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Elim Evangel & Foursquare Revivalist

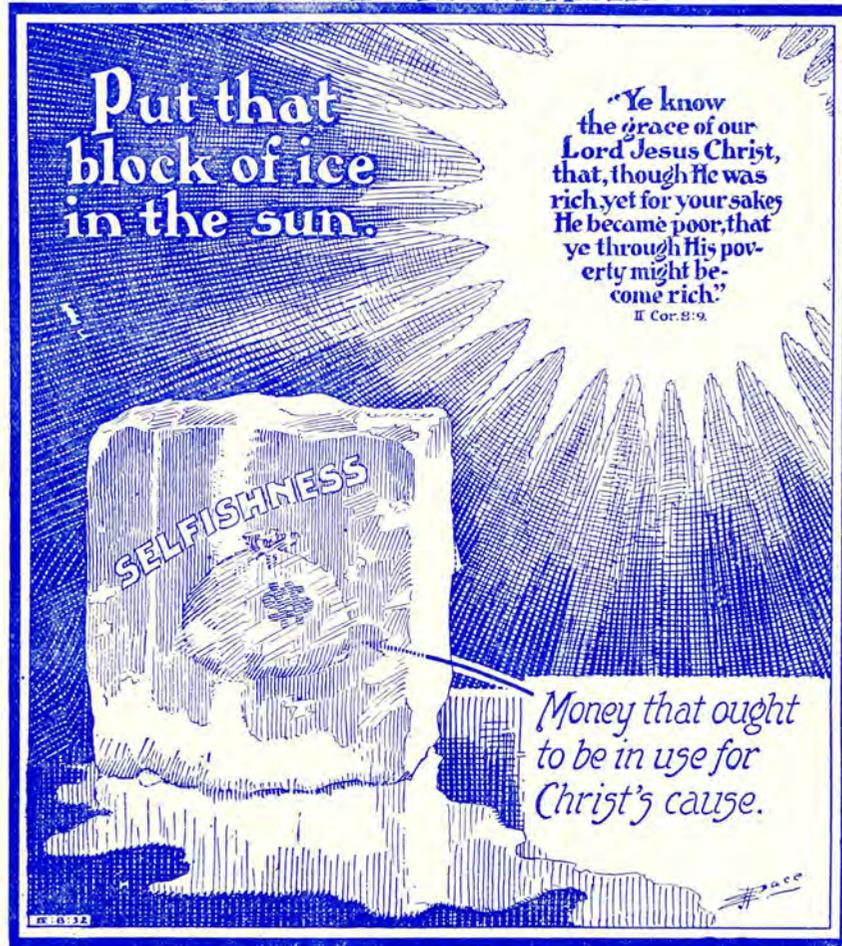
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November 19th, 1937.

Twopence.

THE CHURCH'S "FROZEN ASSETS"



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. XVIII. November 19, 1937 No. 47

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I bequeath to the Elim Foursquare Gospel Alliance, of 20, Clarence Road, Clapham Park, London, S.W.4, the sum of £
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4 Coming Events 4

BRISTOL. November 14—28. Elim Evangelistic Christian Church, Terrell Street (near Infirmary). Special visit of Pastor J. J. Morgan.

GARDIFF. November 14—28. City Temple, Cowbridge Road. Bible and Evangelistic Campaign conducted by Principal P. G. Parker. Week-nights (except Friday), 7.30. Sundays, 11 a.m. and 6.30 p.m.

DUNDEE. Now proceeding, in the Elim Tabernacle, Dudhope Crescent Road, series of Prophetic Lectures by Pastor G. I. Francis, each night at 7.30 (except Fridays).

ELIM WOODLANDS. November 27. Reunion of Eastbourne Crusader House Party, 3.30 p.m.

GUILDFORD. Sundays, November 14, 21, 28. Borough Hall. Public meetings. (November 14, visit of London Crusader Choir.)

HENDON. November 10-21. Elim Tabernacle, Ravenshurst Avenue. Campaign by Pastor David A. Vanstone.

HOVE. November 8—20. Elim Tabernacle, Portland Road. Palestine Exhibition. Conducted by Rev. and Mrs. L. T. Pearson, B.A.

ILFORD. November 28. Elim Hall, Scrafton Road. Special visit of Pastor E. C. W. Boulton.

ISLE OF WIGHT. December 5. Ventnor, Royal National Hospital, 2.30 p.m., and H. M. Borstal Institution, Camphill, 5.30 p.m., London Crusader Choir.

KINGSTON. November 14th. In the Emmanuel Hall, Thames Street, visit of Pastor E. C. W. Boulton.

LONDON REST HOUSE. Elim Bible College. Visitors welcomed; Bible lectures, spiritual fellowship, spacious house and grounds, central heating, and home comforts. Full board 35/- per week, sharing room; 42/- single room. Supper, bed and breakfast 4/6 or 5/6 per day.

SOUTH CROYDON. November 17. Elim Hall, Seisdon Road. Croydon and District Crusader Rally. Speakers include Pastor E. C. W. Boulton.

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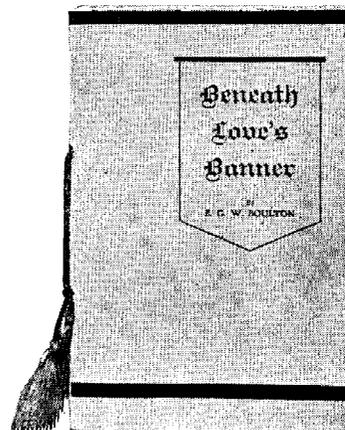
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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII, No. 47

NOVEMBER 19, 1937

Fridays, Twopence

The Victorious Life

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

—I. Corinthians xv. 57

"THE Victorious Life" is a term applied in recent years to the scriptural experience known in the days of John Wesley as "Christian Perfection," "The Second Rest," "Perfect Love," "The Second Blessing," and "Holiness." Christ taught that it was life more abundant, the life of power, the baptism in the Holy Ghost. Paul called the same experience "Sanctification," "The Indwelling Spirit," "The Not-I-but-Christ" life.

Just as the iridescent colours glow from a prism and emanate from a single ray of sunlight, so these terms are like the rainbow tints that come from the glory of God's white light in the soul. The particular need of a soul, when met in blessing by the sanctifying power of the Holy Spirit, will often determine just where the emphasis rests in testimony. These terms unite to define an important crisis of Christian life. That there is such a crisis provided by the atonement of Jesus is conclusive in the Word of God, and God's children who in their need have sought the Lord have entered into the benefits of the divine provision. It is a sad truth that many of God's dear children live in shameful defeat. Their experience is too often that of Romans vii. 22, 23, "For I delight in the law of God after the inward man, but I see another law warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Instead of

TRIUMPHING IN CHRIST

many are overpowered by this "other law."

In these years of deplored failure and impotency, God offers the same Pauline message of deliverance through the indwelling Spirit, and many are exchanging their sigh of bondage for a song of deliverance. The "wretched man" of Romans vii. 24 becomes the "more than conqueror" of Romans viii. 37. The victorious life is in actuality the victorious Life. The "it" becomes "He." In the citadel of failure there is a victorious Presence. With Paul, the happy, Spirit-filled soul can sing, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me!"

(Gal. ii. 20). Dr. Simpson gives his personal testimony in these words:

Once there lived another man within me,
Child of earth and slave of Satan he;
But I nailed him to the Cross of Jesus,
And that man is nothing now to me.

Now another Man is living in me,
And I count His blessed life as mine.
I have died with Him to all my own life;
I have risen to all His life divine.

Just as the cry is in the heart, before the tear is in the eye, so there is inborn sin in the heart before there actually is transgression. It is this condition within that is the source of all humiliation and guilt. In regeneration the guilt of sin is gone, but there will still remain the humiliation so long as the "old man" is not crucified. Every Christian who is not Spirit-filled is conscious of this hidden source which tends to outward defeat, if not to actual sin. Paul calls it carnality (I. Cor. iii. 1), and it is known by the strings of envy, strife, divisions (I. Cor. iii. 2, 3), pride, temper and worldliness. In short, it is "the flesh," "the ego" in man, and so long as it is allowed to remain it opposes the Holy Spirit's way. It does not

DOMINATE THE REGENERATE

believer, but its stirrings are felt, and it "lusteth against the Spirit" (Gal. v. 17). We are to reckon ourselves dead unto sin, and Christ will make the reckoning real. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). This is stern business. Death is never easy. It will take moral courage, but we can never hope to shout exultantly, "Nevertheless I live" until we first cry, "I am crucified with Christ." We may even faint beneath our cross on the march to our Calvary, and find no Simon of Cyrene to help bear its burden; but let us not despair, for only as we die to sin shall we truly live unto God.

In James iv. 4 we find an indictment against those who are overcome by the world. Christ calls us to

complete separation unto Him from all that is worldly. If in our hearts we find a hankering for these things it is impossible to be true overcomers. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." Satan tried to appeal to the Saviour on this very line, but there was found in Him no response to the temptation. Christ won the victory for us that we might be victors through Him. Our victory over the world is easily possible when Christ completely satisfies the human hearts. Only impoverished Christians resort to other sources of joy and pleasure. The best that the world can afford is but cheap and tawdry compared with what the Spirit-filled Christian has to enjoy. When God's children indulge in worldly pleasures they simply announce their

LEANNESS OF SOUL.

If our triumph in Christ is to be complete, we will know Christ as the One who "satisfieth the longing soul and filleth the hungry soul with goodness."

