, as they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace . . . and I will leave you there and melt you" (Ezek. xxii. 19, 20). Jerusalem was indeed a furnace of affliction for Jesus Christ; but out of that furnace He came forth bringing Salvation with Him. It was a furnace for the Crusaders in the middle ages, and it is yet to be the scene of the greatest international furnace fire the world has ever seen. But out of that fire there shall come the glorious millennium of peace and blessing to the whole earth. Jerusalem is indeed God's melting pot: the centre of the land surface of the earth, and the centre of the fire as well.

PRAYER TOPIC:

That scattered but devoted Elim members and smaller assemblies press valiantly forward for God in face of opposition.

Thursday, December 19th. Isa. xxxii. 1-20.

"Behold, a king shall reign in righteousness" (verse 1).

How much has this old world suffered from kings who have reigned in unrighteousness, in pride, in intolerance; with the fury of the sword, with the lash of the oppressor, and with the grinding burden of ever increasing taxation? No wonder we anticipate with joy the perfect rule of a perfect Ruler, with all power in His hand, with all wisdom and understanding at His command, with knowledge of every secret thing going on in

His dominions; and yet with it all, a sympathetic heart for old and young, for rich and poor, so that He shall be as a hiding place from the wind and a covert from the tempest; whilst His blessed presence shall be as rivers that water the desert land.

"Jesus shall reign where'er the sun Does his successive journeys run; His kingdom stretch from shore to shore, Till moons shall wax and wane no more."

PRAYER TOPIC:

That in these days of devastating declension the power of a floodtide Pentecost, with the gifts of the Spirit in operation, may be increasingly manifested in our churches.

Friday, December 20th. Isa. xxxiii. 13-24.

"But there the glorious Lord will be unto us a place of broad rivers and streams" (verse 21).

In olden times there was no better spot to be chosen for a dwelling than some little island in the centre of a great river. These dwellings, which often assumed the form of a castle with strong battlements and towers, were thus rendered extremely secure by reason of the difficulty of approach. This is the picture which the Lord draws: His people are in this stronghold, basking in the sunshine of His love, drinking of the water of life which flows all around them; whilst far to north, south, east and west there extends the mighty presence of the power of God, through which no galley shall come. The galleys were ships manned by oars. So no mortal enemy can pass through unless God permit; nor can gallant ship pass thereby (one driven by the wind). Thus the enemy of adverse circumstances is also held in check by the strong presence of our God, Hallelujah!

PRAYER TOPIC:

That young men of disciplined and devoted lives to God may be forthcoming for training for Holy Ghost ministry in Elim.

Saturday, December 21st. Isa. xxxv. 1-10.

"He will come and save you" (verse 4).

How glorious is the description given us in this chapter of the coming of the Lord, of the joy it brings to His people, of the joy it brings to old mother earth. The coming of the giver of all life, the promoter of everything that is really good, the Father of light, and the God of all glory. All nature will rejoice and hold a royal jubilee when the One who has clothed the earth with beauty steps upon it again. The naked parts, such as the desert will verily sing for joy, for He is coming with their millennium garments. No wonder we rejoice to-day when He comes into our lives: the God of life and beauty, the God of peace and blessing, the God of immortality and eternal glory. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

PRAYER TOPIC:

For definite blessing on the very important and far-reaching ministry of Mr. Gray's choir tomorrow at Maidstone Prison.

THERE is a line of thought which is suggested, not expressed,—it cannot be expressed in a single statement—by the phrase “the Christ of history and the Christ of experience.” The same Christ, but the Christ in history and in experience. We might put it differently: “Christ for us, and Christ in us.”

I want to quote at the beginning two passages of Scripture; the first is in Colossians ii. 9, 10: “For in Him [in Christ] dwells all the fulness of the Godhead bodily, and ye are filled full in Him.” There you have the two thoughts: The Christ of history: who is He? “In Him dwells all the fulness of the Godhead bodily.” The Christ of experience: what does He do for us? “And ye are filled full in Him.” “Jesus Christ the same yesterday, and to-day, and for ever” (Heb. xiii. 8). Just something to remind us of who He is. If you will note the connection of this, you will see it is of

VITAL, PRACTICAL SIGNIFICANCE.

“Remember them that had the rule over you” (Heb. xiii. 7). Remember your spiritual leaders, men that spake unto you the Word of God, and consider the effect of that Word in their lives, and imitate their faith. Jesus Christ the same yesterday, to-day, and for ever. The same Christ who did such marvellous things through the lives of those through whom the message came to you, is the same for you that He was for them. That is the connection. He is the same to-day that He was yesterday, and is the same

Christianity is historical. It rests upon the historical Christ. The facts of His life were His credentials, and He Himself is the credential of Christianity. We might just as well anticipate something here which is to come and get the thing in connection. God in Christ was the credential of the Christ manifest in His life on earth. Christ, the same Christ, in the Christian is the credential of the Christian. “Try your own selves, whether ye are in the faith” (II. Cor. xiii. 5). There the word “faith” is used to express to us the substance and content of all that is involved in Christianity. “Examine yourselves to see whether or not you are in the faith. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate” (II. Cor. xiii. 5). That is your credential. God in Christ was His credential when He was sent to us in the world,—God manifest in the flesh, Christ living in you is

YOUR CREDENTIAL

to manifest unto the world what the Christ of history in whom God was revealed, can do in experience in the person in whom He is revealed.

Perhaps it might be safe in this connection to call attention to the context of II. Corinthians xiii. 5 by reminding you of the situation of the Apostle Paul. The Corinthians were calling in question and disputing his authority as an Apostle, and were asking him for

his credentials; for, they said, if Christ is not speaking through you, then your words are the words of man only and they are not the words of God; so we would like you to give your credentials. The Apostle Paul accepts the challenge, and the test to which they were subjecting him, and then applies the same test to them. Read the connection and you will see it. He says, in effect, “Just as my words would have no authority for you unless Christ is speaking through

THE C OF HISTORY AND

By ANDREW J.

(Dr. R. is an able Greek scholar, and of many of the

me, so your lives have no standing before God unless Christ is living in you.”

For what purpose did Christ come into the world? Now we have anticipated. But we shall wish to look at the truth a little more in detail. I wish you to get a clear conception of the Christ of history for the purpose of connecting that thought with the Christ of experience—seeing who He is by what He did and the way He lived—that we may have some suggestion of what He can do and what will be the effect of what He does in the hearts and lives of those in whom He lives. In order to do this we shall want to get clearly before us the fact that He came into the world for a

DEFINITE AND SPECIFIC PURPOSE.

