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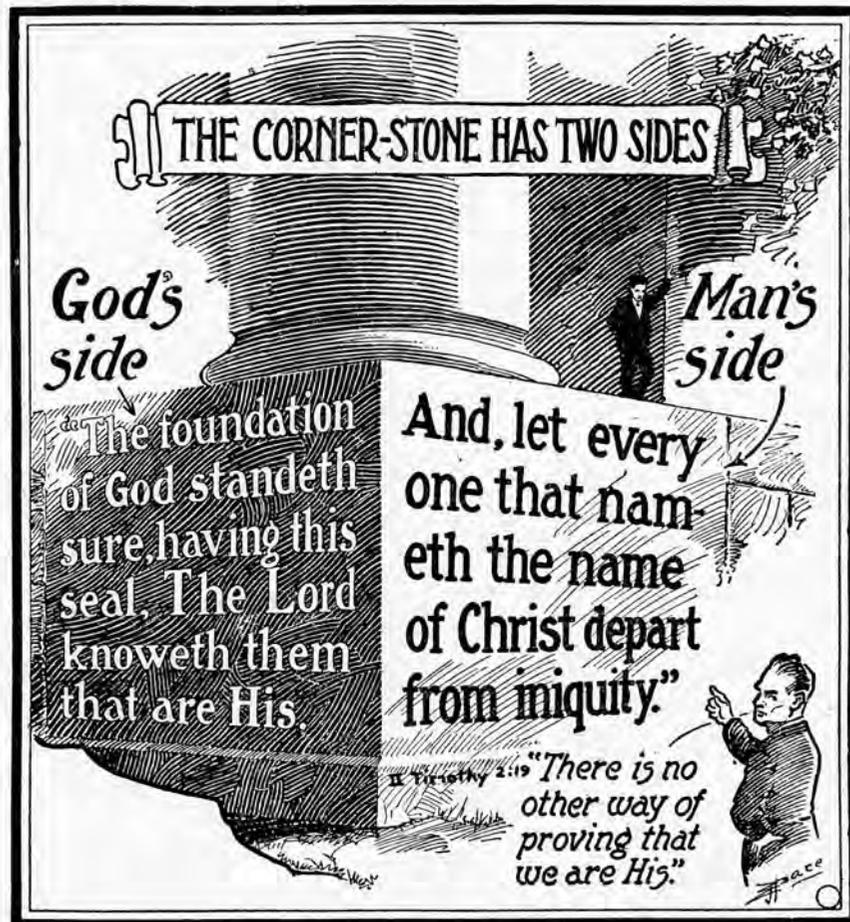
Elim Evangel & Foursquare Revivalist

Registered at the G.P.O. as a Newspaper.

Vol. XVIII., No. 51.

DECEMBER 17th, 1937

Twopence



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston, R. Mercer, and J. Smith.

General Headquarters:

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

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4 Coming Events 4

CLAPHAM. January 8th and 9th, Elim Tabernacle, Clapham Crescent, 9th Anniversary services of the London Crusader Choir. Special speakers and programmes. (Sunday afternoon, Choir at Holloway Prison).

EAST HAM. Elim Tabernacle, Central Park Road, January 1st. New Year Crusader Rally, 7 p.m. Speakers include Dr. N. Beattie, M.D., F.R.C.S. Convener: Pastor P. N. Corry. Special choir items.

ELIM WOODLANDS open to Elim friends on Boxing Day, December 27th. "Christmas cheer" of the brightest and best. Inclusive charges: dinner, tea and supper, 6/-, or tea and supper, 4/-.

KENSINGTON. January 5, Kensington Temple, Kensington Park Road, Notting Hill Gate. Visit of Pastor E. C. W. Boulton.

KINGSTON-ON-THAMES. December 12. St. James Hall, St. James Road, London Crusader Choir, 6.30 p.m. (Choir at Brixton Prison, 2.45 p.m.)

LAINDON, December 22. Elim Foursquare Gospel Mission, High Road. Pastor Douglas B. Gray, 7.30 p.m.

MAIDSTONE. December 19, London Crusader Choir, 2.30 p.m.

NEWTOWARDS. Now proceeding in the newly-opened Elim Tabernacle, Count Street, Evangelistic Mission conducted by Pastor Walter Urch.

THORNTON HEATH. December 19th, Elim Tabernacle, Moffatt Road, London Crusader Choir. 6.30 p.m.

Christmas Conventions

BELFAST. December 25-27. The Ulster Temple, Ravenhill Road. Christmas Day, 11.30 a.m., 3.30 and 7 p.m. Boxing Day, 11.30 a.m. and 7 p.m. Monday, December 27, 11.30 a.m., 3.30 and 7 p.m. Speakers: Pastors W. Hill and C. J. E. Kingston. Convener: Principal George Jeffreys.

BIRMINGHAM. December 25-28. Elim Tabernacle, Graham Street. Christmas Day, 11 a.m. and 7.30 p.m.; Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 7.30 p.m.; Tuesday, 7.30 p.m. Speaker: Pastor P. N. Corry. Convener: Pastor S. Gorman.

BRADFORD. December 25th to 30th. Southend Hall, Leeds Road. United Rally on Boxing Day, 11 a.m., 3 and 7 p.m. Speakers include: Pastors A. Longley and J. Tetchner, and Evangelist R. Cook. Convener: Pastor J. Woodhead.

CLECKHEATON. December 25, 26, 28 and 29. Elim Foursquare Gospel Church, King Street. Speakers include: Pastors A. Longley, J. Tetchner, A. S. Thorne and J. Woodhead. Convener: Evangelist R. Cook.

DOWLAIS. Elim Tabernacle, Ivor Street. Special speakers. Convener: Pastor F. Shadlock.

GLASGOW. December 31 to January 2. New Year Convention. The City Temple, Bath Street (opposite King's Theatre). December 31, Watch Night Service, 11 p.m. New Year's Day, 11 a.m., 3 and 6.30 p.m.; Sunday, January 2, 11 a.m., 3 and 6.30 p.m. Further particulars later.

THORNTON HEATH. December 25-27. Elim Tabernacle, Moffatt Road. Saturday and Sunday, 11 a.m. and 6.30 p.m.; Monday, 11 a.m., 3 and 6.30 p.m. Speakers include: Pastors W. G. Hathaway, H. Kitching, F. Byatt and Mr. E. S. Thomas. Convener: Pastor G. H. Thomas.

SWINDON. December 25, 26. Clarence Street Girls' School. Saturday and Sunday, 11 a.m. and 6.30 p.m. Speakers include: Mr. W. George. Convener: Pastor T. A. Carver.

Christmas

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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. 51

DECEMBER 17, 1937

Fridays, Twopence

SEEMING FAILURE

By GEORGE D. WATSON

IN order to have the abiding secret power, we must consent to seeming failure for Jesus. I do not know how that thought may strike you, but if you will look at the great crucial events in the Bible, and into the lives of people of great faith, you will find over and over again that the secret of power turned on the pivot of a perfect willingness to fail utterly in the eye of the world. Those who work with God cannot be failures, but there are times when from our standpoint and feeling everything seems to fail utterly, and our quiet calm in such apparent failure for Jesus' sake, while it closes the valve on the creature side, opens the divine side for the inflow of the energy that moves the universe. It is very easy for even sanctified souls to become attached to their work, and to want to succeed as to their work. It is so easy for devoted persons running camp meetings, conventions, faith homes, missions, or any kind of philanthropic or spiritual enterprise, to become greatly attached to the enterprise itself, and to have an overwhelming desire for success. But a close analysis of the heart will often reveal the fact that the craving for success is because we are putting ourselves into the affair, and the Holy Ghost who searches all things, finds out the terrible secret that after all it is self that wants success. Now, in order that God may get all the glory, He must blister the fair face of seeming success, make us

DIE TO OURSELVES

in our work, and then He can accomplish results greater than we dream.