The victorious life is a victorious march against "all the power of the enemy" (Luke x. 19). Just as the life itself is not ours but Christ's, so the power is not ours but Christ's. Well might we tremble if the fight were ours! But since the battle is God's let us sing our triumph song once more in face of every malignant

foe of spirit, soul and body, "Thanks be unto God which giveth us the victory." "Ye shall be endued with power from on high," is God's great promise. The little word "shall" is like a master-key which God places in our hand of faith. If we will but turn the key we may have "power above all power of the enemy," and there will be no closed heaven against our cry of faith.

We have then only to keep our lives hid with Christ in God if we would conquer. We may triumph over every bombardment of the foe if we are in this "strong tower" (Prov. xviii. 10). Peter said, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings: that when His glory shall be revealed, ye may be glad also with exceeding joy" (I. Peter iv. 12, 13). This is the acid test of the victorious life. Here are enumerated "strange things," "fiery trials" and "sufferings" and a paradoxical trio of "rejoice," "be glad" and "exceeding joy." One can never sing

A TRUE DOXOLOGY

here unless the Holy Ghost's indwelling has become our "oil of joy" and "garment of praise." It is this blessed experience that fully answers the question of a multitude of young people to-day, "What is reality?" —Sel.



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

Conducted by Pastor J. J. MORGAN

For Sunday School Teachers.

LESSON HELPS FOR TEACHERS

How to prepare.—Gather your material. This involves first of all the study of the Bible lesson from the Bible. The greatest need among Sunday school teachers to-day is original Bible study. This does not mean the study of the Bible in the original languages, though that is important; it does mean the study of our English Bible out of the Bible itself. First of all the lesson should be read repeatedly, using the best revised version you can get. Read the text first for the purpose of getting the story in your mind. At each successive reading look for something specific in the text, as for instance the places mentioned, the persons mentioned, the things that are done or said. Watch for the natural divisions, noting the change in the general thought. In many cases a lesson thus read will naturally fall into parts, each part with a leading idea. The naming of these ideas gives you an analysis of the lesson.

It may not be as choice an analysis as you will find in some of the lesson helps; but it may be the best one for you to use, as it is the product of your own mind.

—LAWRANCE.

A WARNING TO TEACHERS

Remember the time limit. It is a pity to have too much time on hand, at the same time it is a pity if you must leave off the lesson just where some real good could be done, in the application of the truth. It would be best, therefore, to "Plan your work and work your plan." Get to know the time given for the lesson and work accordingly. Thirty minutes should be enough for any average class.

For Tract Distributors.

A MISSION FOR EVERY CHRISTIAN The Distribution of Tracts

Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run to and fro like the angels of God, blessing all, giving to all, asking no gift in return. They can talk to one as well as to the multitude, and to a multitude as well as to one. They require no public room in which to tell their story. They can tell it in kitchen or parlour, the shop or the tram, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs or jeers or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, yet they

will tell their story repeatedly, if you wish them to. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can in short, be made the vehicles of truth, the teachers of all classes, the benefactors of all saints.

"Cast thy bread upon the waters; for thou shalt find it after many days" (Eccles. xi. 1).

ONE TRACT SAVED 1,700

To encourage God's people to give out or send out tracts, "sowing beside all waters," we give the following remarkable incidents:

In 1785 Dr. Cook gave a tract to a family in Virginia named Cowles. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the whole family. Dr. Chickering's tract, "What Is It to Believe on Christ?" has been a wonderful power for good. Seventeen hundred people have written to or told him personally that they owe their conversion to that tract.

SILENT MESSENGERS

In 1876 a wealthy manufacturer of Cincinnati took with him to Florida a few copies of the tract, "Good News for You." On meeting that gentleman several years later, he said that he gave some of those gospel tracts to a Methodist evangelist who was holding meetings in Florida. The evangelist thought that the tracts would be very useful in his meetings, and he had an edition printed which he distributed at all the services. He subsequently stated the grand result was that by the blessing of God's Holy Spirit they were the means of the conversion of over three hundred persons. All these years our God has been watch-

(Continued on page 745)

Gleanings from the Garden of Communion. No. 10.

The Anointed Life

By Pastor E. C. W. BOULTON

"Thou hast anointed me with fragrant oil."—Psalm xcii. 10. (Spurrell)

Blessed anointing of God,
Upon this life now rest,
No other urge enables me
To labour at my best.

OIL is a suggestive figure of speech which holds the idea of freedom as well as that of fragrance. It removes all friction, promoting smooth movement within the channel of the divine will. No life that realises the anointing of God moves in a narrow orbit, it is swung out into the spacious expanse of His illimitable thought.

There is no sufficient substitute for this anointing from above. We may possess all those natural qualities that go to make life winsome and attractive, yet without the heavenly anointing life must fail of God's utmost and highest purpose. It is the anointing that adds spiritual vigour and value to life's ministries. It is the hallmark that distinguishes them as divine, and makes them precious to the Lord. This mystic ordination transmutes weakness into strength, transfigures loss into gain, and changes murmuring into inspired melody. It lifts personality to a plane of power in the Holy Ghost, making it a dynamic force in the kingdom of God. The anointing is life's great equipment for communion and for conflict.

Upon the yielded sacrifice God pours the fragrance of His own Spirit, so that the offering becomes of sweet-smelling savour unto Him; a spiritual oblation wherein He is able to take deep delight. From the surrendered heart ascends the incense of worship pure and deep. It is the heavenly anointing which enables the soul to exercise the divinest function of which it is capable, releasing a perfect flood of adoration unto the One who reigns within.

It is the anointing of God resting upon the redeemed life which is responsible for that spiritual dignity and efficacy that crowns the soul's activities, and delivers from a false motivity. The humblest environment becomes an arena wherein may be displayed those kingly virtues which the anointing supplies.

Only a vessel frail and weak,
Yet, Lord, I dare Thy face to seek,
O let Thy voice its message speak
Into this heart.

It is the word, the look, the touch upon which rests the divine anointing that is instinct with healing virtue. Then and then only are we able to impart God to others. The divinely-anointed handshake may transmit courage to a fainting heart, and bring light to one who walks in darkness. We may pen a simple letter under the

unction from above and it serves to unlock the kingdom of God to some despairing soul. Even the anointed thought which finds no audible expression in words is not without its influence upon other lives. When upon our service this blessed unction rests we make others conscious of the emanence of God.

Anointed!! Ah, here the secret lies
Of life within the veil,
Of living fellowship with God,
Of love that will not fail.

Blessed Master, do Thou show me the *responsibility* of living the anointed life. Let me see that only thus may I truly discharge my obligations to my fellow mortals. That I am unfit to answer the challenge which their need makes, or give adequate response to the opportunity which their condition reveals, unless I am clothed with the *du-nam-is* of the Spirit.

This day as I move among men and things I would fain carry the refreshing aroma of heaven into all my contacts with others. Touch me, dear Lord, that I may radiate that holy influence which reveals Thy presence. Let not my life be as one of those beautiful waxen flowers which please the eye but possess no soul-refreshing fragrance. Save me from a legalistic correctness which glories in the letter of Thy Word but fails to catch and convey the true spirit thereof. Bring me to the place where all my thoughts and deeds are perfumed by love and grace. Let the tone of my voice, the touch of my hand, and the light in my eyes all serve to communicate Thee this day. Let Thy compassion, Thy constancy, Thy courage, find expression in this life of mine. If it is brokenness that will bring blessing, then bend me and break me, that out of the crushing and bleeding, painful though it be, rivers of healing may flow. It is not tearless ministries that yield the richest or most abiding fruitage, nor cloudless skies that give the most refreshing showers to a thirsty land.

How I bless Thee for Thine anointing in the hour of humiliation, for Thy restoring touch in the time of test, for Thy quickening word in the season of sorrow, for Thy revealing light in the moment of misunderstanding, and for Thine enveloping presence in the day of discouragement. Thou art my Song in the desert, my Joy in the wilderness, my Health in the valley, my Life when all else fails. In the morning Thou dost meet me, throughout the busy day Thou art beside me, and in the evening Thou art still with me.

Always all I need—and more;
Love's abundant store.

Who? and What?

THE PASSOVER.

By Pastor JOSEPH SMITH

It was not lawful to eat any food after midday on the day on which the paschal feast was celebrated. The reason for this was that the paschal supper might be the more thoroughly enjoyed by coming to the table with a good appetite. In our day we also find that where there has been true conviction of sin, and a consequent abstinence of sinful pleasures, we come to the feast of the true Paschal Lamb with a greater relish and spiritual delight.

No male was admitted to the table unless he was circumcised, even if he was of the seed of Israel (Exod. xii. 48). Neither can we come to the table of the Lord unless we have been circumcised "with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. ii. 11).

Neither, according to the letter of the law, was anyone admitted to the feast who was ceremonially unclean (Num. ix. 6). Has not this also its counterpart in the present dispensation? "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (I. Cor. vii. 1).

It was customary for the number of a party to be not less than ten. It was perhaps generally under twenty, but it might be as many as a hundred provided each one could have a piece of the lamb as large as an olive.

When the meal was prepared the family took their places around the table, the paterfamilias taking the place of honour. The first cup of wine was then filled, and a blessing was asked

by the head of the family on the feast, as well as a special one on the cup. This no doubt is the cup referred to in Luke xxii. 17: "And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves." Hands were then washed. Jesus went a step further and condescended to wash the disciples' feet. The bitter herbs were then placed on the table, and a portion of them eaten, either with or without sauce. The bitter herbs might be endive, chicory, wild lettuce, or nettles. According to Niebuhr they are still eaten at the Passover by the Jews in the East. The sauce into which the herbs were dipped as they were eaten (John xiii. 26), according to Bartenora it consisted of only vinegar and water; but others describe it as a mixture of vinegar, figs, dates, almonds, and spice.