“Christ Jesus came into the world to save sinners” (I. Tim. i. 15). The facts of His history then should be interpreted in the light of the purpose for which He came. We want to see the significance of His life and acts in connection with that purpose. He came for the definite purpose of saving sinners. “Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” The facts of His history should be interpreted in the light of that express purpose.

Why did Christ come in human form? Take for example His incarnation. For what purpose did the Word become flesh? It was in order that He might die. You will find that explained in Hebrews ii. 14, 15: “Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same.” He also revealed Himself in human form that God might come into the world in the form of man, “that through death He might bring to naught him that had the power of death, that is, the Devil, and might deliver all them who through fear of death were all their lifetime subject to bondage.” Think of it! Think of the purpose for which He came, that when He came into the world He came to save

sinner; men, and not angels! Angels cannot die, and therefore He came as a man that He might die. Why? That He might deliver us from death,—from sin which issues in death.

In the same way we think of His marvellous power. Think of the miracles not merely as mighty works, but think of them as a demonstration of His Deity, as an exhibition of His credentials. One sick of the palsy is brought to Him to be healed. He says, "Thy

CHRIST AND OF EXPERIENCE

V. J. RAMSEY, D.D.

*Dr. Ramsey
and gives his own renderings
of these passages.—Ed.]*

sins be forgiven thee," and then the people begin to murmur and say: "Who is this that presumes to forgive sins; God only can do this." Now He says to them: "Which is easier to say, thy sins be forgiven thee, or arise, take up thy bed and walk? But that ye may know that the Son of man hath authority on earth to forgive sins, I will do this for you: He said to the sick of the palsy, Arise, take up thy bed and walk," giving them an exhibition of His Deity, His authority, His ability to save from sin; in like manner exhibiting the purpose for which He came into the world.

His holy life should be viewed in the light of that purpose, for apart from this holiness His mission would have been impossible. And we read of Him in I. Peter i. 19: "He was a lamb without spot, without blemish"—wholly undefiled. Neither foes nor aliens could point out a single flaw. See Him thus, not to admire His beautiful character, but see Him in the purpose for which He came into the world, to save sinners, and carrying out that purpose to the limit on earth, the purpose for which He came in the likeness of man, that upon the Cross He might taste death for every man.

His death upon the Cross was for the accomplishment of this purpose. He had already been

POINTED OUT AS THE LAMB

that was to be slain for the sin of the world. We read in many places that He was manifested for that purpose, He appeared for that purpose, He was incarnate for that purpose, and He lived for that purpose.

He was manifested to put away sin by the sacrifice of Himself. He offered Himself on Calvary's Cross to put away sin. Did He do it? Read the closing verses of II. Corinthians v.: "God was in Christ reconciling the world to Himself, not setting down against them their trespasses." That is what the

Cross meant. This is the message. It stands as God's declaration in the midst of the ages. Sin is out of the way so far as it would be an obstruction against God. Sin is against God—the creature rising against the Creator, and He has taken it upon Himself! God was in Christ,—the God against whom we have sinned! The good news is to everybody that God has taken that sin upon Himself and holds it not against you, any one of you, or anybody anywhere in the wide world, and requires not man to do anything but to come to Him and to receive Him. But that does not save anybody. One might not hold against you your wrong, the injury you have done him, but that would not save you unless it is used in some way to change you so that you will not do it any more. Man is lost, because he has separated himself from God, and he is saved

WHEN HE COMES TO GOD.

That is the gospel message, that God holds nothing against anyone except what that one holds against Him. The way is open. Will you come?

He who came into the world to save sinners from sin, who lived a holy life, who worked mighty miracles, who offered Himself a sacrifice on the Cross, comes forth from the dead for the same purpose, a final and unanswerable proof of His Deity. As the Apostle Paul expresses it: "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." All the New Testament writers hinge His Deity upon the resurrection, and we do well to do the same. He arose for the same purpose for which He died. He has authority to save, for He is God.

He has ascended and is exalted as Prince and Saviour. "Him did God exalt with His right hand to be a Prince and a Saviour" (Acts v. 31). "Wherefore also, He is able to save to the uttermost, seeing He ever liveth to intercede for us, and because He ever lives as our Helper" (Heb. vii. 25).

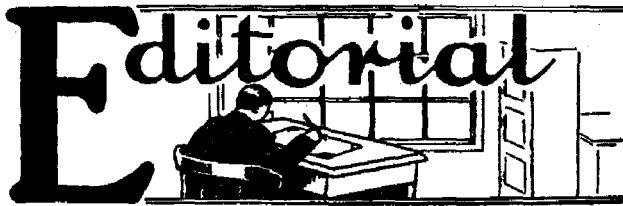
This little sketch, very brief but very pregnant with meaning, is for the purpose of bringing before us the purpose for which He came into the world, that we may interpret the facts of His history, that we may see what He is through what He does.

The Christ in history was God revealed in a human being, in the form of man,

GOD MADE VISIBLE.

"Who is the image of the invisible God, the first-born of every creature" (Col. i. 15). He was made manifest for the purpose of showing us God the Father, and He prays that His disciples may keep true to that name "Father," that they may be followers of God as children of His love. He was God manifest in flesh, and when a man looks at Him he sees God the Father. "There is no other name under heaven given among men whereby we must be saved"

(continued on page 795).



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.

With the Lord.

ANOTHER devoted servant of Christ has been called from the harvest field to his eternal reward. Rev. A. T. Polhill (brother of Mr. Cecil Polhill) was for forty-three years a missionary in China. He was one of the famous "Cambridge Seven" who as a result of Moody's ministry in this country decided to devote their lives to the cause of the perishing heathen across the seas. It will be remembered that C. T. Studd also formed one of this consecrated party who left all worldly ambitions to obey the constraint of Christ to bear the gospel to the benighted souls of Inland China. One after another of these greathearted missionaries have been promoted to higher service. Though removed from our midst yet their lives leave behind a rich legacy of holy and courageous example. Who will take up the sword of service which they have laid down, and take their place in the ranks of the army of the Lord? This faithful labourer has now entered into rest, and doubtless has already received his Master's "Well done!"

The Christmas "Evangel"

THE attention of our readers is called to the special Christmas double number of the *Elim Evangel*. Usually there is a large demand for this issue, and therefore we advise those who do not wish to meet with disappointment to secure their copies as early as possible. We believe that this year's Christmas Number will give our readers every satisfaction, containing as it will 32 pages of interesting and illuminating matter. Order your extra copies at once!

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A young woman who has got away from God.

A wife who suffers from fits of despondency that she may be entirely delivered.—*H.B.*

A husband, that he may find suitable employment.—*M.J.*

A suffering believer, that full deliverance may come.