Jesus does not want us to get wedded to His work instead of to Him. We are so frail and all our faculties are so weak, that God must keep our wings clipped or we should fly over the bounds. A great many of us jump the track. The man that never feels he has anything to boast of in his work, but always looks at the work as being nothing to his credit, is the one who is always at the point where he is willing to be counted a failure in the eyes of men. Read the record of the great faith enterprises, such as those under Luther, or Wesley, or George Muller's Orphanage, or Bishop Taylor's work in India and Africa; and see

how thousands of times in these men's lives they had to consent to eternal failure in the eyes, not only of the world, but in the eyes of philosophers, churches, ministers and renowned ecclesiastics. Note their solitary struggles in prayer, their solitary mountain-peak convictions, the lofty possibilities they saw that no one else could see. See how they surpassed all the law makers in their law, outstripped college professors in their teaching, eclipsed earthly bankers in their handling of money, how they put to shame the idleness, shiftlessness and unbelief of the majority of nominal Christians around them, and in order to achieve such results, they had constantly to lie in the dust, to bear

CRITICISM, GOLDNESS AND CONTEMPT

from those from whom they expected help. And over and over again, in their hearts, had to say Amen to perfect failure.

Let me give you a scripture sample or two. Esther was told by Mordecai to do a certain daring thing to save the Jews. She said, "If I do this it may involve my death," but sent back word that she would comply with his terms, hazard her life, "and if I perish, I perish." That heart agreement to perish, to die, and be buried in disgrace, was the key that unlocked the prison door, that let a whole nation out into liberty. There was the secret of power. When the great monarch of Babylon rebuked the three Hebrews for not worshipping his image, they responded, "Be it known unto you that we will not bow down to your image. The God that we serve is able to deliver us from the fiery furnace; but if not, we will not bow down to your image." The secret of power lay in that expression "but if not." If we live by faith, and walk with God, there will be many times in our lives when similar tests will confront us, and similar furnaces blaze for our destruction, and to go through unscorched we must carry that great "but if not" in our hearts. The real value of any work we do for God can often be measured by the amount of difficulties in the way of doing it, or else by the effort Satan

makes to destroy it after it is done.

In the

BOOK OF REVELATION,

Satan stood to devour the man child as soon as he was born. This is true of every work of God. If you receive a great blessing from the Holy Ghost, Satan will soon try to destroy or pervert it. If there be a

glorious camp meeting, or convention, or revival, Satan will find human tools, oftentimes within the Church, to blast or check the gracious work if possible. In such seasons, the true servant of God must consent to the seeming failure of his labours, and at the same time go right on working, and commit the work to the absolute care of God.

JUSTIFICATION (No. 3)

By Pastor P. Le TISSIER

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—Romans v. 1, 2.

THE Roman Epistle is not only first in chronological order, but in point of doctrine; hence its inestimable value and theological implication. It would appear to be the Holy Spirit's intention that the Epistles should be read, beginning with Romans. Its central theme and teaching is "Justification." This cardinal truth colours all Paul's theological letters, and we are impressed with the importance of the Epistle to the Romans as an introduction to the Epistles which lie beyond. It holds a significant position in the New Testament canon, because it is elementary and fundamental to the further study of the epistolary section of the New Testament. Romans supplies the "master key" by which we pass on to Corinthians, Ephesians, Colossians, and so on to the close. The magnificent Roman letter stands like a stately sentinel near the portal of a tower within which there are untold treasures, as if to say—"Beyond me lies the order of Corinthians, the liberty of Galatians, the calling of Ephesians, the joy of Philipians, the headship of Colossians, the Coming One of Thessalonians, the Precious Deposit of Timothy, and the glorious appearing of Titus."

One very revealing thing about the two verses of our text is that they are a summary of the Church Epistles from Romans to Thessalonians. A simple chart will demonstrate how these Epistles in embryo are found in Romans v. 1, 2.

ROMANS v. 1, 2. JUSTIFIED BY FAITH PEACE, ACCESS, STANDING REJOICING IN HOPE OF THE GLORY OF GOD	CHURCH EPISTLES ROMANS, GALATIANS CORINTHIANS, EPHESIANS PHILIPPIANS COLOSSIANS AND I. & II. THESSALONIANS.
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This very simple key will reveal how marvellously these thoughts are concealed in each epistle. Justification by faith issues in peace with God, access and standing, rejoicing and hope. The purpose of God remains unchanged, "whom He justified, them He also glorified." This is the manifestation, or the implication of justification. John Ruskin showed great discernment when he wrote, "I believe that the root of almost every schism and heresy from which the Christian Church has ever suffered, has been from the effort of men to earn, rather than to receive their salvation, and that the reason that preaching is so commonly ineffectual, is that it calls upon man oftentimes to work for God than to behold God working for them."

By faith we are justified. The reality of faith; however, is one thing, the degree is another. According to the degree will be the manifestation of its existence. In the former studies we considered the meaning of Justification, and the method of Justification. We shall now consider its manifestation. Verses 1 and 2 cover and comprehend the implications of our present teaching. Four benefits are enjoyed by the justified, leading from condemnation to glorification.

1. *We have peace with God.*

The result of faith in God is peace. Apart from a firm faith in the Lord Jesus Christ there can be no peace. There may be happiness for a little season, but let the sun of trial or the

CLOUD OF AFFLICTION

come and the flower of happiness droops and dies. We have peace with God through Christ. He is our peace. Two kinds of peace are mentioned in the Scriptures. Peace with God, determined by our union with Christ, and the peace of God, determined by our communion. The former peace, purchased through the blood of the Cross, is secured by the believer the moment he believes. We have "present tense," not we hope for, or, we shall have. This peace is our precious portion now. No sinner ever made his peace with God, it would be easier to put the shine in the stars, the jewel in the dew, or the majesty in the mountain. Christ's peace is obtained, not attained (Col. i. 20).

By Christ on the cross peace was made,
 My debt by His death was all paid,
 No other foundation is laid
 For peace, the gift of God's love."

This peace is born in the heart of the believer. We cannot explain it, yet although undefinable, it is blessedly real. The "peace of God" (Phil. iv.) is not the experience of all believers. This latter peace is compatible with much tribulation. We are reminded that our Lord set two spheres in contrast when He said: "In the world ye shall have tribulation, but in Me ye shall have peace." Peace garrisoning the heart and keeping all the faculties under proper control. Peace in the midst of disturbances and contrary elements. Peace buried deep in the heart, so securely that no power can mine it away while the years of eternity roll. The guarded light of

"THE PEACE OF GOD"

burns steadily and calmly even amid the gusts and storms of life. Oftentimes on the cadaverous cheek

wasted by disease, or on the pale, pain-contracted brow has one witnessed the calmness of a holy, heavenly peace. From lips quivering with anguish and sorrow have fallen words of calm resignation that told of an inward peace and serenity that triumphed over outward pain.

2. Access into the holiest.

"By whom we have access." The holiest has been opened up to the justified by the blood of Jesus. How marked is the contrast of the Old and New Testament language.

Old Testament—Draw not nigh.
New Testament—Draw near.

Once a year the high priest entered within the veil with fear and trembling, lest the slightest neglect on his part should render him ceremonially unclean, and bring him to judgment. Christ has entered "once for all" within the veil. He has passed into the heavens, He is above and beyond "the azure blue." Through Him the simplest believer can draw nigh with boldness and full assurance of faith—not once a year, but in every time of need. We may enter boldly into the presence of God if we are justified, for we are represented by His Son. He will add the virtue of His own intercession to our importunate prayers. There is always a place where we can pray. Our Lord prayed upon a mountain, Nathanael under a fig tree, Peter on a house-top. Any place may become an Oratory or a Bethel.

"By whom we have access." We have perfect access through Jesus Christ.

Queen Elizabeth gave to the Earl of Essex a ring as a token of her

ESTEEM AND FAVOUR.

"When thou art in disgrace," she said, "send the ring to me. When I see it I will forgive thee and restore thee again to favour." You are acquainted with the story of the ill-fated noble, how he sent that ring by a faithless messenger, and it was never delivered to her majesty, therefore, he perished at the block. God has bestowed upon His children a sacred ring of promise, a pledge of grace. Be wise, O child of God! See to it that you approach God through the faithful Mediator of the New Covenant. Draw near through none other, lest your plaint and petition miscarry. If you would obtain the fulfilment of His promises, draw nigh to the throne of heavenly grace through the ever-living Priest whose intercession never varies nor falters.