The unleavened bread was handed round next, the lamb was placed on the table, and the second cup of wine was filled, and the son (or the youngest), in accordance with Exod. xii. 26, asked his father the meaning of the feast. In reply, an account was given of the sufferings of the Israelites in Egypt, and of their deliverance, with a detailed explanation of Deut. xxvi. 5. The father explains each dish: the lamb, the herbs, and the bread. For according to Rabbi Gamaliel: "From generation to generation every man is bound to look upon himself not otherwise than if he had himself come forth out of Egypt." Therefore, continues the Mishnah, giving the words of the prayer: "We are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him, because He hath wrought for our fathers and for us all these miracles. He brought us forth from bondage into freedom, from sorrow into joy, from mourning to a festival, from darkness to a great light, and from slavery to redemption. Therefore let us sing before Him Hallelujah! Then the first part of the Hallel was sung comprising Psa. cxiii., cxiv. The second cup of wine was then drunk.

JUSTIFICATION

By Pastor P. LE TISSIER

"How then can a man be justified with God? or how can he be clean that is born of a woman?"—Job xxv. 4.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans v. 1.

THE question in the text is one of paramount importance. How then can a man be justified with God? This immortal question raised by Bildad in the early dawn of human history, is answered by the apostle in the Epistle to the Romans, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Human history is one great interrogation point. Man is always asking questions. We all begin life with the same vocabulary, that of an infant cry. Later follow words of a primitive kind, and almost our first real words take the form of questions. Technically speaking we have been questioning ever since.

Ponder this excerpt from the writings of John Wesley: "I am a spirit coming from God, and returning to God; just hovering over the great gulf; a few moments hence I am no more seen; I drop into an unchangeable eternity! I want to know *one thing*—the way to heaven . . ." God Himself has condescended to teach the way. He hath written it down



Pastor
P. Le Tissier

in a Book. Oh, give me that Book! At any price give me the Book of God!

We search the world, and truth we cull,
The good, the pure, the beautiful,
From graven stone and written scroll
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

Through the medium of the Divine Book all questions will be answered.

Many Christians have a misty conception of the meaning of justification. The term is legal, belonging to the tribunals and courts of justice. It is needful, however, to discriminate between justification and forgiveness. A man may be a pardoned criminal without being justified. To pardon is to free and forgive from the consequences of sinning. It is an act by which the law allows a criminal to go. To justify is to acquit from the charge, hence an act by which the law cannot hold the accused. The former implies that the person

has violated the law, the latter declares that the law has no plaint to bring. So a man may be a pardoned criminal without being justified. Legal justification can only justify the innocent; the person who has not violated the law. God undertakes to justify the guilty. Gospel justification is an act of God, infinitely more wondrous than legal justification, for the sinner deserved punishment. Depend upon it he whom the "Judge of all the earth" pronounces justified, may challenge the searching scrutiny of this world, the upper and the lower worlds, and cry, "Who is he that condemneth?" It is God that justifieth. God could never show mercy at the expense of justice. Sin has been judged on the person of His only begotten Son. Jesus Christ came into the world, in the likeness of sinful flesh, stood representatively for those who had broken and violated the law, and in that relation, it pleased the Lord to bruise Him; He hath put Him to grief, and made His soul an offering for sin.

Dr. Campbell Morgan, the able Bible expositor, writes in his *Famous Books of the Bible* series: "Justification that is infinitely more than human forgiveness can ever be, infinitely more than a promise to pass over, and never mention again, the sin committed: justification is the reinstatement of the soul of man in such relationship and actual fellowship with God, as that soul would have occupied had there never been any guilt."

One of the most famous trials within the last decade, occurred thirty years ago in France. Dreyfus, a French Jew, was accused of selling military secrets to a foreign power. For this alleged heinous crime, he was stripped, reprimanded and banished to an existence worse than death on Devil's Island, the French penal settlement.

A number of years elapsed and the case was reopened by one Zola, who believed Dreyfus had been made a scapegoat. The accused was retried and found guilty a second time, but offered a pardon. When the commission approached him with the pardon from the President of France, he firmly refused it, and cried, "I will die here, I will rot here, pardon is for the guilty. I am innocent, nothing but a complete justification will I accept." Some years later the injustice was discovered, and he was justified, reinstated, and vindicated. He received back his commission and was publicly restored to his former favour, rank and prestige as a captain in the French Army.

He was justified because, not found guilty, an injustice had been done, moral issues were at stake, civil war threatened, and the whole moral constitution of the Government was jeopardised.

Contrary to this man, we are all guilty before God. Man has sinned. We cannot ignore these basic

principles. The impure, tainted fountain cannot bring forth pure streams. Can the corrupt tree produce good fruit? Can the Ethiopian change his skin, or the leopard his spots? Impossible! Scripture concludes that all have sinned: the only one exception—the Christ of God. There is none righteous, no, not one. God declares there is no difference. Prince and pauper, sovereign and subject, young and old, all have sinned and come short of the glory of God. Whether we acquiesce or no, makes no difference to God's manifesto.

Man's standards vary and fluctuate, but God's standards are immutable and divine. The Almighty knows no variableness nor shadow of turning. When the law was given at Sinai, the whole mountain was wrapt in a blaze of fire, emblem of righteousness. No man can attain God's standards except through the righteousness of another. God never lowers His standard. Had it at any period been abrogated or abridged, then the death of Christ was superfluous and not vicarious.

"No truth," says Spurgeon, "is more plainly taught in God's Word than this, that the salvation of the sinner is entirely owing to the grace of God." Grace among the attributes is the Chrysostom, it has a golden mouth; it is Barnabas, it is full of consolation; it is Boanerges, for it thunders against self-righteousness. It is man's star of hope, the well-spring of eternal hope, and seed of future bliss.

A British subject was in danger of being unjustly imprisoned by a foreign power. But the American and British representatives wrapped round him the flags of their countries, and then dared the authorities to touch the individual. As the man was protected by these countries, so clothed in the garment of Christ's righteousness, who

can condemn us? Justice cannot, for it is satisfied. Law cannot, for it has been magnified and made honourable. Satan cannot, for he is defeated. The greatest question in the world is answered by the gospel. Justification is a gratuitous bestowment received by faith.

Failure to grasp the etymological and scriptural meaning of the term justification has led to the gradual spread of several specious errors. Etymologically the word translated justify, means "to make righteous." Its true meaning, however, must be determined by its scriptural usage and context. To justify in the scriptural sense signifies, "To declare righteous." Therefore a man is justified before God when God reckons him righteous. This was the truth Luther perceived when he climbed the steps, and declared, "The just shall live by faith." It gave him courage to nail the ninety-five theses to the chapel door, and to bequeath to the world Protestantism.

Paradise Lost - and Regained

On the day when Adam and Eve sinned there were three immediate results. The moment they sinned there was a consciousness of guilt. They knew they had done wrong. That was immediately followed by a sentence of condemnation. God condemned their sin. That in turn was followed by an act of separation. They were driven out of the Garden of Eden. Guilt, condemnation, separation. Now look at the Gospel. At the end of Romans viii. the apostle asks three questions: "Who shall lay anything to the charge of God's elect?" No guilt. "Who is he that condemneth?" No condemnation. "Who shall separate us from the love of Christ?" No separation. The very things we lost through sin we more than gain in Christ.

—Dr. W. H. Griffith-Thomas.

There are three prevalent errors, to which we shall refer.

1. *There is no justification by the law.*

"Therefore by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin" (Rom. iii. 20. See also Gal. ii. 16, Acts xiii. 39).

The theory that the sinner may be justified through the observance of the law and on the ground of obedience to its claims, although swaying multitudes has no support in Scripture, for by the deeds of the law shall no flesh be justified. No law can acquit a person who is convicted of its violation. By the acquisition of the knowledge of the law's demands is the knowledge of sin. We should question the intelligentsia of the judge who acquitted any offender on any other than a righteous basis. There must be a *raison d'être* for acquittal and complete justification. Law has nothing to say but "Guilty." The moment the law is broken at any point, justification by the works of the law is impossible. If the decalogue represents the perfect standard of right and the observance of its insistent demands involve implicit and absolute obedience; is it likely that a righteous God will be satisfied with less than what is right? Fundamental facts are set forth in the Roman Epistle with great clarity; it is the book of ruin and redemption, of sin and salvation. What does this Epistle say to the members of a condemned race? First, that all have sinned and come short of the glory of God. Second, that God is just, and the justifier of him that exercises faith in Jesus.

2. *There is no justification by human merit.*

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus iii. 5).

It is made quite clear in this scripture that salvation is based upon divine mercy and not upon human merit. Sorrow for past transgression and failure, and amendment for the future, does not constitute a sufficient plea for justification. It is impossible for the sinner to accumulate an overplus of human merit, and to balance the record of the past. Perfect and incessant obedience has always been due. Hence, however loyally future obligations may be discharged, the future would never change the facts of the past. Present payment does not alter the fact that we once withheld what we owed.

There is a deficit, the past is a record of debts unpaid. We sometimes sing—

Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow.

Our puny works are a poor substitute for the perfect finished work of Christ. There is forgiveness, justification and spiritual freedom through the Cross—which is the power of God unto salvation.

3. *There is no justification in sacraments and ordinances.*

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24).