A brother who seeks an open door of ministry for his gift.—*B.W.*

A child of God who is constantly attacked by doubt and fear, that the divine touch may be given.—*B.C.*

Clusters of Camphire.

STRENGTH SUFFICIENT

By Pastor E. C. W. Boulton

"As thy days, so shall thy strength be."—Deut. xxxiii. 25.

Day by day Thyself reveal
As I walk life's pilgrim way;
Ever make Thy presence real,
Never let me from Thee stray.

HOW different are the days in their content; what varying experiences they bring; and how boldly some days stand out above the remainder. There are the days of dire and desperate need, when the soul is sore beset and finds it well nigh impossible to sustain the conflict, when attack after attack is launched against the defences of the believer, and all his moral and spiritual resources are threatened with exhaustion. Then there are those days that seem almost interminable in length; times when we long for eventide that we may hide our humiliation in the friendly shades of night; days that we would fain forget because of the pain which they have brought and the shadow which they have cast o'er life.

"As thy days so shall thy strength be." Here is a promise which covers all the days, and which covers all the changing moods of the days. Sunshine or shadow, pain or pleasure, mirth or melancholy, triumph or tragedy, this all-sufficient promise comes to greet us with its enheartening message.

Equal to all the demands which the days can make is the strength which God supplies to His saints. Unfailing is the daily supply; always in the hour of emergency the needed grace is forthcoming from the hand of God. And so I may rejoice that—

This day my strength shall equal be
To all Thy will demands of me.

Blessed Lord, teach me to trust Thee wholly and not dishonour Thee by my fears for the future. Thou who hast been the God of to-day wilt also be the God of to-morrow. With the dawn of the new day Thou wilt do a new thing within me—a new creation shall take place that shall make me equal to the responsibilities that await me with the sunrising.

I thank Thee that this day has yielded its rich treasures of experience, and as Thou hast led me "moment by moment" through its depths, Thou hast displayed Thy power and disclosed Thy wisdom, teaching me that Thou art the God of the unfathomable and immeasurable. Thou hast permitted the surrounding darkness to grow deeper and denser that I might learn to value the light within. Thou hast allowed me to tread the pathless desert that therein Thou couldst reveal Thyself to my trembling heart, and cause me to break forth into song even amid such environment. I bless Thee for *all* the days, there is not one of them that fails to bring some added sense of Thy nearness, some new evidence of Thy love, some fresh proof of Thy constancy and care. "Day unto day uttereth speech," revealing Thy lovingkindness and Thy tender mercy.

Let each day a chapter add
To the story of Thy grace;
Make the moments rich in praise,
Whilst in all Thy hand I trace.

The Christ of History and of Experience

(Continued from page 793)

(Acts iv. 12). He is the only God, the only God revealed for the purpose of saving: for when man comes face to face with God, then the man is convicted. So when Isaiah saw God in glory, he fell down before Him. When the sinful woman saw herself as she was, the contrast between her and her Master broke her heart. He who came for the purpose of saving sinners, reveals God in Himself for the purpose of convicting them of their sin and coming into their hearts. That is the Christ of history.

When the Christ of history passes from the past tense into the Christ of experience in the present tense, He comes into the heart. The man has eternal life with God when Christ comes in. "He that loveth the Son loveth the Father." He who was unclean is now clean. He that was afar off is brought nigh, in the union with Christ who died and rose again. Pass from this to Colossians ii. 9, 10: "For in Him dwelleth all the fulness of the Godhead": and when you have made your connection with Him, you are

FILLED FULL IN HIM,

you in Him and He in you. And thus coming in, now He lives within.

He has done everything that needed to be done, and everything that can be done in heaven or on earth, except to unbar the door,—the human heart of unbelief! Not anything else remains to be done. So instead of seeking for Him, open the door and let Him in, who has done all. He has come as far as He can when He gets to that door. God made you that way, and you should be very glad that He made you that way. No one can open that door but you. No one can break down that door but you. It cannot be forced open. The knob is on the inside. It is your protection to keep anyone out that you want out. It is your responsibility to let in anyone that you want. He Himself stands at the door. God made us that way, and that is the appeal of the gospel message: "I have come to you. Let Me come in. Nothing is between us except your unbelief, nothing between us but the barred door of your heart." There is no reason at all why you should not open the door and begin to enjoy the rich things from which the obstruction of the barred door has kept you.

Now I want to give you another illustration in a very few words to show how the connection is made. This is what I call

"THE MISSING LINK,"—

the connection between the historical Christ and the Christ of experience. That connection is made with the living Christ. It is made through your personal faith in Him, and you deal with Him who is alive. There is nothing for you to do but open that door and say with the Apostle Paul, "I have been crucified with Christ and it is no longer I that live, but Christ liveth in me."

I give you another reference, II. Corinthians v. 14, 15: "For the love of Christ constraineth us; be-

cause we thus judge, that One died for all, therefore all died; and He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again." There is the Christ of history dying for everybody: His death was for everybody in general; but thus far it saves nobody in particular. Then we believe in Him,—He is the living Christ, and He is the One we trust. In Him is life, and you do not find life until you touch Him. You may believe everything that is said about Him, and still be a sinner. You cannot come into living fellowship with Him until you come into the place where you choose and please to do what He wants you to do, and then you are pleased with His pleasure.

One of my boys when he was about eight or ten years of age was what you would call a stubborn boy, and liked to have his own way. I said one day, "Philip, you ought not to want your own way; you should choose the Lord's will and go His way." He dropped his head as if I had given him

A PROBLEM TO SOLVE;

after thinking awhile, he said: "Father, if I choose the will of the Lord and go His way because I want to, don't I still have my own way?"

If you learn that secret you have the whole secret of the Christian life. A Christian is one in whom Christ in the Spirit lives, and He comes in to live through our faith in Him who is life for evermore. "Know ye not that Jesus Christ is in you? Unless indeed ye be reprobate." You are in Christ, and He in you: two ways of saying the same thing. The Apostle Paul says, "I have been crucified with Christ, and living no longer am I, but living is Christ in me; and that life I now live in the body I live through faith, faith that is in the Son of God, who loved me and gave Himself up for me." "'Twas love that sought me, 'twas love that bought me." God so loved the world, that He gave His only begotten Son. Christ died for us. There is your Christ of history—loving, living, dying to save sinners. Now Paul says the One who loved me and gave Himself upon the Cross for me, is now living in me. There is your Christ of experience.

Christ came by the way of the Cross to come into my heart. He had to come from heaven to earth to get into my heart. I flung the door wide open, and He came in, and now He lives in me. It was on the Cross He died, but He arose again and lives in my heart, where all is

PEACE AND PERFECT REST.