3. Rejoicing.

It is important to discriminate between the objective and subjective aspects of salvation. By objective we mean some proof outside ourselves, by subjective, some proof within ourselves. The objective ground we have already discussed at length in these studies. The objective ground of our assurance and justification is the death and resurrection of Christ, together with His exaltation to heaven and acceptance there. But salvation is an experience, it can be demonstrated. I think that there are varieties of experience, but of one thing we may be certain, that, when Christ saves the sinner from the guilt and penalty of sin, releasing him from its cruel and merciless thralldom,

washing away the stain of past transgressions, he is ushered into a very real experience of joy and peace. A joyless Christian is a libel on Christianity. A salvation that promises deliverance and victory also means joy. Although the New Testament centres in a Cross, and is bathed with the blood of martyrs and blackened by the fires of persecution, its predominating note from beginning to end is one of triumphant joy. "Joy unspeakable and full of glory." Having outlawed emotion, the modern Church has lost the art of praise. Paul was many times imprisoned, assailed and besieged by the world and by enemies of the truth, awaiting the tyranny of Caesar, and with all Asia against him, but his shout in the Philippian letter is, "Rejoice in the Lord alway: and again I say, Rejoice." Our Lord's characteristic greeting was, "Be of good cheer." In His wonderful Sermon on the Mount are seven recipes for happiness. "Therefore, being justified . . . let us rejoice."

4. Hope of the glory of God.

"Whom He justified, them He also glorified." The justified should be brethren with forward-looking minds, anticipating the hour when "grace all the work shall crown." One writer has drawn attention to two principal watchwords of a sinner saved by grace—they are "living" and "looking." These two words are complementary and not contradictory. The "living" concerns those "whom He justified" while in this present evil age: the "looking" has to do with the glory which shall be revealed to the "also glorified" at the second

ADVENT OF CHRIST.

The justified rejoice in hope of the glory of God. Here is a mine of spiritual treasure! We could go on indefinitely enumerating the constituent elements and consequent blessings of this "hope."

It imparts sheer joy, a fervency of transport surpassing our most glowing expectations. It transforms: and "He that hath this hope in him, purifieth himself even as He is pure." It is comforting: "Let not your heart be troubled . . . I will come again." It is reassuring and animating: "He hath begotten us again unto a lively hope." It is our crown of rejoicing and incentive to soul winning: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" It promotes holiness: "Denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world: looking for that blessed hope." Such a glorious hope imparts strength to the weak, courage to the timid, and victory to the defeated.

There is an incident in the life of Hugh Miller that is pathetic. He tells how that after his father had left home he used to go and watch for his return:—

"I used to climb day by day a grassy protuberance behind my mother's house which commands a wide reach of the sea, and look wistfully out long after every one had ceased to hope, for the sloop with the two stripes of white and the two square topsails I never saw."

Those who watch for Him shall one day see Him! "Living" and "looking," for the cloud that brings Him will certainly appear.

The Challenge of the Cross: Will Youth Respond?

By Miss A. HENDERSON

*"On holy mountains out of the lap of the dawn,
The dew of Thy young soldiery offers itself to Thee."*

WHAT a glorious vision these lines present! The offering of youth, with all the energy and enthusiastic devotion of which it is capable, to the service of its Lord and King.

Coronation days with coronation vows still remain in our minds at this time. "I become your liegeman of life and limb and of earthly worship; and faith and truth shall bear unto you to live and die against all manner of folks. So help me God." This is the homage and allegiance prelates and peers have paid to our newly-crowned noble King Emperor George VI. in Westminster Abbey on 12th May of this year. There are memories and influences that will cling for ever to the hearts of all who have been privileged to witness the magnificence of the pageant without and within the Abbey.

A greater and more powerful influence reaches us from a Cross outside a city wall nearly two thousand years ago. There the King of Glory was crowned, not with the glittering jewels of an earthly coronet, but with a crown of thorns, and there He died to redeem a world of slaves and to lead them out of freedom into glorious liberty and freedom.

"Is there any power that can make modern youth religious?" was asked in effect by one of our leading newspapers recently. The attractive power of that Cross and the attractive forces of the gospel of the One who died on it, have captured thousands of modern youth and made them more than religious, it has equipped them with spiritual vigour and vision and led them out of circumscribed ecclesiastical routine into vital, daring, red-hot evangelism. The call for heroic action in the cause of truth and righteousness which roused youth to take a leading part in bygone Crusades and which caused their young life's blood to drench the heather hills of Scotland, the guillotine of France, and the Avena of Rome, can still find a noble response and can arouse similar deeds of unswerving devotion in our youth of to-day. *Youth will respond to the challenge!*

How can we reach and rouse the tens of thousands of young men and women outside our movement who would risk life and limb as can be seen by the history of record-breaking youth to-day and by the growing death-roll from sporting adventure? How can we mobilise these forces of youth into a vast Kitchener's army for the conflict which they will certainly have to face if Jesus tarry, and get them to join with our own army of youth in awakening the present-day churches that are smug and sleepy, into activity and life for God? The method God has blessed in the past He will undoubtedly continue to bless, but let us raise up a bigger prayer force behind it and let us centre our interests in it more fervently and loyally.

The majority of our youth at present in the ranks of Foursquare Gospel Evangelism has been won for Christ at the Principal's campaigns up and down the land. Churches to-day have a name to live, but many

are dead. Frank denial of the inspiration of the whole Word of God, hypocrisy, worldliness, pleasure-seeking, have corrupted some pastorates and robbed them of vision and power. They have responded to the Principal's appeal in his campaigns because his preaching met their need for real, live religion and they have seen in the Christ, that Pentecostal power proclaims a mighty leader who they can wholeheartedly follow and in whose service they will shed the last drop of blood. Our younger generation has caught a world-wide vision. The far-away horizons, by virtue of the new means of transport, are within the immediate sphere of their activity and we must recognise this and help them to tackle the situation.

The call is to more faithfully and loyally band ourselves together in prayer for Principal Jeffreys and for those who help him in his advance into new grounds for God, that the fiery pillar which has unmistakably guided his campaigns in the past, may continue to light his ways and his days in the future and to guide him to God-chosen battlefields where the richest harvests can be reaped and the ripest vintage gathered for eternity. With senses awakened to the tremendous need of the hour and to the fact that time is short and Satan with all his evil forces like bloodhounds on the trail, are speeding up their last deadly, devilish devices to impregnate the vilest and most diabolical forms of sin into the lives of youth, let us with concentration of effort stand together with our beloved leader in prayer and in keenest co-operation as he goes forth on his campaigns to win not only those of more matured years, but the teeming masses of the youth of our country for God and purity. Let us rally round our ministers in a similar way. On them falls the grave responsibility of leading on the young people won in the campaigns and through their own ministry, into spiritual depth and into humble wholehearted service for the Master; no easy job as those who are engaged in the task will readily admit.

The whole work calls for supernatural, Holy Ghost effort. Young people of this new era will face up to organised attack. Most of them are readers and are in possession of facts that not only disturb them, but stir their blood and make them long to do something for Christ and His cause. My appeal is that we help them to respond to the challenge. The heavenly equipment of Pentecostal power that we possess should make us invincible. Let us see that they are equipped with that same strange supernatural power in full measure too. If we are prepared to go all the way to restore the Christ of Calvary to His rightful place in the world of men, then we must co-operate and consolidate the older Christians for deepening and defending, and the younger ones for mobilisation and attack and all of us standing together in the strength of our risen Lord with the rallying cry of Elim ringing in our ears:—

FORWARD MARCH FOR JESUS ALL ALONG THE LINE.

Why I Believe in Tithing

1. BECAUSE tithing is a fundamental principle, having its origin in the will of God. It is not casual, but causal. Every neglect of this principle retards Christian growth. Tithing is not a legalistic whip to drive me to give money, but a Christian principle to lead me to grow in grace.

2. Tithing helps me to avoid covetousness and materialism. Paul says: "The love of money is the root of all kinds of evil." He classes the sin of covetousness with the vilest of sins. I must escape from the dominance of "things." My greatest obstacle to Christian growth is the menace of materialism. If I put God first in my money matters, setting aside at least a tenth of my income for the cause of Christ, it makes it easier for me to conduct my daily business on principles of honesty and integrity. Then I serve God with mammon instead of trying to serve God and mammon. This point settled, I look for outlets for giving.