The above scripture proves that man is not justified through the Lord's Supper, but through the Lord's sacrifice. It is Calvary, not what papal Rome teaches, that the priest is *Altis Christus*—another Christ. There is one Mediator between God and man. The tenets of Rome are God-dishonouring and blasphemous introductions of works—mass, vigils, processions, mortifications, auricular confessions, etc. Such an apostate system repudiates the plain statements and declarations of Holy Writ. The presence of an earthly priest is an insult to the heavenly Priest. The sinner does not need a medium but a Mediator. There is nothing unfinished about the finished work of Christ. It is blasphemy, robbery, to receive payment for what God has accomplished. One has written with rare insight: "Salvation under the Romish system is an expensive luxury," "No penny, no Paternoster," is the motto of the company. Says the Apostle Peter, "Ye are bought with a price, the precious blood, as of a lamb without spot [contracted defilement] or blemish [inherent defilement]."

Spurgeon writes, "Eyegate is not usually the way by which Immanuel rides into the city of Mansoul. The lifting up of the Host; the pretty decorations of the priest's robe; the crucifix; the stations of the Cross, and all that Romish mummery will save nobody. That is not God's way of salvation, but Christ comes into Mansoul through eargate. 'Incline your ear, and come unto Me; hear and your soul shall live.'"

Dear reader, this is the promise, "Hear and your soul shall live." The moment you believe it and accept it, you are saved. Your needs are fathomless, but God's help is infinite. Put your whole trust in Him. Confess what God has done for you and then go on your way rejoicing. All is well!

LOST—A BOY

NOT kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, 100,000 men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed

in her teas, dinners, and club programmes, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, the Church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness. And so the Church and many sad-hearted parents are now looking earnestly for the lost boy.



The Scripture Union Daily Portion: Meditations by Pastor H. A. COURT

Sunday, November 21st. I. Sam. xxviii. 15-25.

"The Lord . . . is become thine enemy" (verse 16).

Not a happy discovery surely! But a fitting reward of folly. Saul's enquiry into the forbidden unknown had anything but a salubrious effect upon him. There was nothing soothing about it. Indeed God allowed it to confirm his worst fears. It was Saul's last enquiry in that direction. Too late he had learned his lesson. The attempted approach to God through a sinful avenue can never have any other result. There is a way by which God has revealed Himself, and they who use it have a great joy in their soul. Christ, the Mediator of the New Covenant leads men to God. The once distant God is brought nigh, and we who were alienated are brought into friendship with Him. How different is this from Saul, who, having known God, learns to his horror that He has become his enemy.

PRAYER TOPIC:

That many souls may be won for Christ this day in our Elim churches.

Monday, November 22nd. I. Sam. xxx. 1-15.

"David encouraged himself in the Lord" (verse 6).

That this can be so is the great bank balance of the believer. When all hopes have faded, and skies are blackening we can encourage ourselves in the Lord. When our well-thought-out plans have fallen about our ears, and the hot tears would gush forth, there is still God for our encouragement. We cannot become bankrupts while God is on His throne. We who are saved have beneath the frozen earth of our wintry experience the seed germs of the coming spring. Faith's key has unlocked the door to great possibilities. No part of our life need be broken or shaken. For we have come into the large place where God is. Twenty-four hours of every day can be without a dull moment. When the next fit of depression threatens, try encouraging yourself in the Lord.

PRAYER TOPIC:

For special blessing to rest upon the work in Scotland.

Tuesday, November 23rd. I. Sam. xxx. 16-26.

"That tarrieth by the stuff" (v. 24).

There is a work for us all to do. Some are made to be front line fighters. Others are behind the scenes. But both classes contribute their part to the result of the battle. Many people would have forgotten about those who tarried by the

stuff. Not so David. And in the coming day when we face the judgment seat of Christ a greater than David will dispense fair judgment. Tarrying by the stuff is highly important. Those of us who are called to that task should see to it that we discharge our duties in a proper manner. If we cannot wield the sword of the Spirit with the same deftness as others let us be behind them and support them. Prayer in privacy is tarrying by the stuff, and the man in the pulpit knows when you are neglecting your job. Help him.

PRAYER TOPIC:

That showers of blessing may follow the ministry of God's servants in the Transvaal.

Wednesday, November 24th. I. Sam. xxxi. 1-13.

"So Saul died" (verse 6).

As each life passes out a record is made. Relatives make a record, and so do friends. Enemies note it, and often lie hypocritically. Tombstone inscriptions tell of lives lived and gone. Man records the death of his fellow. But the record is never complete. Down in the heart are secrets that cannot be unearthed. Man writes all he can but there are many blanks. But God makes a record that omits nothing. The seconds that make the minutes, and the minutes that make the hours all have their echoing tick in the divine archives. The midnight moments are as clear in God's book as those of brightest midday. Thoughts that were never interpreted into words are there, be they hallowed or unholy. The period of every breath from cradle days to the totter of age is in God's keeping. What kind of book is that of yours of which the last chapter will be "and he died"?

PRAYER TOPIC:

The Divine anointing to rest upon all members of the Headquarters Staff.

Thursday, November 25th. I. Thess. i. 1-10.

"Ye turned . . . to serve . . . and to wait" (verses 9, 10).

Here is the beginning and the end of the new life in Christ, and also the period in between. There can be no service rendered to God if there has been no turning to Him. Unregenerate service is no service at all. And that is but idle waiting that does not fill in time with service. Sing about the second advent if you will. Rejoice whenever it is mentioned. Anticipate His coming with gladness. But while you wait—work. Join the W.W.W. people—the people who are "working while waiting." That is

making advent truth practical. A visionary is a very sleepy-headed fellow. A man of vision is a man of action. Have you turned? Then you are qualified to serve? Are you serving? Then you are qualified to wait.

PRAYER TOPIC:

For the power of the Lord to be manifested in the bodies of all sick and suffering saints who are trusting God for healing.

Friday, November 26th. I. Thess. ii. 1-20.

"The Word of God which effectually worketh" (verse 13).

Ten thousand witnesses cry—Amen. It is the Word of God that works changes in the midst of heathen idolatries. The Word of God acts and produces results amidst modern allurements. There are many competitors, but all are left far behind when we tabulate results. The Word of God is supreme. Nothing else can change lives. For God's Word is creative. It works without material. It produces fruit from barrenness. It brings stocks from emptiness. Death cannot defy God's Word, for from death's bosom it can bring life. Impossibilities are non-existent to the Word of truth. Mountains of difficulty crumble before it, and wide oceans are to it as the span of a man's hand. Yes, the Word of God worketh effectually. The reason? God Himself is behind it.

PRAYER TOPIC:

That through the pages of the "Elim Evangel" streams of life may flow to needy souls.

Saturday, November 27th. I. Thess. iii. 1-13.

"Good tidings" (verse 6).

Good tidings can be in various forms. Primarily we think of the gospel itself. But good tidings follow good tidings. Here it is the news of a progressive faith. That is always a matter for thankfulness. It is good to know that a man is converted. It is better to know that that man goes on with God. The birth is a matter for joy, but we cannot remain babies. How many of us are good tidings to those who helped us at the beginning? When they look upon us after the years have passed are they pleased with the results, or are we dwarfs of disappointment? May each day show that we are growing, and may the news concerning our faith be ever good tidings—to those who have helped us and to the God who is our Father.

PRAYER TOPIC:

The illumination and inspiration of the Holy Spirit to rest upon our Elim ministers as they prepare for the morrow's services.

The Quiver

(continued from page 738)

ing over these silent messengers and who can tell into how many hands they have fallen, and how many hearts have been moved to receive the truth as to God's salvation?

"FOR the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God" (I. Cor. i, 18). "God is love" and "in this was manifested the love of God toward us because that God sent His only begotten Son into the world that we might live through Him." What an enormous truth is enfolded here. Far exceeding the limits of man's finite comprehension, it extends out into the realms of the infinite. Vaster, by far, than the broad expanse of the sea; higher than the highest height; deeper than the deepest depth; reaching beyond all human understanding. Who can measure the unfathomable; who can comprehend the infinite? God—Love—God is love.

The revelation that God is love is indeed wonderful, but to come to the realisation that that love is directed toward us is marvellous; it is overwhelming. "Herein is love; not that we loved God but that He loved us, and gave His Son a propitiation for our sins." In being directed toward us this love required expression; it sought manifestation. See it revealed in creation. He spoke and by the word of His power worlds swung into existence. The sun was set revolving in its orbit and adjusted in right relationship to the earth. The stars were set revolving in their appointed courses. He ordained the glories of the sunrise and the

BEAUTY OF THE SUNSET.

He commanded the earth to bring forth grass, the herb to yield seed, and the fruit tree—fruit. He set times and seasons. The waters brought forth abundantly the living creatures after their kind; the earth also brought forth the living creature after his kind. Thus this great created universe was set in motion at the word of a designing Creator. Here was God revealing Himself; here was love expressing itself.

But alas, the finite mind of man does not comprehend God's workings; he is unable to fathom the depths of love that are here revealed. He is insensible to the heart-throbs of the Creator toward His creatures. He is become vain in his own conceits; professing to be wise he is become a fool. What a sad plight, what a pitiable condition. Something must be done. Man must know at all costs that God loves him. He must have it made known to him that God will go to the utmost extremity to reveal His love for him.

"Hereby perceive we the love of God." "For God so loved that He gave"—oh, what depth of revelation; how pregnant with meaning. The infinite, eternal God so moved by an impelling love that He goes the limit of sacrifice. Could He not have given angels? could He not have sent His ministering spirits? Ah! but He gave His Son. He gave that which love demanded—heaven's best.