And so the Christ of history in the past tense becomes the Christ of experience in the present tense in coming into our hearts and living there. It is the living Christ with whom we make connection.

The result of the union is the life that is Christ-like. It is not accomplished, it is not achieved, it is the manifestation of His love for us. We do not work it; we just trust Him and let Him work in us.

In Philippians Paul says, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and do of His good pleasure" (Phil. ii. 12, 13). In Galatians v. 22, 23: "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control." That is the manifestation. That is the fruit. This fruit of the Spirit becomes the graces of the Christian by the Christ living in the Christian. The Christian graces are the virtues of the Christ manifest in the Christian, through his faith in the Christ by the power of the Spirit. The fruit of the Spirit is the manifestation of the Christ-life. This is the fruit of the Christ who died for us, living now in us and working now in us. This is the historical Christ of the past, the experiential Christ of the present, living, manifesting Himself, working in us, both to will and to do His good pleasure.

"One died for all." There is the supreme sacrifice. There is

THE CULMINATION OF ALL,

the heart of it all, the Christ on the Cross. He died for all—for you and for me. What was the purpose of it? To those who receive Him, to those who trust Him, He will give eternal life. But they who love the Lord, will not any more live for themselves, but for Him who for their sakes died and arose. That is the purpose of the Cross. And this is the appeal of it all. The Apostle Paul says in Galatians ii. 20: "Now He lives in me!" That is the change that

has taken place. Do you see? Open the door for Him to come in. He has done all for you, but it amounts to nothing for you until you open the door and receive Him. He has changed everything else that needed to be changed, but there is one thing He cannot change without your consent. Cease obstructing God, who has done everything to save us. Trusting Him, He takes possession of your heart, and then you are changed, and He lives in you by your trusting Him, doing what He tells you. How simple! The only thing that baffles Him is our unbelief—our refusing to let Him come in. Tell us, Paul, how you live. "I live by faith in the Son of God, who loved me and gave Himself up for me."

He drew me with the cords of love,
And thus He bound me to Him,
And 'round my heart still closely twine
Those ties which naught can sever,
For I am His and He is mine,
For ever and for ever.

Can you say that? In Him is the fulness of the Godhead bodily—and you are

MADE FULL IN HIM.

If not, you have not made the connection. Let the channel be cleared out, and then you will know what it means to live as Paul suggests in Colossians ii. 10, "filled full in Him." If you haven't made that connection, make it now. That is the missing link. He is near at the door. Open, and let Him in, and do it now.

Why does the Resurrection mean so much to the Christian?

Why seek ye the living among the dead? He is not here, but is risen.—Luke xxiv. 5, 6.

THE death of Jesus was a crushing blow to His followers. How was victory to come from apparent defeat? The resurrection is God's answer.

I. THE RESURRECTION GIVES DIVINE ASSURANCE.

1. *There was need of such assurance then.* The days were dreary. Sin seemed to have gained the ascendancy. Three of the darkest days of history were slowly passing. Where was assurance, as is always so sorely needed in the hour of grief, to be found except at the sealed tomb? No other assurance could be found. No other assurance would do. The secret was there. It could be found in no other place in all the world.

2. *There has been need of such assurance since.* There have been dark days and dark years when the Master has been crucified anew. Time has frequently revealed the ascendancy of sin. His followers through the centuries have found divine assurance in their risen Lord.

II. THE RESURRECTION GIVES SPIRITUAL VICTORY.

1. *They made a verbal attack upon Jesus.* The bitter verbal attack culminating in the betrayal kiss of Judas, and the compromise of Pilate was indicative of defeat for the Galilean teacher.

2. *They made a physical attack upon Jesus.* The mob found only a step between what they said and what they did. What their tongues were cruel enough

to utter, their hands were cruel enough to enact.

3. *They made a spiritual attack upon Jesus.* The tomb was sealed and the guard of soldiers set so that none might carry away the body of Jesus. Being carnally-minded, they ignorantly made an attack upon the spiritual realm where none is master save the Lord of glory. Neither the sealed tomb, the soldiers, the Sanhedrin, Pilate, nor the Roman Empire could have dominion here.

III. THE RESURRECTION FULFILLS MAN'S IMMORTAL HOPE.

1. *Man's destiny is of vital concern to himself.* The materialist says that man's destiny is the dust. The pantheist says that man's destiny is "the absorption of personality and the end of entity." We believe with Paul that—"If in this life only we have hope in Christ, we are of all men most miserable."

2. *Man's destiny is of vital concern to God.* The birth, the life, the death, and the resurrection with their attendant sacrifice and suffering is the price paid by a loving heavenly Father in order that His children may be clothed in immortality. "Now is Christ risen from the dead, and become the firstfruits of them that slept."

Conclusion: Divine assurance in the valley of the shadow; victory of the Spirit over the flesh and sin; the hope of immortality confirmed, are found in the supreme triumph of our risen Lord.—*Malcolm A. Matheson.*



RADIANT REVIVAL REPORTS

Steady Stream of Souls—The Faithfulness of God Seen in Divine Healing

INSPIRING SERVICES

The Spirit Falling

Lurgan (Pastor T. E. Francis). The saints at Lurgan are praising God for blessing received during the special services conducted by Mr. J. Leech, M.A., K.C., his prophetic lectures being much appreciated, many people attending who were not in the habit of coming to the meetings. Although Mr. Leech spoke chiefly to Christians, yet decisions were made for Christ. These Lectures were followed by a Mission conducted by Mrs. Stoneham. Praise God for the ministry of the Word through His servant; souls were saved and backsliders restored to fellowship with God.



Pastor T. E. Francis

On the last Sunday of Mrs. Stoneham's campaign, a baptismal service was held when six sisters and two brothers, after giving their testimony and receiving a promise from God's Word, were passed through the waters by Pastor Martin, who in the absence of Pastor Francis officiated at this service. At the evening service Pastor Martin gave a very searching message which we believe will yet bear fruit.

Miss Linton has paid a short visit to this church and the latter rain has been falling, four sisters having received the Holy Spirit according to Acts ii. 4.

Pastor Francis has now returned and we are looking forward to even greater blessing. Seven new members were received into fellowship recently; we rejoice that the Elim family in Lurgan is slowly but steadily increasing, to God be all the glory.

BUILDING UP BELIEVERS

Extending the Kingdom

Sheffield (Pastor F. A. Farlow). The preaching of the Word by Pastor F. A. Farlow and Miss A. Kennedy inspired by the Holy Ghost has been the means of sinners being saved and believers built up in the most holy faith. The extension of His kingdom and the praising of His name is the aim of saints in Sheffield.