3. Tithing puts God first in my budget and brings me real happiness in money matters. It helps me to systematise and rightly use the part that remains after the tithe is paid. My temptation is to spend more than is necessary on food, shelter, clothing, education, and recreation, and to guess how much I should devote to religion. By tithing I place all finances on a higher plane, and it eliminates guess work and worrying about the giving of money to needy causes.

4. Tithing helps me to develop and release spiritual resources. The coming of Pentecost into my life and through my life awaits my unlocking of the channel. I must free my heart, my hand and my spirit for receiving and sharing by getting right with God in money matters. Unconsecrated money blocks God from using my life. I must put Him first here or He will hardly be first anywhere. Then my daily occupation is elevated to a holy service.

5. And lastly, tithing makes me a partner with God in getting, saving, spending, giving and accounting. It elevates my talents, time, opportunities and business privileges, and keeps me from selfish hoarding. By sharing the things I am most tempted to covet, I am enabled to fulfil life's real purpose—to tell the story and present the person of Christ to the whole world. I believe that God owns all of my life, time, personality, powers and possessions; that I owe all to Him; that if I honour God by a definite proportion of all He gives me, He is pleased to take me in as a partner. It is only thus that I can achieve my real mission of working, worshipping, witnessing, and giving. Where my treasure, thought and interest are, there will my heart be.

He that confesses that he is but an earthen vessel, shall be filled with the heavenly treasure. Oh the curse of pride and self. We want God to give us something that we may be something, but God wants us "nothing."—A.M.

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RAKE THE ASHES

As a general principle, if we would exercise our memories more wisely, we might, in our very darkest distress, strike a match which would instantaneously kindle the lamp of comfort. There is no need for God to create a new thing upon the earth to restore believers to joy; if we would prayerfully rake the ashes of the past we would find light for the present; and if we would turn to the book of truth and throne of grace our candles would soon shine as aforesaid. Be it ours to remember the lovingkindnesses of the Lord, and to rehearse His deeds of grace. Let us open the volume of recollection which is so richly illuminated with memorials of mercy and we shall soon be happy.—C.H.S.

Glory be to Jesus

Tr. by E. CASWELL.

"CARMEL"

W. G. HATHAWAY.

1. Glo - ry be to Je - sus, Who in bit - ter pains,
 2. Grace and life e - ter - nal. In that Blood we find;
 3. Blest thro' end - less a - ges Be the pre - cious stream;
 4. A - bel's blood for ven - geance, Plead - ed to the skies;
 5. Lift ye then your voi - ces, Swel the might - y flood;

Poured for us His life - blood From His sac - red veins.
 Blest be His com - pas - sion In - fi - nite - ly kind.
 Which from end - less tor - ments, Did the world re - deem.
 But the blood of Je - sus For our par - don cries.
 Loud - er still, and loud - er, Praise the pre - cious Blood.

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Bible Study Helps

THE PRODIGAL SON

(Luke xv. 11-32)

I. His Fall (vv. 12-19).

1. Pride.
2. Presumption.
3. Prodigality.
4. Poverty.
5. Penitence.

II. His Restoration (vv. 20-24).

1. Pardon.
2. Preparation.
3. Power.
4. Provision.
5. Peace.

THE SAVIOUR'S MISSION

(John ix. 4)

1. **A Great Necessity**—"I must work."
2. **A Great Commission**—"The works of Him that sent Me."
3. **A Great Opportunity**—"While it is day."
4. **A Great Stimulus**—"The night cometh when no man can work."

"For here have we no continuing city, but we seek one to come" (Heb. xiii. 14)



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

Conducted by Pastor J. J. MORGAN

For Local Preachers.

PREACHING Bates' Cyclopædia

Model. Foxe thus describes Bradford's preaching: "Sharply he opened and reproved sin, sweetly he preached Christ crucified; pitifully he impugned heresy and error; and earnestly he persuaded to godly life."

Powerful Preaching. "Jonah was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent or convert. This was the fruit, the effect, and the good that the sermon did, that the whole city at his preaching converted and amended their evil living, and did penance in sackcloth. And yet here in this sermon of Jonah is no great curiousness, no great affectation of words, nor of pointed eloquence, it was none other but 'Yet forty days and Nineveh shall be destroyed.' It was no more. It was no great curious

sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. Do you not marvel that these Ninevites did not cast Jonah into prison? They did not revile or rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon."—BISHOP LATIMER.

Preparation for Preaching. "I study and prepare for the pulpit as if there were no Holy Ghost to help me there, and when I enter upon my public work, I cast my preparation at the feet of Jesus Christ, depending upon divine influence as much as if I had not premeditated."
—LONGDEN.

The Apostles' Boldness. "Many interdictions rung peals of menaces in the Apostles' ears, that they 'should speak no more in the name and word of Christ,' they did all rather, like bells, toll them into the church, to preach it more fervently. The princes of the nations would have hedged it in with their prohibitions, but the word of heaven, and edict of

God's spiritual court of glory scorned the prohibitions given by their temporary laws. They might easier have hedged in the wind, or pounded the eagle."
—ADAMS.

A Seeming Failure. During his first British campaign, Moody met Harry Moorhouse, the latter telling him that he was an evangelist, and thought of visiting America. Mr. Moody shook hands with his usual warmth and replied: "Do, and be sure and look me up." A year later Harry Moorhouse came and soon called on D. L. Moody, who, not thinking he could do much in that kind of work, felt that he was the last person he wanted to see just then.

Having a large number of engagements always on hand, he left for one of these immediately, and giving his wife money enough to pay Harry Moorhouse's passage back to New York City, left instructions that she was to be sure and get rid of him before he came back.

Several days after, he returned to his home and his very first words were "is the fellow gone?" His wife replied, "No; and I don't think he will be going yet awhile." "Why, how is that?" asked Moody. She answered: "He is preaching here, and the church is full every night."

For seven nights in succession Harry Moorhouse preached powerfully on John iii. 16 with very blessed results. Moody was influenced and his ministry enriched and empowered by his contact with Harry Moorhouse.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, December 19th. Isa. lv. 1-13.
"I will make an everlasting covenant with you, even the sure mercies of David" (verse 3).

In the first verse of this chapter God says that He stands ready and willing to make this covenant with everyone that thirsteth. Both in Psa. lxxxix. and in II. Sam. vii. we have these sure mercies enumerated. There the Lord tells us that if we fail to keep His way, He will visit our transgressions with the rod, but His lovingkindness He will not utterly take from us. He affirms that His covenant He will not break, nor alter the thing which He has spoken. Has the Lord made this covenant with you? Our God is a covenant-keeping God. Furthermore the covenant the Lord makes with us is a blood covenant. Jesus said: "This cup is the new covenant in My blood." A blood covenant is the strongest covenant which can be made between two parties, and the person with whom it is made is henceforth and for evermore your blood brother.

PRAYER TOPIC:

A great anointing of power to rest upon our Elim preachers this day.

Monday, December 20th. Isa. lvii. 13-21.

"The high and lofty One that inhabiteth eternity" (verse 15).

How wonderful, how mighty is the Lord our God, whose presence fills the heavens and the earth; and yet how graciously condescending to stoop so low as to come under our roof, to come into our hearts, to revive and lift us up. A party of scientists, treading their way up the Alps, gazing out on the far-flung valleys beneath, and looking up at the mighty mountains above them, paused on their way to see something which the guide had caught: a house-fly. The guide pointed out to them the tiny hairs growing on the arms and legs of this fly, reminding his party that in England the house-fly did not have these hairs. In other words the mighty God had furnished the little Alpine house-fly with socks and mittens to withstand the cold, while his brother in England who had no need of them was not burdened with them. Look into God's works in nature anywhere and you will see this principle continually manifest.

PRAYER TOPIC:

That the spirit of conviction may accompany the singing of the London Crusader Choir in their prison ministry.

Tuesday, December 21st. Isa. lviii. 1-14.

"Is it such a fast that I have chosen?" (verse 5).

How reasonable are the ways of the Lord. How unreasonable are the ways

of the unregenerated, but very religious man. He thinks, or seems to think, that mere outward form and ceremony, coupled with certain religious observances, and a show of self-denial, will please God, while at the same time his heart is taking pleasure in ways of lust, greed, wickedness and deceit, which are naked and open to the eyes of the Lord. What God wants is plain common-sense religion, which will put God in the right place (the first place), and will have a true regard for the rights of others, and will not neglect your own self. To abstain from that which is evil is certainly more pleasing in the sight of God than abstaining from meat or drink.