But what of the Son; did He not sacrifice? Hear His own words as He says: "Greater love hath no

The Triumph

"WITH THIS SIGN"

By T. KERMIT

man than this, that a man lay down his life for his friends." The ivory palaces no longer held an attraction for Him. They meant nothing in the light of the joy that was set before Him. He, who was in the form of God and thought it not a thing to be grasped to be equal with God, emptied Himself. Divesting Himself of the brightness of His glory He exchanged it for a body of flesh. He became subject to our limitations. "Hereby perceive we the love of God, because He laid down His life for us." There, on Golgotha's hill is the demonstration of the love of God. It has found embodiment in the old rugged Cross. "Behold what manner of love!"

The Cross will ever stand as the emblem of a Saviour who, though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich."

To come to an appreciation of the sacrifice on the Cross we must also recognise it as an ensign of suffering. Thus it behoved or became necessary for Christ to suffer. Would you know the pain and anguish of this terrible hour? Would you desire a

FELLOWSHIP OF HIS SUFFERING?

Come with me to the Garden. It is the Garden of the "oil press,"—Gethsemane. The name is significant, for here the Saviour treads the winepress alone. See Him as beneath the olive trees He pours out His soul unto death. His prostrate form is convulsed with agony of mind and soul. All hell is mobilised in this one supreme effort to crush the life from Him. See the drops of blood on His white tunic and hear His agonising prayer, "Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine be done."

Now behold the Lamb of God, as in the hands of the malignant mob He is led as a sheep to the slaughter. The trial is but a mockery; He stands dumb before His accusers. He is led to the whipping post and there the lead-tipped lash of the Roman scourge sinks deep into His quivering flesh. The pain is excruciating. Pressed cruelly upon his brow is the crown of thorns. His visage is marred more than any man's.

But the bitter cup has not yet been drained. He must drink it to its dregs. And so the soldiers lead Him away to be crucified. Up that long path He treads toward Calvary—the place of a skull—and

phant Cross

SIGN—CONQUER”

MIT JEFFREYS

there the nails are driven through His hands and His feet. There the cross drops with a horrible thud into its socket, and the Saviour is uplifted as He had prophesied. No human words can describe that awful scene. But if you would have

HIS ANGUISH EXPLAINED

in all its woe; if you would enter into the desolation of the stricken Lamb of God, hear the outpourings of His heart in the twenty-second Psalm:

“I am poured out like water. My tongue cleaveth to My jaws. My strength is dried up like a potsherd. They pierced My hands and My feet. All My bones are out of joint.” “He was wounded for our transgressions, bruised for our iniquities, upon whom was laid the chastisement of our peace and by whose stripes we are healed.”

While the Cross is an emblem of infinite sacrifice and a symbol of inexplicable suffering, it is also a mute testimony to unfathomable depths of humiliation. The death of the Cross was the fate of the felon; the bitterest brand of shame. Indeed “Cursed is every one that hangeth on a tree.” He must bear the curse of this infamous instrument of death. Numbered among the transgressors He must pay the penalty for crimes He did not commit. His associates in death are the dregs and outcasts of society. Yet this is small shame compared to the load of guilt that He must bear. There without the gate He suffers the reproach of our sins and not ours only but also the sins of the whole world. The spotless Son of God who knew no sin is made sin for us. Oh, that we could but appreciate the depths of humiliation revealed here. There He hangs suspended

BETWEEN EARTH AND SKY.

What a bitter cup to drink; what an agony of soul this must have cost Him. Then as if this were not reproach enough, the air is vibrant with the mocks and jeers of those who intrude upon His death. He is exposed to the taunts and blasphemies of His own people. He had come unto His own, but His own received Him not. He had come to them as their Messiah, but their prejudice and bigotry understood Him not. Here was the King of the Jews who had come to His kingdom, but the kingdom was unworthy of its King. Instead of crowning Him with sovereignty, they crowned Him with thorns. Instead of a triumphant coronation, He is given a humiliating

crucifixion. They mock and blaspheme; they spit in His face; they laugh Him to scorn. From beneath the Cross they hurl indignity after indignity upon Him!

“He saved others, Himself He cannot save. Thou who destroyest the temple and buildest it again in three days, save Thyself and come down from the Cross.” Surely He was despised and rejected of men. How His sensitive nature must have recoiled from exposure to such infamy and stinging reproach.

And now comes the height of shame. So hideous is that terrible spectacle that even God hides His face.

“SMITTEN OF GOD,”

this transcends all.

Well might the sun in darkness hide,
And shut her glories in;
When Christ, the mighty Maker died
For man, the creature's, sin.

Without a word He had suffered the unutterable woe of the Cross. He had said nothing in reply to the taunts of the rabble, but when His own Father is compelled to turn from Him in this awful hour, this was almost more than He could bear. Surely this was the bitter gall of the cup He must drain. He is alone, forsaken, afflicted of God, and it seems as if His divine humanity can endure no more.

“Be not far from Me! Be not Thou far from Me, O Lord. O My strength, I cry in the daytime and in the night season. Why art Thou so far from helping Me? My God, My God, why hast Thou forsaken Me?”

Then comes the darkness—merciful darkness. It is the midnight of the world's history; the darkest hour before the dawn. The tumult and shouting dies; the silence of fear falls on the beholders. At last through the stillness rings the Saviour's triumphant cry, “It is finished” and the unresisting Victim becomes the irresistible Victor. In the light of the resurrection the Cross is transformed from a symbol of infamy, degradation and shame, to an emblem of triumph and glory. It is become the insignia of

A MIGHTY CONQUEST

that has been launched against the powers and forces of evil. It is the ensign of Him who said, “Upon this rock will I build My Church and the gates of hell shall not prevail against it.” In every age and in every clime the preaching of the Cross has been the power of God unto salvation to every one that believeth.

By its power Saul of Tarsus was changed to Paul the Apostle and by its inspiration there was precipitated upon the world a missionary movement that has come down to our own day upon its own momentum. So thrilled was Paul by the grandeur of that old rugged Cross that he exclaims, “But God forbid that I should glory save in the Cross of our Lord Jesus Christ.”

(continued on page 748).



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.

"Dick" Sheppard.

CANON "Dick" Sheppard has gone Home. To those of us who knew him the news came as a sudden blow and yet it was not altogether unexpected. For years he battled against ill-health and in spite of asthma did the work of several men. He was the common man's Padre, outspoken, bold, fearless and yet so filled with the love of God that he was never unkind or harsh. Thousands of "down-and-outs" will thank God for his action in opening the crypt of St. Martin's-in-the-Fields and making it a haven of warmth in rare contrast to the bleak benches of the Embankment. Millions over the radio will miss the cheery robustness of his gospel message, and the nation itself will miss the challenge of his call to be not only Christian in name but in spirit.

His example, his courage and his spirit constitute to all a challenge to consecrate every moment and every impulse to the service of God, for if the God of grace made grace to abound to "Dick" Sheppard He can and He will do the same to everyone of His children.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

One suffering from eczema for years, that he may be healed and baptised in the Holy Ghost. *W.R.M.*

One who desires to be saved and healed, that the Lord may touch both soul and body.

A Christian suffering from rheumatism and catarrh, that complete healing may be experienced.—*B.G.*

* The love of God to enter a home where now bitterness prevails.

A sister in Scotland, that God may touch her wounded body into perfect health.—*A.M.*

A sister suffering much pain of body and great depression, and that God will open up the way for her husband to obtain a post in London.—*M.G.*

One who has suffered serious mental breakdown and lost grip of spiritual things, that she may be restored in spirit, soul and mind.

One who has been a believer for years but has grown slack, that she may be fully restored.

A child of God who is much perplexed and does not know the will of God, that the divine guidance may be given.



Gleanings from Other Fields

Revival at Hong Kong.

Many souls have been won for Christ in a mission conducted by Mr. Clifford Lewis at Hong Kong. Believers have also realised a new spiritual quickening as a result of this effort.

Prebendary Carlile.

The many friends of Prebendary Carlile will be happy to learn that after his severe illness, and in spite of being in his ninety-first year, Mr. Carlile has been welcomed back to the Headquarters of the Church Army.

Methodist Church Destroyed.

One of Methodism's finest churches, Wesley Chapel, Plymouth, has recently been completely destroyed by fire. The church was to have celebrated its diamond jubilee this month.

The Salvation Army in Germany.

The sale of the Salvation Army's Magazine, the "War Cry," has been forbidden in the streets of Germany.

All-Night Prayer Gatherings.

So much blessing attended the all-night prayer meeting recently held in connection with the Ministers' Prayer Fellowship for Revival that four other similar services have been held in London. They were held at Rye-land Chapel, Peckham; Mildmay Conference Centre, Newington Green; Willesden Evangelical Free Church, and Manor Park Baptist Church.

The General in Chicago.

General Eva Booth received a rousing welcome on the occasion of her recent visit to Chicago; more than 2,000 people were present at this reception.

Dr. Paul Rader.

Dr. Paul Rader, the well-known American Evangelist and President of the Christian and Missionary Alliance, has been conducting some services in this country.

Dr. Oswald Smith.

Dr. Oswald Smith, pastor of the People's Church, Toronto, is, we understand, to visit Australia and New Zealand in the new year. He is booked to conduct a number of evangelistic campaigns in those countries.

Mr. Marshall Broomhall.

The death has recently occurred of Mr. Marshall Broomhall, for so many years prominently associated with the work of the China Inland Mission. He was 71 years of age, and was the nephew of the late Dr. Hudson Taylor.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
Them one by one,
And when I cannot understand, to say
"Thy will be done."