During the recent ministerial conference the opportunity arose for two of the elder brethren to "make up the hedge" and "stand in the gap," and their efforts were blessed of God to an appreciative congregation, who derived encouragement from the written Word.

JEHOVAH ROPHEGA

Manifestation of Divine Power

Grimsby (Pastor V. S. Pritchard). "Strengthened with all might according to His glorious power," is the living experience and testimony of members of this church. One sister who for years has lived on milk foods, stepped out in faith eating ordinary food and now is praising God for full deliverance. Another sister who had suffered much pain, visited the Principal's Campaign at Scunthorpe, was anointed and prayed for and completely healed; yet another, seriously injured in a motor smash has recovered in answer to prayer, proving that Jesus is the same yesterday, to-day, and for ever.

The Lord's work is progressing in Grimsby, His blessing being on every service. Every believer looks forward to the Bible feast held on Thursday evenings, when through the teaching of the Word all are built up in the faith.

Much blessing is experienced by the open-air workers. These services command a good attendance, the gospel in word and song attracting the passers-by; opposition is experienced but God is moving.

Souls are saved, whilst an increasing number of unsaved attend the gospel services.

SPECIAL CAMPAIGN

Pressing Forward

Ingatstone (Evangelist B. Moore). The Campaign conducted by Dr. E. P. Grahame (preacher-musician) at the Elim Tabernacle, Ingatstone, has resulted in great blessing. God's people have received fresh light on His Word, resulting in a real hunger for the deep things of God.

At every service the atmosphere has been charged with power as God's servant has unveiled the precious truths of God's Word. A real work of grace has been done in the hearts of God's people, and with renewed strength they press on, trusting that "He which hath begun a good work, will finish it until the day

of Jesus Christ." The last evening of the campaign saw three souls signifying their acceptance of Christ as Saviour.

FRUITFUL MINISTRY

Wonderful Times

Millisle. A very successful campaign has recently been conducted here by Miss M. Linton. The Word of God was given forth in the old time power with no uncertain sound, souls coming to Christ and backsliders being restored to fellowship with God.

Miss Linton's ministry proved a great inspiration to God's people, causing real heart thirst for a deeper and closer walk with the Lord. The Saturday evening prayer gatherings proved the most wonderful times the Church has yet experienced. The power of God was mightily manifest. At these prayer meetings the sick were prayed for and two testified to healing. God's servant gave her life story which brought much blessing to those assembled. At present Evangelist Palliser is conducting the Bible studies on Thursday evenings.

MONTHS OF PROGRESS

Gratifying Success

Delancey, Guernsey (Evangelist J. Scott). Though it is less than eighteen months since the Elim Foursquare Gospel Movement took over Delancey Chapel (formerly a Primitive Methodist place of worship), remarkable success has crowned the ministry of Evangelist Scott during that period. When the church was opened by the Foursquare Gospellers the attendances at the services numbered less than a dozen, while now every Sunday evening the church is filled. There have been numerous conversions, and some remarkable cases of divine healing. There are now over sixty scholars in the Sunday School with an adult Bible class, the average attendance being between fifty and sixty. This is no small achievement when it is realised that the Superintendent started the school in July of last year with but five scholars. The Sunday school also boasts an Elim Cadet branch with an energetic leader in charge.

**A GROUP OF
FOURSQUARE
MEMBERS AND
WORKERS
AT DELANCEY,
GUERNSEY,
CHANNEL ISLES.**



McCROSSAN MUSICAL MESSENGERS AT BARKING

Barking (Pastor McAvoy). The visit of the McCrossan Musical Messengers has been a time of great blessing to the saints at Barking.

The final meeting of the special series was held in the local church. As to expectations a large congregation was present, and what a splendid meeting of Christian fellowship, members from other denominations being present.

The joy of the Lord was indeed manifested as the congregation, led by the talented yet humble servants of the Lord, sang these inspired choruses:

"To be like Jesus, to be like Jesus,

All I ask to be like Him;

All through life's journey, from earth to glory,

All I ask to be like Him."

and "Isn't it grand to be a Christian, isn't it grand?"

The individual items of music and song rendered by the "Messengers" was a source of much blessing. A message from the Word was given by Mr. Don McCrossan and was a means of blessing.

The closing scenes of this wonderful meeting was young life coming forward and kneeling around the altar and seeking more of the Lord and His fulness. It was a night to be remembered, salvation having come to the house of the Lord.

NINE YEARS OF CONSECRATED EFFORT

This Grand Salvation

Bournemouth, Springbourne (Pastor W. L. Kemp). It is with grateful hearts that the saints of the Elim Tabernacle, Springbourne, Bournemouth, review the past nine years. One recalls the criticism of those early days, and yet, praise God, He is still leading on to glorious victory.

Recently Pastor H. Fielding ministered the Word, and the church was greatly blessed, and precious souls were saved.

On a recent Sunday evening the McCrossan Musical Messengers ministered in word and song the grand message of redemption, the keynote of the meeting being expressed in those familiar words "It's grand to have salvation"; some souls went out of the meeting rejoicing for the first time in this grand salvation.

The local Crusaders, too, have recently taken a Sunday evening service, giving forth the message of life. The choir piece "Oh for a Heart to Praise my God," rendered on this occasion being much appreciated.

Much blessing continues to rest upon the preaching of the Word by Pastor Kemp, and the Sunday morning messages prior to the breaking of bread have indeed been precious and profitable.

This report cannot close without special mention of the series of Bible studies which the Pastor has commenced on "Prophecy and Present-Day Events,"

One has felt from the introductory study that, should the Lord tarry, many precious truths contained in His Word will be unfolded during this special series of studies.

PRAYER MEETINGS' ATTENDANCES DOUBLED

Successful Campaign

Eastbourne (Pastor W. Barton). For some time past the attendance at the Tabernacle services has been increasing, the weekly prayer meeting being doubled in number. During these blessed times of communion and waiting upon the Lord two sisters have received the Baptism of the Holy Ghost.

Mr. Thompson of South Africa has just completed two weeks' campaign which brought blessing to all. Saints are testifying to the healing power of God, and souls have been born again. Gladly the saints are singing—

"Hallelujah for the precious blood,
Hallelujah for the cleansing blood,
Hallelujah for the healing blood:
Victorious blood of Jesus."

The concluding meeting of the campaign took the form of a baptismal service. Mr. Thompson gave the message, centring his thoughts around the Rose of Sharon. Pastor Barton then had the joy of baptising thirteen candidates. Before immersion each one testified to their salvation. A promise from God's Word was read to each one. In response to an appeal made by the Pastor, a number signified their desire to be baptised at the next opportunity.