PRAYER TOPIC:

God's guidance and blessing to be given to the Headquarters Staff.

Wednesday, December 22nd. Isa. lix. 1-4; 14-21.

"This is My covenant with them" (verse 21).

To realise that the same Spirit which abode upon our Lord Jesus Christ, and the same word of God which was in His mouth, is hereby solemnly covenanted to be the portion of those who turn from transgression, is so stupendous as to almost stagger us. Thanks be to God for this unspeakable gift! It is no longer a dead Christ, nor a Christ of history merely, but the mighty omnipresent Christ living out His life in the millions of His followers, and enabling them to minister His Word to the people. The fact of Christ is as real as the fact of the wind or the sun. His breath, His life, His warmth are felt all over the earth to-day. The dead may not believe it, but the living know it to be a fact.

PRAYER TOPIC:

For revival in the work of the Lord in the Transvaal.

Thursday, December 23rd. Isa. lx. 1-12.

"Arise, shine; for thy light is come" (verse 1).

Thank God that we do not have to wait for the light of God to come. It has come, the Light of the World, it has shone into our hearts. Then why should we sit still? Let us arise and shine and give God the glory. Darkness is indeed covering the earth to-day, but even amid the darkness the glory of the Lord can be seen upon His people. It is not talking about light which convinces those who sit in darkness, but letting the light shine in their midst. A shining Christian is a better testimony than a talking one. Alas, that we have so many of the latter, and so few of the former. The secret of shining for God is experienced when we follow the example of Moses: get into the secret place with God, and there commune with Him, stay in His presence for a time, let your soul absorb His glory

and beauty, and then go forth to give it out to others.

PRAYER TOPIC:

That the pages of the "Elim Evangel" may bring light and salvation to many of its readers.

Friday, December 24th. Isa. lx. 13-22.

"Thy God thy glory" (verse 19).

Alas, that there are so few who fully comprehend what we owe to our God. How many glory in the things which He has given to them as though they had not received them. How many glory in their beauty, their knowledge, their ability, their possessions, their wealth, their power, etc. But who gave you those well-chiselled features? Who gave you the ability you possess? Who gave you the power to get wealth? You might have been born deformed, or an imbecile, but for the kindness of God towards you. Why not then give God the glory for all that you are, and all that you have? God is not displeased with you possessing the good things of this life, provided that you get them honestly; but He is displeased at your character. He says that you are a thief and a robber, for you have robbed God of His share. You have run off with His goods and started in business for yourself, and refuse to even acknowledge that ever He gave you a start in life.

PRAYER TOPIC:

For much blessing upon all open air effort in our churches.

Saturday, December 25th. Isa. lxi. 1-11.

"Trees of righteousness" (verse 3).

How little the world realised that the "root out of a dry ground" should flourish into a tree and fill the face of the earth with fruit. The world said that they must cut down that Tree, and they did cut it down, but the seed fell into the ground, and was watered with the rain of heaven, and soon a mighty forest sprang up. Trees of righteousness: bearing the fruit of the Spirit. The world loves to throw rubbish at these trees, but they just turn it into divine fruit and character; like the trees in our orchards who turn the base soil, and even the rubbish thrown at their roots, into beautiful fruit and wood. How we praise God to-day for the "tender plant" which was planted in Bethlehem of Judæa so long ago. But for that first tree of righteousness there would never have been this heavenly forest bearing divine fruit.

PRAYER TOPIC:

That God's own peace and joy may fill the hearts of all the Lord's people on this joyous Christmas Day.

The difference between the unbeliever and the believer is this: the one is a man of the world, and lives here; the other is a man of God and lives in heaven

God's Method an Approach

By ZELMA

BEACON signals for ages have been announcers of important news.

"News!" calls the radio announcer to-day, and we listen for word of some important world change or event. We carefully give close attention.

Then traffic lights! How well we all know them! How well we know they mean either safety or danger. We know we must be careful to heed these signs. This we know is imperative.

Using lights to tell of danger or of safety is not merely a modern custom. Long ago we have probably all heard stories of where some railway bridge along the line would be washed out, and someone would build a fire on the railway track to warn the oncoming express of danger ahead. In primitive countries warnings are sped across the country by building bonfires upon hilltops, each one acting as a signal, flashing the news to the next hill where another fire is kindled to relay the news still farther along.

Kindling a fire is God's method also of announcing a crisis, or a great change.

Behold the burning bush. In it lies a pattern of God's use of supernatural fire. First of all, its appearance was not accidental. It came rather as a direct answer to the sighs and cries of the children of Israel. "And the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God."

HEAVENLY FIRE

only comes after great intercession.

Curiosity was the immediate result. Moses' attention was attracted, and he said, "I will now turn aside and see this great sight, why the bush is not burnt." Fire never fails to attract attention. I believe it was John Wesley who was responsible for the saying, "If you cannot get people to come and hear you preach, get on fire for God and the people will come to watch the fire." A little frame church in a village caught fire one midnight. A crowd gathered around. One of the faithful deacons, who had often been discouraged because of the small attendance at the services, saw his next door neighbour standing near him. "This is the first time I have ever seen you come to our church," he remarked a bit sadly. But we are told that the neighbour replied quickly, "This is the first time I have ever known of this church to be on fire." Fire does impel attention, and God has chosen to act on this fact.

The next result was the consciousness that came to Moses of God's immediate presence. "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And out of the flame God's voice was heard calling, "Moses, Moses!" So out of the holy fire Moses heard directly from God. He was given the message of the hour. God was about to deliver His people

from their bondage in answer to their cries, but parallel with this deliverance for them was coming dire judgment upon Pharaoh and Egypt for their resistance.

Deliverance coupled along with judgment! How often they go together! There followed an amazing series of miracles. The rod of God in the hand of Moses, and later, a strong east wind to drive back the waters of the Red Sea, were the weapons of God in working out His double purpose. The children of Israel were given a way of escape. The Red Sea opened and let them pass through. But the same series of miracles brought darkness and finally death in every home in Egypt. The Red Sea that had opened as a way of escape now became a death trap, when Pharaoh, and all his hosts, essaying to cross over, were drowned. God led the children of Israel by a cloud by day, and a pillar of fire by night, "to give them light: to go by day and night." But this same cloudy, fiery pillar, that became light to them, became darkness and confusion to Pharaoh's host on the other side.

Supernatural fire appears in other instances in sacred writ, with strikingly similar conditions accompanying its appearance.

When fire from heaven fell to consume Sodom, it was preceded by Abraham's

DEEP INTERCESSION,

and God's saying, "Shall I hide from Abraham that thing which I do?" There was definite warning to Lot and his family to escape. Then the fire fell. Those who accepted the warning were delivered, but utter destruction came upon the remainder.

Then there was the fire from heaven that fell in direct answer to the intercession of Elijah upon Mount Carmel. "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God," was his cry. "Then the fire of the Lord fell." Its fall was followed by the destruction and death of the four hundred and fifty prophets of Baal. But Elijah, whose life had been threatened by Jezebel, was protected by supernatural power. He slept, and an angel touched him, bidding him arise and eat, for there was a cake baked upon coals, and a cruse of water for him. Eventually he was taken to heaven without tasting death.

of Announcing aching Crisis

MA ARGUE

But the fire that fell upon the Day of Pentecost! What a climax was there! Ten days of waiting in one accord upon God preceded its coming. Then, "There appeared unto them cloven tongues like as of fire, and it sat upon each of them." Curiosity was immediately aroused. "What meaneth this?" asked the throng. For about a generation this fire of God worked mightily in the early Church, then once again the crisis came. The Baptism with the Holy Ghost and fire, with its accompanying sign of speaking in other tongues, is a sure sign of

IMPENDING JUDGMENT.

When God visited judgment upon the wicked builders of the Tower of Babel, "tongues" was the sign, and has been, on different occasions since that time. Prior to the great destruction of Jerusalem by the Roman armies in A.D. 70, "tongues" was the sign, along with the supernatural fire. In the siege of Jerusalem, it is said over a million people perished; the very people who for a whole generation had had the opportunity of hearing the Word, and believing it. But at that awful time the believers were delivered, the Jewish historian Josephus tells us. They remembered the word of the Lord to flee to the mountains without going back even for their coats, when they saw Jerusalem encompassed with armies. Thus, by heeding the warning, they escaped.