Principal Lays Foundation Stone of New Elim Church at Blackheath, near Birmingham

By ARTHUR G. JAMES, A.A.I.

SEVEN years have rolled by since Principal George Jeffreys and his Revival Party conducted their great revival and healing campaign in Birmingham, yet the revival fire continues to burn and is still spreading from town to town. Fourteen centres of this glorious Foursquare Gospel work have been established in and around Birmingham.

After much prayer, God wonderfully opened the way for the Blackheath assembly to have their own church building, and the Principal's visit was eagerly awaited.

The chilly autumn afternoon did not prevent the warm-hearted Foursquare Gospellers from heartily welcoming their beloved Principal and Revival Party to the Midlands once more, and Pastor Darragh, in his usual happy style, soon had the crowd singing. As Pastor R. G. Tweed led in prayer there was a real sense of the Master's presence, and when the Principal commenced to speak, a deep hush rested upon the great

congregation as he warned the people of the coming Armageddon for which the world was prepared already. The speaker emphasised that the Lord Jesus Christ is the only solution to this world's problems and that this same Christ would sit upon a throne on this earth, a literal throne, the throne of David; then and then only, would this world have peace. Seven precious souls accepted the Lord as Saviour, but the Master's presence was very near, and eternity alone will reveal the results of this great open air meeting.

Before Principal Jeffreys laid the stone, he pointed out that he was not laying the foundation of a Church—Christ had done that—he was merely laying the foundation stone of a Church building. The Graham Street Church, Birmingham, Choir sang with feeling, "God so loved the world," and the impressive ceremony came to a close with the triumphant singing of the hymn, "All hail the power of Jesus' name."

PRINCIPAL AND PARTY AT BLACKHEATH, NEAR BIRMINGHAM



Part of the huge crowd which gathered for the laying of the foundation stone by Principal George Jeffreys of the new Elim Church at Blackheath. A similar stone was also laid by the Pastor in charge. Enthusiastic scenes, reminiscent of the Principal's great Birmingham Campaign of seven years ago, were witnessed, and much praise ascended to God for the seven souls saved as a result of this glorious testimony in the open air.

God Called Abraham Alone

By LILIAN B. YEOMANS, M.D.

AMONG the most vivid recollections of my early childhood is the story of mother's wedding dress. I never beheld the garment, as it was unfortunately stolen before my advent into this world. Perhaps that made it all the more interesting. At any rate I shall never forget the description of its beauty and costliness which always ended with, "It was real silk brocade, from London, and would stand alone" (the last two words very emphatic).

I never quite understood what "standing alone," as applied to a dress meant, nor why it was deemed an essential quality for a perfect wedding gown, but I listened with almost reverential awe nevertheless.

And to-day as I was thinking about another wedding dress, the wedding garment of the Bride of the Lamb, of "fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. xix. 7, 8), in other

words "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. iii. 22), I said to myself, "That wedding dress will stand alone."

Yes; God called Abraham alone and blessed him, and increased him (Isaiah li. 2).

Real faith will stand alone, anywhere, for any length of time, in the face of all contradictions, and in the teeth of any opposition, for it rests on the "for ever settled" Word of God.

There's a walk for every soul in God alone,
There's a stand in God for every soul to take,
There's a walk none else can take but only you,
For this path is trod by you and God alone.
He calls, He apprehends your soul to stand in Him,
And as you praise and stand the work is done.
God called Abraham alone!

Reading in Mark x. 46-52 of the healing of blind Bartimæus his aloneness with God throughout the entire transaction was much emphasised to me by the Holy Spirit.

There he sat, alone in a crowd—the loneliest kind of loneliness—hopeless and helpless. No one volunteered a hand to assist him to get within range of the Great Physician.

But he could hear and he used what he had to secure what he lacked. The moment his ears told him that it was Jesus of Nazareth who was passing by (many were called "Jesus" in that day just as we hear of "Jesus the Wayshower," and so forth in this day) he filled his lungs and emitted a cry so piercing that it brought down stern rebukes on his head. For Jesus of Nazareth was He who said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor: He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord" (Luke iv. 18, 19).

Poor blind beggar! How easily the crowd could have silenced him forcibly. But Bartimæus had lost all

consciousness of the crowd. By faith he wrenched himself clean out of his surroundings and stood alone with God incarnate, in the person of His Son, Jesus Christ the Lord. There were to him just two people present, Jesus of Nazareth and blind beggar Bartimæus.

Alone, and unaided by any favouring circumstance, he undertook by his voice, the only thing he had, to bring the two into vital contact.

Opposition only made him cry the "more a great deal." That is its invariable effect on real faith, for real faith will stand alone.

"And Jesus stood still!" Amazing words!

His every step controlled and directed by the Spirit of God, He was on an errand to some definite objective, yet at the cry of Bartimæus—no, at the cry of faith—He stood still.

Marvel of marvels, God incarnate, Creator and Sustainer of the universe, arrested in His course, brought to a full stop by a blind beggar's cry.

Yes; for "all things are possible to him that believeth."

And Bartimæus received his sight and followed Jesus in the way.

The Triumphant Cross

(Continued from page 745)

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round that head sublime.

Down through the centuries it has come as a mighty, dynamic, irresistible force, conquering every hostile power and taking every citadel of Satan. Empires have arisen and crumbled, but it marches on. Monarchs have waged persecution after persecution against it; they have tried to extirpate its influence. But while their bones lie mouldering in the dust of the earth the Cross dominates the ages. Beneath its sign there has rallied a great host redeemed from every kindred, tongue, and nation.

LIKE A MIGHTY ARMY

they have advanced in the face of hell itself. They have had trials of cruel mockings and scourgings, of bonds and imprisonments. They have been stoned, sawn asunder, slain with the sword. They have been thrown to the wild beasts, crucified, burned at the stake, made living torches to afford amusement for fiendish mobs. They have suffered agonies too horrible to mention; they have been slaughtered by the thousands. And yet that mighty host sweeps on for "the gates of hell shall not prevail against it." The Cross has conquered, the Cross has triumphed and, Hallelujah, it shall prevail.

We are living in the time when Christ's coming is at hand. The powers of darkness are mobilising in one gigantic effort to resist our King and His kingdom. But the sign of the Cross has been relayed to us by our predecessors, and from the lips of apostles, martyrs, saints, and sages comes the challenge, "With this sign, Conquer." Every day men are falling around us, wounded in mortal combat. Yet ere they breathe

their last they hand us their weapons of warfare, and pointing to the emblem of conquest say, "With this sign, Triumph." And so, carrying the Blood-stained banners of Calvary's Cross, we go forth to beat back the powers of evil and establish these glorious banners of a triumphant Christ in all the

REALMS OF DARKNESS

and to the uttermost extremities of the earth.

Then with our mighty Captain leading we shall sweep through those golden portals and crown Him King of kings and Lord of lords. The Lion of the Tribe of Judah has prevailed and beneath His ensign have we all conquered. And though battle scarred and revealing the marks of conflict, we shall gather round that throne and sing the song of the redeemed while angels fold their wings.

"Unto Him who loved us and washed us from our sins in His own precious blood and hath made us kings and priests unto God and the Father, be glory and honour and dominion and power for ever and for ever." For, "the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." Hallelujah!

GOOD ADVICE

Do not pray for easy lives. Pray to be strong men. Do not pray for tasks equal to your powers. Pray for power equal to your tasks. Then the doing of your work will be no miracle. But you will be a miracle. Every day you will wonder at yourself; at the richness of life which has come to you by the grace of God.—P.B.

CONTENDING FOR THE FAITH

Things God hath Wrought—Crusader Triumphs—Conversions and Healings.

SPECIAL ANNIVERSARY SERVICES Zeal for Christ

Guernsey (Eldad) (Pastor V. S. Pritchard). The blessing of the Lord continues to rest upon this church. Recently the first anniversary services of the opening of the church were held and they left memories of many hours of blessing, and a time of real fellowship with the Lord Himself in the midst.



Pastor
V. S. Pritchard

The Lord blessed the efforts of the young people during Crusader week. Every Crusader entered into the effort with great zeal. The messages given in word, song, and testimony proved

to all that Christ does indeed satisfy the young.

The service on a recent Sunday evening was taken by the brethren of the church. Much blessing was received through their ministry. The Male Voice Choir rendered two very beautiful and inspiring pieces.

Under the able ministry of Pastor V. S. Pritchard the work here is steadily going forward. The saints are being led into a deeper knowledge of the truth, and many have accepted Christ as Saviour. To God be all the glory!

INSPIRING SOUTH COAST RALLY Encouraging Signs of Progress

Worthing (Pastor E. O. Steward). During the past months much has been going on in a quiet way in this church under the earnest and faithful ministry of Pastor Steward.

Another South Coast Rally has come and gone, leaving behind a most refreshing memory. Pastor Steward convened the meeting, Pastor C. W. Slemming, of Hove, led in prayer, and Pastor J. Robinson of Preston Park was the first speaker, his subject being "Justification by Faith," and it was a wonderful exposition, clothing an old familiar doctrine with new life; seldom have the saints heard it so simply and clearly expounded.

Between the two addresses Mr. William George of Horsham and his son sang a duet, their voices blending harmoniously in the sweet old hymn: "I am going to heaven in the good old-fashioned way."

It was the first visit of Pastor L. Moore to Worthing. The burden of his message was that every soul is precious in God's sight and of equal value, be it English or Indian, and in a stirring and vivid way he impressed the congregation with the dignity and sacredness of a call

to service, either in the homeland or in regions beyond.