SALVATION, BLESSING, PROGRESS

Times of Spiritual Feasting

Rayleigh (Pastors E. Hockley and G. Chandler). Continual rain was the prevailing element in the weather when Pastor Thomas commenced a series of revival services. It was not long before the "rain" penetrated the Tabernacle, and a foretaste of "our inheritance" was richly given, as the believers assembled in His Name on this memorable Sunday morning.

"The River of God" was the meditation, and the exhortation to launch out and swim in the depths of this wonderful stream became the yearning in the hearts of the saints.

Under the anointed ministry of the Lord's chosen vessel, many deep and practical truths were expounded, which proved untold blessing and a building up in "the faith once delivered to the saints."

The soul-stirring message taken from the Epistle to the Colossians will long be remembered. The blessings and privileges which have been secured for the sons of men through the Blood of His Cross, the holy humanity and divine dignity of our Lord, amongst other precious truths were shown forth in a clarity which created a desire for a closer walk with God. The marriage in Cana of Galilee, at which Christ manifested His greatness, His allowing the old wine to fail in order to bestow the new, was

a treasured word to many. In this miracle God's divine order in giving salvation was wonderfully portrayed. The exposition of II. Kings ii. "the Acts ii. of the Old Testament," brought about a real hunger and thirst to be "endued with power from on high."

The closing night of the campaign not only meant a building filled to overflowing, but hearts were full of wonder, love, and praise, as Pastor Thomas gave his life story. The Salvation, Baptism in the Holy Ghost, were wonderful incidents in the life of God's servant, not forgetting the raising from the dead of one of his family. These all proved that the day of miracles is not past.

A sister suffering from eczema for 13 years was healed in one of the meetings, another was prayed for and in her home was saved and healed.

The first anniversary of the Sisterhood recently took place. A tea was provided by members of the Church, after which an interesting meeting was opened by Mrs. G. Kingston. The gospel was given forth in word, song, and in an inspiring message from Mrs. G. Kingston.

Besides having an evening of fellowship with the Lord's people, and the receiving of blessings through the varied forms of ministry, the President's report revealed much that called for praise and thanksgiving to Him who hath done all things well. During the year three souls had found the Lord through these Thursday afternoon meetings. The membership which commenced with eighteen has now reached approximately forty. Every week the Lord wonderfully speaks through His messengers.

We
sometimes
pray: "Lord, use me";
and of course we thus express
a very right desire:
but I question very much
whether there is any need
to pray that. I think what
we should pray is rather
this: "Lord, make me
usable." You should pray
that you may be made
usable, because there is no
denying the fact that, although
there are so many who profess
to belong to the Lord, a large
number of them are entirely
unusable by God. My friends,
are you amongst those whom
God desires to use yet cannot
use? If so, may He grant that
this hour may be a time of such
adjustment to His will that you
may go forth a usable man
or woman.—W. H. Aldis.



(Conducted by Pastor DOUGLAS B. GRAY)

**McCrossan Musical Messengers
LEAVE FOR UNITED STATES
SOUTHAMPTON FAREWELL**

By Pastor DOUGLAS B. GRAY

(Chief Crusader Secretary)

Following crowded farewell services at Barking, Ilford, Croydon, etc., the final meeting was held in the Southampton Tabernacle, which was packed to capacity. At this glorious meeting we sensed the presence of the Lord, and the sincere and earnest ministry in word and song by our beloved American sister and brothers, Charlotte, Don and Dave McCrossan, was characteristic of their wholehearted endeavours during their entire tour in this country, to win precious souls for Christ. We praise God for the scores who have found the Saviour during their campaigns, for those who have been brought to a fuller consecration in the Master's service, for the blessing and inspiration they have been to many in the Crusader ranks, and for such gifted and consecrated musical talent. There was no wonder we parted at Southampton Docks with mixed feelings, yet we praise God for their coming to us, and we will remember them in our prayers that His hand may be upon them and continue to use them in greater power ere He comes.

THE NEW YEAR'S PROGRAMME

As already announced a full programme is under preparation in the interests of the Crusader Movement for the New Year. The present year has been a full one and we are rejoicing in the results of every endeavour put forward during 1935. The Crusader Council are desirous of making the New Year one of increased blessing and activity in our crusade.

It is hoped to conduct national rallies between January and Easter in Cardiff, Swansea, Belfast, Glasgow, Dundee, London, Eastbourne, Bournemouth, etc., and to arrange special youth campaigns in other centres. Also another Youth Tour is scheduled immediately following Easter, the itinerary of which will appear later! Other interesting events are planned throughout the year. Pray for these efforts and watch for further details as they will appear from time to time.

CRUSADER BADGES

Price Reduction

We are glad to announce that the price of Crusader badges is now reduced to 1/- each, for both brooches or studs.

The true Solomon is the only One who can answer all your hard questions.

NEW GRAMOPHONE RECORDS

The six new Elim gramophone records are indeed excellent recordings. The four records by the McCrossan Musical Messengers are exquisite in musical refinement and vocal excellence. In my opinion no other gospel recordings can compare with the Elim gramophone records. We have a new singer in Mrs. Woodhead, and her two pieces are great favourites, which will make an unusual appeal. Again the London Crusader Choir gives us two popular recordings. The hymn, "How sweet the name," to that beautiful tune "Lloyd," which is sweeping the country with blessing. Another old favourite revived "Peace be still," is sung with vigour and pathos. No home this Christmastide will be complete without these gospel messages in music and song. For full particulars see advert on cover.

DOUGLAS B. GRAY.

Musical Director.

NEW YEAR'S DAY
January 1st, 1936

KENSINGTON TEMPLE,
Kensington Park Road,
Notting Hill Gate
at 7.30 p.m.
a night of
Gospel Music, Song and Testimony

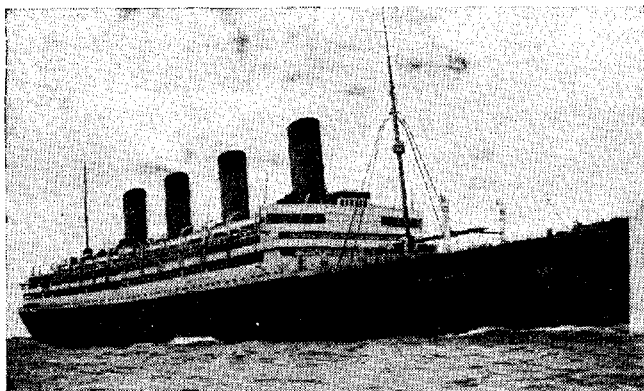
Choirs participating:
East Ham, Islington, Kensington,
and the
London Crusader Choir
accompanied by the
London Foursquare Orchestra
(directed by DOUGLAS B. GRAY)

Pastor James McWhirter
(Crusader President)
will convene

Everyone Heartily Invited

**LONDON CRUSADER CHOIR
Engagement Programme**

- Dec. 22. Maidstone Prison (Christmas service).
- Dec. 29. Brixton Prison (afternoon).
- " " Bermondsey (evening).
- Jan. 1. Kensington Temple.
- Jan. 5. Islington.
- Jan. 12. Feltham (Borstal Institute).
- Jan. 19. Croydon.
- Jan. 26. Wandsworth Prison (afternoon and evening).