Just before the terrible French Revolution the mighty presence of God was manifested among the godly Huguenots of that land. The fire of the Holy Spirit was present. History tells us they spoke in tongues, interpreted, and that miracles of healing occurred among them. But again it was a signal of impending judgment. Deliverance was granted these godly people, however, for the government decreed that by a certain date they must be out of France, or have their property and lives confiscated. This was a mercy in disguise. They fled to other shores for

RELIGIOUS LIBERTY,

and thus escaped the bloody revolution, when blood flowed like water. The great guillotine was erected, and each morning the cart from the Bastille Prison would rattle over the cobblestones of the city streets, carrying its quota of the doomed. Women were so

hard of heart that they would sit on park benches to view the executions, and with the knitting in hand, would count off their stitches by the dropping off of the heads into the great baskets. Again doom had followed the fire, but the godly had escaped in time.

And what shall we say as we think of the fire of God in the midst of His people in our day? We tremble as its significance breaks upon us. In these last days, just before a world-wide judgment is visited upon modern Babylon, we see a world-wide body of people visited by the fire of God, and speaking in other tongues.

Will history repeat itself? Now that almost a generation has passed since the coming of this latter outpouring of the Spirit, is judgment due, as at the close of the early Church days?

Intercessory prayer brought this visitation from God into being. Around the world, about the turn of the century, various groups were spending all nights of prayer for the Spirit to fall, and empower them to meet the onslaught of the powers of darkness.

WHEN THE FIRE FELL,

it appeared practically simultaneously in different parts of the world. It is said that about 1906 in Pandita Ramabai's work in India, and in other places as well, cloven tongues like unto flames of fire were witnessed. On numerous occasions when I have spoken to someone with whom I have been praying, and who had just received the Baptism with the Holy Spirit, the recipient would testify to having seen a great light, as Saul saw on the road to Damascus; or possibly a ball of fire. "It seemed to come from heaven, and as it came down and touched me, I came through to the Baptism," they have told me. Others speak of seeing visions of Jesus shining in great glory and light, which is scriptural: "your young men shall see visions."

Have we not been raised up for this mission? The Apostle Paul says "tongues are for a sign to them that believe not." Other good and entirely devoted people may excel us on various lines, but let us fulfil our mission! Let us not quench the spark! We have been raised up as a people experiencing the prophecy of John the Baptist, "He shall baptise you with the Holy Ghost and with fire."

The sequence—? What will it prove to be? Are we not approaching a crossroads? Is there not a junction just ahead? The signals speak clearly of two ways. We may choose. Danger, or safety! In the road of rejection of the voice of God lies sure and swiftly impending judgment and doom. But for those who heed, there will be a path of deliverance even as a path was opened through the Red Sea for the children of Israel: a path where Pharaoh could not follow; and as Elijah, without tasting death, was delivered in a chariot of fire.



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.

Enthusiasm.

RELIGIOUS fellowship too often lacks the fire of enthusiasm. You may find fervour in almost any sphere and it is regarded as a creditable quality, but in the realm of religion the expression of enthusiasm is not considered good taste. And yet without enthusiasm little can be accomplished. The world will never be greatly influenced by a church that is frozen or fossilised. Such a fellowship will lack that vital power of attraction which is necessary if the world is to be won for Christ. Surely the great foundation truths of the Christian gospel should stimulate fervour and provoke intensity. The contemplation of Calvary should be sufficient to set the soul of the Christian Church aflame. It is true that enthusiasm will create criticism and provoke opposition. But better this than the belittling lukewarmness which is so prevalent to-day. The assembly of God's people that is possessed of a Spirit-inspired enthusiasm will be in a position to accept any challenge that unbelief may fling in its path. Blessed indeed are those souls which are lit with the fire of a lofty and noble enthusiasm! If we are to bless we must possess the burning heart.

Do You Know

what the World Spends on Arms?

The following figures of world arms expenditure show us to what extent money has been squandered by the nations:—

1932 ...	£763,000,000
1933 ...	£798,000,000
1934 ...	£1,012,800,000
1935 ...	£1,762,000,000
1936 ...	£2,146,000,000

Thus the waste of war has increased 300 per cent in five years and the figure for 1937 will be much worse!

ANONYMOUS GIFTS

We acknowledge with grateful thanks the following gifts:
 Work in General: Portsmouth, £2; Leeds, 7, 6/6; Leeds, 7, 7/-; North Wales (G.T.M.), £3.
 Foreign Missionary Fund: Southampton, 10/-; Caterham brother (Z.Y.X.), 5/-; Sheffield Missionary Band, £3; Guernsey, Vazon member, £1; London, N.W.1. 5/-.
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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.

*"Watchman
 What of the Night?"*

Conducted by Pastor C. J. E. KINGSTON

WORRY

In these days of stress it is well to be reminded by so eminent a doctor as Sir James Crichton-Browne that: "It is worry that kills after middle age. In youth it is easily pushed aside, but when the zenith is passed it becomes a canker. It is worry that induces high blood-pressure and keeps it up when it is once established."

The Great Physician, many years ago, told us to "take no anxious thought for our life" (Matt. vi. 25, R.V.), and so lovingly pointed out to us the frequent cause of many an illness.

SUNDAY SCHOOL TEACHING BY POST

A new departure is contemplated in order to reach many of those children who, through various causes, are unable to attend Sunday school. This is a correspondence course whereby special literature and lessons will be sent to the home, and later the work done will be collected for correction and marking.

While nothing can take the place of the personal contact of teacher upon child, nevertheless in cases of real difficulty, such course of training will supply a real lack.

THE FOES OF CHRISTIANITY

Both Communism and Fascism, those two political ideals which to-day are making a bid for world supremacy, are mutually antagonistic to Christianity.

In Germany 28 more pastors of the Evangelical Opposition Church have been arrested. This brings the total number of pastors and members of the church under arrest to 145 (to date Nov. 26th).

Recently, Dr. W. R. Matthews, Dean of St. Paul's, pointed out that while the Communist Movement had many of the marks of a religion, it was Christianity's most deadly enemy.

The world does not want, nor can it understand, the viewpoint of Him who said, "Love your enemies, do good to them that hate you."

SCIENCE GIVES NO LIGHT ON WHY THERE IS A WORLD

Dr. Temple, Archbishop of York, recently wrote that while science may be able to tell how the world has come to be what it is; it never tries to tell us why there is a world at all. This question must be referred to a Purpose or Will. The modern view of religion is that it erects outmoded taboos, condemning people to drab misery. "But," writes Dr. Temple, "we do not find that the life of those who have cast aside these hampering restrictions as depicted in the 'modern' novel, is markedly exhilarating. Aldous Huxley not long ago suggested that, having thrown down the hurdles set up by the Church, we shall have to set up others to give some zest and interest to the course of life.

"Is it possible that the old hurdles were wisely placed, after all?"

BIRTH-RATE

According to the German Reich Statistical Office in the years 1934 to 1936, 900,000 more children were born than would have been the case had the marriage- and birth-rates been maintained at the 1931—1933 level.

Of this number 600,000 were due to the new attitude of Germans towards the Nazi policy of re-population.—"Daily Telegraph & Morning Post," Nov. 22nd.

Meanwhile our own Government is becoming anxious to provide against a falling birth-rate. Wars must have sacrifices, so let us breed them—this is the attitude of Europe to-day!

(continued on page 812)

Christian Biographical Series.

The Monk that Shook the World (No.3)

LIFE OF MARTIN LUTHER.

By Pastor T. A. CARVER

God said, Let there be light: and there was light.—Genesis i. 3.

INFLUENCES for the liberation of Luther's soul had, as we have seen, begun their work through the words of John Staupitz, and his own reading of the Scriptures. These influences were to be mightily reinforced by the next important event in the life of the Augustinian monk. In 1510, he was selected as the representative of seven monasteries to bring before the Pope a dispute that had arisen, and the heart of Luther thrilled exultingly at the thought that he was to be privileged to see the metropolis of God upon earth, the city where Christ's vicar reigned and righteousness abounded. The outcome of that memorable journey was more than the settling of a monastic quarrel. It was nothing less than the revolution of Christendom.