Surveying the work of recent months there are signs of steady increase. Several members of the church have received definite healing. The Thursday evening Bible study is now eagerly anticipated as the Pastor has been giving a series of half-hour talks on the Book of Revelation, making obscure passages clear and rough places plain. They have been, and still are most helpful and inspiring.

The best news of all which one leaves till the last, souls have been saved five Sundays in succession, mostly owing to the untiring efforts of the splendid band of Crusaders, who go out into the highways and byways, seeking strangers to come under the sound of the gospel. 'To God be the glory, great things He hath done!'

ENCOURAGING REVIVAL SERVICES The Power of Prayer

Conleton (Evangelist C. A. C. Hadler). Through the prayers of one or two saints God opened the way for this church to be established two years ago under the ministry of Pastor Kelsall. The work is going on in a wonderful way under the present Pastor; God is using him in a mighty way to the salvation of many precious souls. The blessing of God rested on the week of revival services recently held, four persons deciding to follow Christ. Quite a record number are attending the Sunday night meeting, also the Thursday Bible study is well attended.

The work of the Crusaders is going on well; their work of visiting the sick is a comfort and blessing to many. The Saturday night prayer meeting is a time of great spiritual uplift when the saints gather together to give thanks to God for the way in which He has met and blessed them.

THANKSGIVING SERVICES Helpful Bible Studies

Christchurch (Hants). The church here is enjoying rich times of blessing. The harvest thanksgiving services held on a recent Friday and Sunday were conducted by Pastor R. D. Bradley of Winton, and Evangelist L. W. Green of Wimborne. A party of friends came over on this occasion from Wimborne and Winton. The gifts of fruit, eggs, etc., were distributed among the sick and Christchurch Infirmary.

The Bible studies given on successive Fridays by Pastor R. D. Bradley have been most helpful.

Several new members have recently joined the church. A number of invitations to visit the sick and aged of the town have been sent in to the church.

GOD'S HEALING POWER Just the Same To-day

St. Leonards (Evangelist S. Homer). The Lord's people at St. Leonards are rejoicing in the manifestation of His mighty power.

Quite recently two sisters have received much blessing in their bodies, following the "laying on of hands." One was crippled by paralysis and walked with crutches. She was prayed for, and now walks unaided to the meetings. The hall is an upper room, and the stairs are steep, but they present no difficulty to one whom the Lord hath touched.



Evangelist
S. Homer

The other sister was suffering from a disease which was causing her bones to turn to powder, and consequently her body was encased in a surgical jacket. Brought by a friend to the meeting, she obeyed the voice of the Lord, and was anointed, and for the first time for years she had the joyful experience of being free from pain—to God be all the glory. The completion of the healing is expected and the casting off of all artificial support. Both these sisters are shortly following their Lord through the waters of baptism.

The church has received much blessing this summer from the visits of various Elim pastors who have been in the town on holiday, especially welcome were Pastor F. Shadlock, whose ministry here two years ago was much blessed, and Evangelist L. Green, one of the late St. Leonards Crusaders.

Pastor W. Patterson spent a fortnight in this church, and conducted a campaign for the "deepening of spiritual life." His messages were much appreciated and blessed of the Lord.

The Gifts of the Spirit are in operation in the midst. The prayer meeting and breaking of bread service are times of hallowed communion with the Risen Lord.

PROVING GOD'S FAITHFULNESS Illuminating Ministry

Reading (Pastor C. R. Cooper). Praise God for the forward move in all sections of the church since the last report. Paul has sown, Apollos has watered, but God has given the increase. Souls have accepted the Saviour as week by week the gospel has been preached and not a few have been added to this church, eleven

being given the right hand of fellowship.

A convention at Whitsuntide, the first in this church, was enthusiastically attended, the speakers were Pastors H. A. Court and A. Longley, and their stirring messages remained for a long time in the hearts of the saints. Then later the church was favoured by a visit from Pastor P. N. Corry. He gave a series of lectures which were most illuminating. As with the authority of one who is the master of his subject, he told of Christ who endured such contradiction of sinners against Himself, the hearts of all were touched.

Then came the Crusader Campaign which was a source of real blessing as the young people whose hearts God had touched told what a change in their lives that touch had made.

Once a month there is a special meeting for intercession for the sick. At this meeting requests are dealt with and an opportunity is given for prayer and anointing. Many have testified to having received a touch from the Divine Physician at these meetings. And as the weeks go by God is keeping His children faithful and watchful—doing His will from the heart and praying and believing for still greater things.

COMPELLING THE CHRISTLESS TO COME IN

Clapham (Pastor C. J. E. Kingston). Crusader week at Clapham was a suc-

cess since lives were dedicated to Christ during the week. Pastor Harold Mason of Southend-on-Sea was the special speaker and each night various Crusaders took part in testimony and in song. Some of those converted were directly brought into the services by Crusaderic raids on the neighbourhood each night prior to the commencement of the meeting and thus were the words of Christ fulfilled: "Compel them to come in!"

It was felt that the revival services should be continued another week and Mrs. George Kingston of Rayleigh was invited. These further meetings proved a source of spiritual uplift, especially when the speaker took for her subject "Divine Healing." Many testified to blessing received and some definite cases of healing were reported.

THE BIBLE FROM A NEW ANGLE Proving Its Inspiration

Portsmouth (Pastor Joseph Smith). The church at Portsmouth has recently been favoured with a visit from a retired officer of His Majesty's Navy: Mr. James Welsh. In his address Mr. Welsh dealt with the Inspiration of the Bible, but in a unique manner: mathematically. He pointed out how that every Greek letter had a numerical value, and that by a marvellous arrangement of these letters and words in the various sentences,

a uniform mathematical result was obtained, which can only be explained on the ground of direct divine guidance in the writing of every word.

CRUSADERS TO THE FRONT Testifying for the Master

Hornsey (Pastor F. C. Packer). Much blessing was experienced during the recent Crusader Week. On the first night God graciously set His seal upon the efforts of the Crusaders, as in word and in song Christ was exalted. Four young people reconsecrated their lives to God. The church was favoured with visits from Pastors A. Longley and J. Vanstone (Hendon), both of whom brought much blessing through Spirit-filled messages. The young men's Bible class and the young women's Bible class were each responsible for a meeting, and each meeting ably demonstrated that God can mightily use sanctified youth.

In the closing meeting, eleven Crusaders gave brief testimonies, the theme being "Serving the Lord in everyday life." It was a joy to hear how God is being revealed by lip and by life in office, workshop and factory.



Pastor
F. C. Packer

The Way of Salvation

"Thou Fool"

By EDGAR L. VINCENT

IT was not very often that Jesus spoke so sternly as He did in the parable of the rich man who had "much goods," and when He did it was so that He could bring out more forcefully the absolute folly of giving the world first place to the exclusion of all that good, sound common sense would dictate to be the part of wisdom.

The man in question planned to enlarge his earthly possessions and then lean back and let the world go as it might. He was all right. Why worry? No thought of using the good God had helped him to gain in doing good for those not so bountifully blessed. He seemed to think he would live for ever. And at this juncture Jesus steps in to show what a fool covetousness may make of a man.

"Thou fool!" He says. "This night thy soul shall be required of thee."

It was not the accumulation of wealth that Jesus condemned that day. That in and of itself was not a sin. It was the soul-paralysing selfishness that constituted the folly, and that imperilled the man's very soul.

And that is what it may do always and everywhere. No man can yield himself and all his God-given powers to gathering wealth, with no thought of the true value and use of riches and not subject himself to the danger of the loss of his soul.

We see men doing that very thing. Statisticians tell us how many millionaires there are in the world. We cannot say that these are all fools. Jesus would not have done that. Some who have gathered their millions lawfully are using it freely for good causes. Jesus would commend that; for in the last analysis, that is why gold is given to men.

The peril of covetousness lies in its deceptiveness. It pulls the wool over the eyes of man and leads him to think that he is doing the wise and the best thing possible when he gives himself and all his powers to laying up wealth, building big barns and filling them with the fruits of the earth. This is the thing we need to pray to be delivered from. Lord, show us our own hearts and help us to keep them free from the blight of covetousness!



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

National Crusader Week Newsy Comments

Hastings Crusader Week

Crusader week at Hastings has proved a week of great blessing, and it has been very encouraging to see so many fresh faces gathering with us.

On Sunday evening the message was given by the Pastor, the Crusaders rendering special items. On Monday evening the Crusaders took the whole of the meeting, messages, duets, testimonies, etc., being given. Tuesday was Veterans' Night, when members of the assembly took charge of the meeting and a very full programme was greatly enjoyed. On Thursday we had with us Mr. Fairhall from Beckley, who gave a message on Hosea xiv. 5: "I will be as the dew to Israel," pointing out to us that all the dew means to the land, so our God will be to us. Friday was our Missionary Night, arranged by the Pastor, who gave us lantern slides from the pictures he had taken while out working in the villages of India. As the different slides were shown, we were reminded of the hymn words, "the heathen in his blindness bows down to wood and stone." How privileged are we to live in a land where the glorious gospel of Christ has set us free.

Chelmsford Crusader Activity

The special week of Crusader activity at Chelmsford commenced on October 3rd (Sunday), when we were privileged to have with us Pastor George Kingston whose ministry proved a source of rich blessing to all.

We continued on Monday with a visit of Pastor G. I. Francis (Leyton). His word from Psalm i. 3 on "the Christian as a tree, was a profitable one.

Tuesday, Miss Barton of Romford gave an encouraging word on "Christ, greater than Moses—" Deliverer, Law-Giver, Wonder-Worker, Mediator."