R.M.S. AQUITANIA

As the great liner glided out of Southampton docks, carrying back the McCrossan Musical Messengers to their home, a fine company of ministers and friends from London, Southampton, etc., met to bid them God speed, and sang "Till the Day Dawns and the Shadows Flee Away," and other songs of praise.

McCrossans' Farewell Gathering

By Miss L. M. SMITH

Croydon has a name for cordiality, and it would have been difficult to find a more enthusiastic and cordial crowd than that assembled for the farewell meeting of the McCrossan Musical Messengers. To say that the building was crowded to overflowing would be to understate the case. The local church was well represented, and large contingents arrived from other Elim churches, including Clapham, Kensington, and Bermondsey. One ardent supporter queued up two-and-a-half hours before the service began!

From first to last the meeting was a success in the best sense of the word. At the outset let it be said to those not privileged to have heard this exuberantly happy trio, that talent and popularity have not spoiled their power; behind the winsome grace of Charlotte, and the genial giftedness of Don and Dave, it is plain that they are desperately in earnest to win souls for Christ—the message is paramount, the music secondary.

Pastor Stoneham presided over the gathering and paid tribute to the previous times of blessing under the McCrossans' ministry when the revival campaign they held at Croydon was so owned of God. Doubtless the prayer-chain which was

inaugurated then was largely responsible for the many souls saved.

Almost the entire farewell programme was composed of request numbers—Charlotte said they had been inundated with appeals for various pieces, and they certainly did their good-natured best to comply with everyone's wishes. It is difficult to do justice to the enjoyment and blessing felt by all present as the various items, including "Drifting," "Deeper," etc., were played and sung. Some of the folks round the piano looked spell-bound as they watched Don's fingers travelling over the keyboard—he certainly is a musical commentary on the American reputation for speed! His playing of "The Chimes," was greatly appreciated, as was also the Trio rendering of his original composition "On the Jericho Road," in which the message of the Christ who longs to share life's difficulties sounds clearly forth.

From time to time the congregation joined heartily in choruses which have proved a blessing wherever the McCrossans have ministered. One particular favourite, which always brings a smile, being "Isn't it grand to have salvation, isn't it grand?" Perhaps the most telling

melody, expressing simply a wealth of Christian aspiration, was the refrain:

"To be like Jesus, to be like Jesus,
All I ask, to be like Him;
All thro' life's journey, from earth to glory,
All I ask, to be like Him!"

The address, given by Charlotte, contained a message for all, saint, sinner, and backslider. From her text, "Seek ye first the kingdom of God," she showed that heavenly values were actually more real than material ones. To the individual believer came the challenge, "How long is it since you won a soul for Christ?"

It was difficult to conclude the meeting for plainly everyone was reluctant to say goodbye to these exceptionally gifted young evangelists, who have sung their way into all hearts, and brought a musical appeal so full of the joy of the Lord. Finally Charlotte asked the congregation to unite in singing, "God be with you till we meet again."

Our prayers follow the McCrossan Musical Messengers as they return to their work in the States, and thanking them in His name, we would say, "Happy memories, and a speedy return!"



When they reached him, his one cry was "Can anyone tell me of Jesus?"

THE express came flying down the lines, doing well over sixty miles an hour. Going up the down line was one of the railway men, who did not seem to realise that the down express was due at any minute. With a roar it dashed through a short tunnel and horror of horrors, the railway man was still on the down line. Quick as lightning he jumped for his life. His jump took him clear of the lines and he landed on—not the bank—the signal wires at the side of the lines; they sagged and then grew taut again, flinging him right into the way of the oncoming express. Before he could do a thing it thundered past with screeching brakes to come to a standstill a little further down the line. On going back the poor man was discovered lying with his two legs amputated. When they reached him, his one cry was, "Can any of you tell me of Jesus?"

Fortunately there was one in the crowd who knew his sins forgiven and could tell of Jesus the dying sinner's Friend. Could you have imparted the knowledge to that

The Down Express

dying man of how his sins could be forgiven? Ah, friend, those minutes were not for discussions as to whether there was a God or not, as to whether there was a hell or not, as to whether the Bible was true or not. No; such thoughts did not enter there, but how the poor dying man could find rest for his soul. How he could know the present assurance of sins forgiven.

Let us tell you friends, in simplicity, the way. God says that we have sinned, all of us, so the message applies to you. We hope that you see your need of it. All being sinners then there is judgment to be meted out according to those sins. With God there is no respect of persons, so all will be judged justly. Some could, perhaps, stand up to that judgment, but it would take them into an undone eternity. Thanks be to God, however, He "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." He made to meet upon Him the iniquity of us all. He bore our sins in His own body on the tree. He, the Lord Jesus, died in our place, instead of us, so that He can offer to us eternal forgiveness, eternal life, through faith in Him. God says "Believe on the Lord Jesus Christ, and thou shalt be saved." To procure this blessing then you are just asked to believe on the Lord Jesus Christ. "For God so loved the world . . . that whosoever believeth in Him should not perish, but have everlasting life." Believe on Him and do it now, and rest assured of your sins forgiven. Then you will be able to point the way of life to others, whether they are dying from an accident with the down express, or whether they are in the full bloom of health. This is the time to accept Christ as your Saviour, so do it now.

Classified Advertisements

30 words (minimum) 2/6 per insertion and 1d. for every additional word. Three consecutive insertions for the price of two. Box numbers 5d. per insertion extra.

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

NOTE.—All advertisements for insertion in the Christmas Double Number (published on the 16th December and taking the place of the two "Evangels" which would ordinarily be dated the 20th and 27th) must be received here not later than first post, Monday, December 9th.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

Bournemouth.—Spend Christmas with Foursquare sisters in happy Christian atmosphere; excellent catering, every comfort; special Christmas terms 4/- day; recommended by Pastors and Christian workers. Miss D. Kent, Montreal, 7, Walpole Road, Boscombe. B2230

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

Elim Rest House.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

Glossop.—Visitors welcomed for long or short periods at the Elim Guest House; central heating and home comforts. House Party and Holiday Home Reunion at Christmas. Moderate terms. Apply, Pastor and Mrs. W. L. Taylor, "Beth Rapha," Glossop, Derbyshire.