Before describing this visit it may be well to sum up the state of affairs in the papacy at this time. Any system must be judged by its character and influence when at the height of its power, and when ruling unhindered. The papacy had just passed through this period. The triple-crowned occupants of Peter's chair had ruled Christendom almost, completely as Satan reigned in the fellow-seat of hell. What was the result? History witnesses to us that the five centuries preceding Luther's visit had been about the worst in Europe's history. For the most part, the papacy had been characterised by immorality, sodomy, simony, licentiousness, revelry and crime of every description. Listen to these words, from one of the most popish of modern Roman writers, Hilaire Belloc. In his *How the Reformation Happened* (Capes, 1928, p. 218) he says: "There had been gross and

UNIVERSAL CORRUPTION,

and there had further been for so long a growing scepticism and indifference that the power of the clerical organisation to reform itself was numbed and atrophied. Attack from without was therefore easy, rapid and explosive; reform from within *was apparently impossible*; the complicated machinery was ill-kept, and incapable of rapid adjustment. Under so violent a strain the gear jammed. *And the papacy, which controlled all, was in the worst case of all.*"

I will not weary my readers with a detailed description of all the popes, but it may help to mention some of those who had reigned about this time, when, according to one writer, "the churches became the resorts of robbers and assassins; popes, cardinals, bishops and mere clerks exercised brigandage forcibly in the provinces, and employed, as was most convenient, poison, the sword, and fire to free themselves from their enemies" (Cormenin's *History*, p. 94). Alexander V. (1409) reigned less than a year, and was poisoned by his chief minister, an ex-pirate of terrible character. The next pope, John XXIII., crowned himself by the aid of his troops, and the next day poisoned his physician. His life afterwards is a most shocking

record. Executions at his command were daily occurrences, and as regards his morality, hundreds of women became the victims of his lust. He was eventually deposed. Pius II. (1458) was a drunken warrior. Sixtus IV. (1471) conferred the title of prince on his two illegitimate sons. Innocent VIII. (1484) is reputed to have had sixteen children. Alexander VI. (1491) is surely one of the most wretched characters that have ever crossed

THE STAGE OF HISTORY.

His murders, debaucheries, and unnumbered progeny of children are known to all who have read history, whether Protestant or Roman. Julius II., who was reigning at the time of Luther's visit, was nothing but a warrior. When informed of his armies being defeated by the French, he was engaged in repeating his hours. On hearing the news, he threw down the book, and said, with a horrible oath, "So Thou, too, art become a Frenchman. Is it thus Thou dost protect Thy Church?"

The ditty sung by children at that time was:—

Bad though the place from which you've come,
You'll something filthier find at Rome.

Luther himself said in later years, "The nearer one gets to Rome, the more bad Christians does he find. It is commonly said that he who goes to Rome for the first time, seeks a knave: and that the second time he finds him; and the third time he brings him away with him. But people have become so clever now that all three journeys are made in one. Luther also stated, "If ever a city was built over hell it was Rome."

And so Luther proceeded to the "Holy City." He was alarmed soon after entering Italy, by the state of luxurious living that he encountered in the monasteries on the way, but when he reached Rome and mingled with the monks and ecclesiastics, the flame of indignation was fanned into a furnace. Particularly was this in regard to the "holy" sacrifice of the Mass. He was shocked at the jokes the monks made over

THIS SACRED ACT,

when they related with laughter how, in consecrating the elements, instead of uttering the words which were supposed to change the bread and wine into the actual body and blood of Christ, they pronounced the following: "*Panis es et panis manebis; vinum es et vinum manebis*"—"Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain."

The pious monk of Wittenberg was distressed, but still he loved the Church of his fathers, and when the pope published an indulgence to any who would climb the Sancta Scala on his knees, Luther responded. These stairs were supposed to be the actual steps from Pilate's Judgment Hall, carried to Rome by the angels, with drops of Christ's blood on them. And so the

pious Saxon began that ignominious and degrading crawl up those stairs to receive a papal pardon for his sins. But God was to meet him, right in the depths of his shame, for he tells us that whilst engaged in this work, a voice, as of thunder sounded upon his ears, "The just shall live by faith." For the third time God had spoken these words direct to his soul, and in great alarm, he rose from his knees, and fled to a place of quiet. His soul pondered those words, and the light came streaming in. He says, "When, by the Spirit of God, I understood those words; when

I learned how the justification of the sinner proceeds from the Lord's mere mercy through the medium of faith, I felt myself born again like a new man; then the gates were thrown open, and I entered into the very

PARADISE OF GOD."

D'Aubigne's words are beautiful here. "He had come to the city of the pontiffs in search of the solution of certain difficulties respecting an order of monks, but he took away with him, in his heart, the salvation of the Church.



Conducted by Pastor D. A. VANSTONE

Hullo Boys and Girls,

Allow me to introduce a newcomer to our column: Uncle Harry of Croydon. Some of you know him quite well already, but we can all say, "We're pleased to read you!"

HYMNS AND THEIR STORY

A few weeks ago, when visiting my Sunday school, I heard the children singing a hymn that I have always loved very much. Now before reading this article any further I want you to ask your Mummy or Daddy to lend you a "Redemption Song Book," unless you have one of your very, very own. Open it at number 675, and you will find that the title of the hymn is "The Sweet Story of Old." I wonder if, when singing that lovely children's hymn at your Sunday school or at your Cadet meeting, you have ever thought how it came to be written. Did you know that almost every hymn we sing in church has a story to tell? Most of our hymns are what the older folk call "inspired," which means that Jesus helped the writers to write them.

Now the tune of this hymn is really a Greek Air, and is a marching tune that is best sung with a real swing. A young lady, when she heard it for the first time, thought how lovely it would be to have some sacred words to this beautiful melody. She searched through all kinds of hymn books trying to find suitable words, but was most unsuccessful. One day she had to make a long journey, and as she travelled along, this tune kept coming to her mind again and again. So she prayed that Jesus would help her to get some words. Taking an old envelope from her pocket, she began to write, and to her delight had soon composed the first verse:

I think when I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold;
I should like to have been with Him then.

The remaining verses of the hymn were written at a later time. It is remarkable to note that this was the only hymn she ever wrote. Think of it children—just **ONE** hymn, and yet it is sung the whole wide world over. In the Christian life it is not "quantity" but "quality" that counts. Remember boys and girls that it is better to do one task well than to try and do many tasks and leave them all only half finished. REMEMBER! Much love from UNCLE HARRY (Croydon).

FIND HIS NAME

There are sixty-six books in the Bible. One of these books mentions the name of a scribe of the old Jewish law. If you want to know his name take a piece of paper and a pencil and write down on it the first letters of the following books of the Old Testament. Are you ready? Numbers, 2, 36, 8 and 30.

The answer you will find in the Fifteenth Book of the Bible, chapter 7 and verse 21.

'Watchman, What of the Night?'

Continued from page 810

WAR PREPARATION

One does not desire that this column should endorse the present "war-complex" of Europe. The headlines of the majority of the daily papers constantly present the seriousness of the situation. It is well for the Christian, however, to encourage himself in the Lord, remembering that when he sees these things he is told to "look up." It cannot now be long before our Lord returns, so that every sign pointing to that grand event, to the seriousness adds the quiet joy of the glad hope. Bearing this in mind we will draw attention to the following:

United States Rearmament.

An increase in the United States' armed forces as "an insurance against attack" is recommended by the Secretary of War, Mr. H. H. Woodring.

Germany's New Mobilisation Laws.

The completion of a further link in the chain of Germany's military preparations is announced. Regulations to enable the instant mobilisation of every man fit to bear arms have been issued, according to the "Daily Telegraph & Morning Post," (Nov. 30th). Special permission has to be obtained for trips abroad. Everyone liable for mobilisation must report any change of address and any journey which he takes lasting more than sixty days.

Japan Views Britain as the "Ultimate Enemy."

An article recently appearing in a Japanese paper suggested that Great Britain is the rival and ultimate enemy which Japan will have to fight. It says, "Nothing decisive can be achieved unless this ultimate enemy is disposed of."