The Lord indeed spread a table of good things before us as we gathered at Leigh-on-Sea on Wednesday for a Rally of the Essex Crusaders. The speaker was Pastor Kemp (Bournemouth), who brought a challenging message to God's people to "Lengthen thy cords, and strengthen thy stakes."

Our Crusaders were responsible for the meeting at Chelmsford on Thursday when the messages in word and song were unctonised by the Spirit, and God's people were drawn nearer Himself.

Chelmsford for Christ is our aim, and by His help we shall gain our objective.

It is encouraging to learn that—

Throughout the National Crusader Week BERMONDSEY friends received much blessing through the instrumentality of the Crusaders.

And that

LINCOLN Crusader Week proved a great success and a time of blessing and encouragement both to the Crusaders and all who attended the services. Pastor P. N. Corry, whose ministry as a Crusader Commissioner has been a blessing to many of our Crusader branches, was their special visitor.

LEEDS Crusader branch, too, rejoices in being able to report that twenty-one souls were won for the Master during their Crusader Week.

Times of great blessing were witnessed during the Week at ABERDARE (South Wales). Crowds gathered each night and went away blessed. The messages of Pastors J. J. Morgan and F. Shadlock and Mrs. Rhys Jones were richly blessed of God.

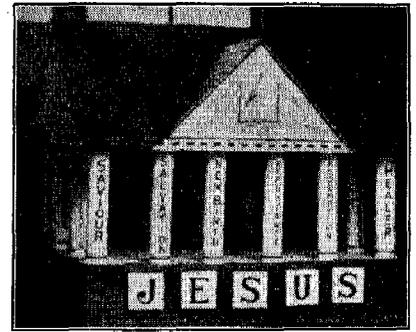
ELDAD CHURCH, GUERNSEY, held its first Crusader Week and God honoured the efforts of the members of the new branch who conducted three services. The Sunday school and Cadets conducted two services, and the Crusaders from the Delancey and Vazon branches also conducted two services at Eldad Church. Their report is: "A week of glorious testimony."

Last, but not least,

PASTOR DAVID VANSTONE'S ministry during National Crusader Week has been used of God in winning souls for Christ. We hear, too, that the campaign recently held at Hud-



dersfield was successful and as a result we believe that there will be "added to the Church such as shall be saved."



Tamworth Crusader Week

The Crusader week here in Tamworth has left a glowing impression of the gospel of Christ. The opening meeting of this special Youth Effort was conducted by Pastor G. Dunk, who spoke of the need for making provision for the spirit of youth in the Church. The Crusaders rendered items bearing upon this important theme.

The Monday evening programme was very interesting. It was entitled "Stars of Promise in the Sky of Hope." The front of the hall was draped with dark blue representing a night sky into which were hung stars of promise, the promise being printed on the star in keeping with the promise it represented. The Crusaders rendered items as each star was hung.

An object night was also a great attraction, when two illustrated messages were given, one "Thy Word is a Lamp," the other "Being Weighed in the Balance."

The last meeting of the Crusader week, was on Sunday evening, entitled "The Building of the Temple of Truth." Each revealed Fundamental Truth was represented by a pillar in the Temple building. (See Photo).

Croydon and District Rally

November 17th at 7.30 p.m.
ELIM TABERNACLE, SELSDON ROAD
SOUTH CROYDON

SPECIAL PROGRAMME

Speaker:

Pastor E. C. W. BOUTLON

Convener:

Pastor DOUGLAS B. GRAY

Everyone Heartily Invited!

GRAND REUNION DAY

Saturday, November 27th

Elim Woodlands (London)

from 3.30 p.m.

For all Crusaders who, this summer, spent their holidays at the Crusader Guest House—

"St. Helena's," Eastbourne.

NORTH LONDON RALLY

December 4th at 7 p.m.

Elim Tabernacle,
Hornsey
(Duncombe Road)

Watch for further particulars!

The Deity of Christ

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

THERE is a flood of misapprehension on this point, because the distinction between the pre-existent Christ and the Man Christ Jesus is not clearly realised. Many admit the divinity of Christ, but not the Deity. They confess with Renan, that He is "the first of all the sons of God," but they do not believe in His Godhead, as the Second Person in the Trinity—that He is God the Son.

In order that He might come down to earth as a man He emptied Himself by taking the nature of a servant; born in human guise and appearing in human form, He humbly stooped in His obedience, even to die, and to die upon the cross. Therefore God raised Him high, and conferred on Him a name above all names. "God indeed, raised Him to the very highest place, and gave Him the name which stands above all other names" (Phil. i. 8, 9, Moffatt and XXth Century New Testament). The exaltation of Jesus as a Man, does not, however, prove His pre-existent Deity. For that we should turn to the Old Testament, where as *Adonai* He is distinguished from *Jehovah*, as in Psalm cx. 1. The plural form *Adonai* "is never used except as a Divine Name" (Perowne). Our Lord Himself quoted these words (Matt. xxii. 41-45 and Mark xii. 35-37) to prove His identity with the Second Person, the *Adonai*, to whom *Jehovah* spoke: "*Yahveh la-Adonai*" (Psalm cx. 1).

The Epistle to the Hebrews, chapter one, is in itself, a dissertation on

THE DEITY OF CHRIST.

He is "the Son, whom He appointed heir of all things, and through whom He made the universe. For He is the radiance of the glory of God, and the very expression of His being, upholding all creation by the power of His word." How can such an one less than Deity? Thus far, we have dealt with the first three verses of Hebrews i., but verse 5 refers to His humanity. "Thou art My Son, this day have I begotten Thee." On "this day" His humanity was exalted, invested, and crowned with the same glory, honour and power which belong to His Deity. This is the adoption of His humanity into the Godhead. In verse 6, all the angels of God are commanded to worship Him. In verse 8, the Father addressed Him as God: "Thy throne, O God, is for ever and ever," and in verse 10 the creation of the earth and the heavens is ascribed to His agency: "Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands." "For Christ is the very incarnation of the invisible God, Firstborn and Head of all creation; for in Him was created all that is in heaven and on earth, the visible and the invisible; angels and archangels and all the powers of heaven, all has been created through Him and for Him. He was before all things, and all things unite in Him" (Col. i. 15-17), and He is the Head of all archangels and powers of heaven: of all principalities and powers (Col. ii. 10).

In Isaiah xl. 3 He is called "*Jehovah*" and "our God" (*Yahveh Eloheynu*) for the *kol kore*, or proclaiming voice, is that of John the Baptist (Matt.

iii. 3). In Psalm xxiv. 7-10 He is called "the King of Glory"; "*Yahveh Tsevaoth*" means "The Lord of Hosts" (see I. Cor. ii. 8).

In Jeremiah xxiii. 5, 6, He is called *Jehovah Tsidkenu*—"the Lord our Righteousness" (see I. Cor. i. 30). In Isaiah vi. 1-6 He is not only *Adonai*, but also "*Jahveh Tsevain*," the Lord of Hosts.

He is the Sender of the Holy Spirit, equally with the Father (John xv. 26). He it is also who baptises with the Holy Spirit, and who raises the dead (John v. 21, vi. 40, 54). All men should honour the Son, even as they honour the Father (John v. 23). The *Twentieth Century New Testament* here translates: "So that all may honour the Son just as they honour the Father. He who does not honour the Son fails to honour the Father who sent Him." They should be considered worthy of equal honour: "No one who disowns the Son can possess the Father: he who confesses the Son possesses the Father as well" (I. John ii. 23 Moffatt).

And yet there are many cults which deny the Deity of the Son, even though the Scriptures, which they profess to believe, affirm it from Genesis to Revelation. They take the statements regarding His limitation while on earth as Son of Man to refer to the Son of God, whereas, this only lasted for the period during which He "emptied Himself" of all the power which pertained to His Deity, so that of His own self He could do nothing—laying aside also His own wisdom and knowledge, and speaking *only* the words of His Father (John v. 19, xiv. 24).

But now God has highly exalted Him, and invested the Son of Man with all that

HONOUR AND GLORY

which He had as God the Son, with the Father, before the world began (John xvii. 5). Yea, and with much more than this, for He that was made for a little while lower than the angels, has now ascended far above all heavens; angels, authorities, and powers being made subject unto Him, and He is now seated at the right hand of the Majesty in the heavens, "high above all other government and authority and power and dominion, and every title of sovereignty used either in this age or in that which is to come." God has put "all things under His feet, and has appointed Him universal and supreme Head of the Church which is His Body, the [fulness or] completeness of Him who everywhere fills the universe with Himself" (Eph. i. 20-23, Weymouth): so that "in all things He hath the pre-eminence."

ANONYMOUS GIFTS

We gratefully acknowledge the following anonymous gifts received during the past week:

Work in General: Bristol sister, £3; Leeds (E. & D.), £4; Leeds, 7, 7/-; Birmingham sister, £1 4/-.

Foreign Missionary Fund: Ilford (A.K.), £1; Birmingham Crusader, 7/-; Leeds (E. & D.), £4; East Ham sister, 10/-; Hove Crusader, designated, 5/-.

Prison Work: Leeds (E. & D.), £5.

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

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 6d. per insertion extra.

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

Advertisements should arrive **MONDAY** mornings for the issue on sale the next day week.

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

**BOARD-RESIDENCE, ETC.
Holiday Apartments, etc.**

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; special terms; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C432

* **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. Tel.: Tulse Hill 3804

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.

Glossop, "Beth-Rapha."—An ideal Elim Home for quiet, restful autumn or winter holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop.

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "Beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C459

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