Hove.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2182

London.—Christian greetings! Mrs. Barnwell offers to visitors and others, homely Christian fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; phone Mountview 7069. B2226

Worthing.—Highly recommended board-residence, minute bus and sea front; winter guests 30/- weekly; Christmas 6/6 day; inclusive; electric fires bedrooms, coal fire sitting room. Furze, 63, Ham Road. B2221

HOUSES, FLATS, ETC. For Sale, to Let, and Wanted

New Barking, Essex.—Two large unfurnished rooms, use kitchenette, bathroom, washing machine, garden, 12/-; no children; or board-residence, terms arranged 5 minutes station, assembly. Apply after 7.30. 34, Salisbury Avenue. B2218

SITUATIONS VACANT.

Good cook-general required for private Christian home, not over 30; must be strong; bright Christian appreciated; references essential. Mrs. Green, 27, Leeson Road, Boscombe, Bournemouth. B2220

Wanted, useful help, one hour's work daily, in return for furnished room; small salary; daily or resident. Write Mrs. G., 24, Tower Road, St. Leonards-on-Sea. B2223

SITUATION WANTED

Young man, age 23, Elim Crusader, seeks situation; willing to learn anything; capable and energetic. Apply Box 398, "Elim Evangel" Office. B2224

PROFESSIONAL.

Piano Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free), or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. B1966

BIRTHS

Atkinson.—On November 23rd, 1935, to Mr. and Mrs. Royal Atkinson of Barnsley, the gift of a daughter, Jean Miriam. B2228

Mullan.—On November 12th, to Pastor and Mrs. J. Mullan, Nelspruit, East Transvaal, the gift of a daughter, Dierare Francis Paynter.

WITH CHRIST

Higginbottom.—On November 23rd, Mrs. Sarah Higginbottom of Glossop. Funeral conducted by Pastor W. Leslie Taylor.

Macnamara.—On November 3rd, Mrs. J. M. Macnamara, 11, Feversham Terrace, York, aged 53; received home to glory. Funeral conducted by Pastor W. G. Hawkins. B2229

Overall.—On November 18th, Thomas William Overall of Barking, entered into rest. Funeral conducted by Pastor J. McAvoey.

Randell.—On November 20th, Horatio Randell, aged 80, suddenly called home. Member of Elim Church, Hove. Funeral conducted by Pastor W. Field.

Thornley.—On November 17th, Mr. J. H. Thornley, of Glossop. Funeral conducted by Pastor W. Leslie Taylor.

Vine.—On November 15th, Mrs. Bessie Mary Vine, a beloved member of Elim Church, Winton. Funeral conducted by Evangelist F. C. Packer.

Six New Records

Including favourite pieces by the McCrossan Musical Messengers, London Crusader Choir, and Alice Woodhead.

- **E20** "I Heard the Voice of Jesus Say"
"Deeper"
McCrossan Musical Messengers with Auto-harp accompaniment by Charlotte McCrossan.
- **E21** "Jesus, Lover of My Soul"
"Have Thine Own Way, Lord"
McCrossan Musical Messengers with Auto-harp accompaniment by Charlotte McCrossan.
- **E22** "Adeste Fideles" (O Come all Ye Faithful)
"Silent Night" (Stille Nacht)
Pianoforte Recital by Don McCrossan. McCrossan Musical Messengers.
- **E23** "Dream City"
"In Love with the Lover of My Soul"
Duet by Don and Dave McCrossan. Solo by Dave McCrossan (Tenor).
- **E24** "How Sweet the Name" (Lloyd)
"Peace, be Still"
The London Crusader Choir (directed by Douglas B. Gray).
- **E25** "Face to Face"
"Look Away to Calvary"
Solo by Alice Woodhead (Contralto), with Albert W. Edsor at piano.

10-inch double sided 2/6 each
(by post 3/3). All six for 15/- post free.
Post free prices apply United Kingdom only.



Special Christmas Records

E17 "THE MESSAGE OF BETHLEHEM"
(Both Sides)

The midnight chimes of Big Ben, London, herald the dawn of Christmas day, the stillness of the night is broken by the Grand Organ beautifully playing "Softly the Night is Sleeping," and is followed by "Christians, Awake, Salute the Happy Morn," sung by the London Crusader Choir. Some famous and favourite carols follow, with a stirring and inspiring message and greeting from our beloved Principal, which has an artistic background of the organ playing and the choir humming.

E22 "O COME ALL YE FAITHFUL"
Pianoforte recital by Don. McCrossan
"SILENT NIGHT"
Sung by the McCrossan Trio

10-inch, double-sided, 2/6 each (by post 3/3).

Any 6 records post free for 15/-
(Post free prices apply United Kingdom only)

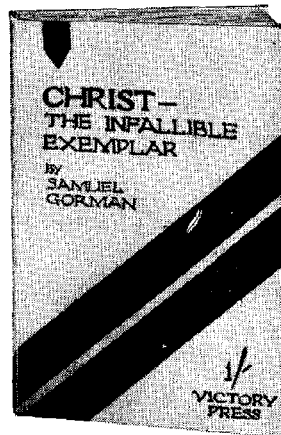
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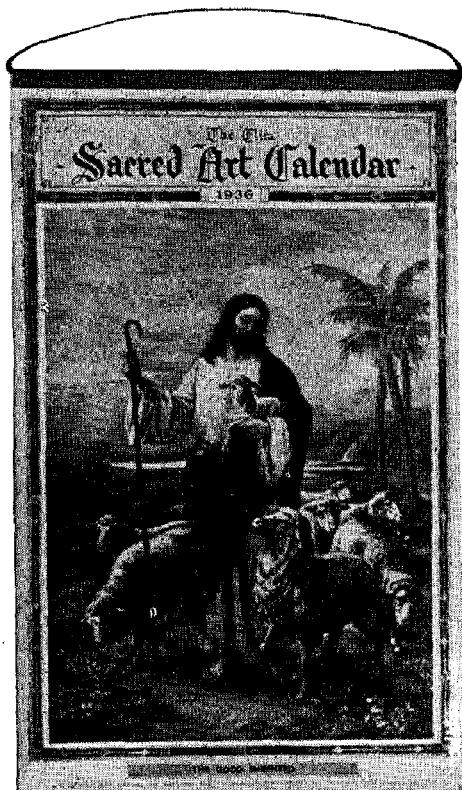


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