We must remember that the anti-Comintern Pact to which Japan, Italy and Germany are signatories, while ostensibly against Russia is probably aimed at Britain.

Britain's Rearmament.

Meanwhile this country has not been idle. 23,000,000 gas masks are now ready for immediate distribution in the event of war. Sir Samuel Hoare recently stated in the House of Commons that in the four years of the Great War 300 tons of bombs were dropped in this country; "at a low estimate a greater tonnage of bombs could now be dropped in 24 hours." A single medium-sized bomber, he said, might cause 150 fires.

Secret plans are being worked out for the evacuation of large numbers of people from London in the event of war.

About 10,000 doctors and all the police—about 60,000—have been trained for anti-gas and general air-raid precaution duties.

Only a mighty Holy Ghost Revival can stem the forces of hate and evil. Let us pray and work to this end.

GOD CAN USE ANYBODY IF HE CAN
GET THE NECESSARY CO-OPERATION



The Elim Evangel



NEWS FROM THE CHURCHES

The Prevailing Power of the Gospel—Opened Hearts and Opened Heavens

TWENTY-TWO MONTHS OF BLESSING

Sixty New Members

Aberdeen (Pastor John Hill). On reviewing the past twenty-two months, during which time Pastor Hill has ministered in Elim's most northerly church, one's heart is filled with thankfulness for the many blessings received from the gracious hand of God. During those months over sixty new members have joined the Foursquare fellowship, and between thirty and forty have followed the Lord in baptism. There are also many who have sought salvation and are now rejoicing in Christ, through the faithful ministry of the Pastor.

In these days of empty churches it is an inspiration to see the Tabernacle filled Sunday after Sunday—and the attraction?—nothing more than the "old, old story" in word and song. The weekly Bible studies are most inspiring; as the Pastor deals with precious spiritual truths, they are illuminated by the light of the Holy Spirit, and souls are filled with a hunger to know more and more of God, and a longing for a closer walk with Him; oftentimes the saints leave this gathering filled with fresh courage and incentive to live and toil more faithfully for the Master.

Nor have the Crusaders been idle—the winter months being occupied in helpful studies and discussions, and the summer evenings in open air work; the young folks love this work, moving from street to street—singing, testifying, giving out tracts and personal invitations; the eager faces of the audience, usually seated at their open windows, proving that God's blessing has surely rested on their labours.

The Pastor has recently inaugurated a Bible Class for young men, and judging by the syllabus of subjects, that weekly hour of study ought to be especially edifying.

And so in all branches of the work there is a steady growth, and the Lord's children are daily proving the truth of the local Crusader motto "God is able."

REJOICING SAINTS

Souls Surrendering to Christ

Salisbury (Pastor J. C. Cariss). The Salisbury saints rejoice in the salvation of precious souls. For a time the Word was sown faithfully week by week with no apparent result, but at last the Word of God is prevailing.

On a recent Sunday after several items given by the Crusaders, the Pastor gave a very searching message. That night three souls surrendered to Christ.

The following Sunday found three adults and two young people waiting behind after the meeting, ready to give their lives to Christ.

The Wednesday night Bible studies have been greatly blessed, and there is also a forward movement amongst the Crusaders.

FAITHFUL AND FRUITFUL MINISTRY

Farewell and Welcome

East Ham (Pastor A. Longley). Pastor Kennedy's ministry at East Ham which had lasted for three years and six months, recently closed, and Pastor Longley has now taken the pastorate of the church.

A deep regard had grown out of those years of ministry, which made the farewell an affecting occasion for both pastor and people. An earnest exhortation was given to treasure the Sunday morning gatherings, at which the Lord is so precious. There was a special word for the Crusaders on the last Crusader evening—Hebrews vi. 1: "Let us go on to perfection."

The Lord has indeed become increasingly precious during the last three-and-a-half years, and great efforts have been made for the extension of His kingdom. Every Sunday at 5.45 p.m. there is an open-air meeting in one of the streets near the Tabernacle, and the "Evangels" have been widely distributed by a special band of workers. During the last few weeks of his ministry Pastor Kennedy had also formed a Male Voice Choir—consisting of all the Crusader brothers and a number of the other young men.

May the Lord's hand be upon both these servants of His and abundantly bless them—Pastor Kennedy as he ministers to the saints at Brighton, and Pastor Longley in his work at East Ham.

YOUNG LIFE CAMPAIGN Good Work Amongst Children

Hendon (Pastor P. N. Corry). Rich blessing, souls saved, and new members for the Cadets, has been the result of Pastor D. Vanstone's campaign at the Elim Tabernacle, Hendon. There was great excitement among the children as they gathered each evening, and heartily sang the choruses they had been taught, and there was perfect attention during the message. The "Dark House," and "Chemical Night," were greatly appreciated. Mr. Vanstone's well-chosen talks, and the points taken from everyday experiences, brought home truths

which will not easily be forgotten. Numbers have gradually increased during the campaign, and a definite work has been done among the young people; they can truly sing from their hearts:

"Jesus first, Jesus last,
And Jesus all along;
In our work, and in our play,
And in our song."

GIFTS OF THE HOLY GHOST Growth of God's Work.

Southport (Pastor F. G. Cloke). During the past months great blessing has been the portion of the saints at Southport.

Week by week, as a result of Pastor Cloke's faithful and firm ministry of God's precious Word, the saints are being fed, and a steady growth accomplished.

The breaking of bread service is a time of lasting inspiration; one is awed as the very breath of God floods the fellowship of the saints through the many Spirit-filled prayers. As God Himself speaks to His people, through the miraculous gifts of the Holy Ghost, souls are uplifted in adoration at the thought of God's love.

The Wednesday evening Bible studies on Elijah the Prophet are proving most helpful and encouraging, encouraging because even when Elijah failed, God still loved and cared for him. Recently a Bible school has been commenced after the prayer meeting on Saturday evening, this is of great spiritual help and edification. It makes all hearts rejoice to see sin-laden souls wending their way to Calvary at the Sunday evening services.

SALVATION AND HEALING

Prayer Brings Blessing

Swindon (Pastor T. A. Carver). This has been proved in Swindon. During the past months five all-night prayer meetings have been held which have led to a deepening of the prayer life of the church.

On a recent Sunday evening four souls surrendered themselves to the Lord, after an address that had been delivered in the power and demonstration of the Spirit.

Thank God that James v. 14 still stands good to-day. The Secretary of the church at Swindon bears testimony to the healing power of Christ, having been delivered from serious throat trouble through the prayers of God's people in an all-night gathering.

Several backsliders have recently returned to the Lord, thus proving the



Pastor J. Hill



Pastor
F. G. Cloke

promise of God, "I will heal their backslidings."

Prayer has been the cause of a greater bond of unity amongst God's people which has opened the way for Him to work.

The church at Swindon was recently favoured with a visit from some Swansea friends, whose messages and testimonies proved most encouraging.

THE DIVINE SEAL OF BLESSING Christ Magnified

West Bromwich (Evangelist F. A. Hodge). In this corner of God's vineyard God indeed has been working. Souls have been saved, and bodies have received a touch of divine power. Old-fashioned prayer meetings and the old-fashioned gospel meetings more than satisfy the saints here. God has been blessing the ministry of Mr. Hodge, who, although ministering under physical disability, carries on the work of the gospel with faithfulness, and souls are responding to the call of the gospel, saints are being uplifted with the studies of God's Word.

A visit to this church was made by the Langley Crusaders, led by Pastor Knox, the presence of God was felt during this visit. Following the successful visit of the Langley Crusaders, a visit was paid to their church. God indeed blessed the faithful preaching of the Word. There is a definite increase in the Crusader branch here. In a recent Crusader meet-

ing two young ladies accepted the Christ who alone can save.

A blessed time of ministry by Pastor J. W. Newman, of Rugby, has recently concluded, a number of souls being won for Christ.

ANNIVERSARY SERVICES Inspiring Times

Ingatestone (Evangelist W. F. Lloyd). "The fifth anniversary of the opening of the Tabernacle was recently celebrated, when crowded gatherings gave eloquent testimony to the reality and power of the miraculous Foursquare Gospel. Messages deeply spiritual and practical were given by Pastor H. A. Mason (Southend-on-Sea), and Pastor Gwilym I. Francis (Leyton).

After tea the numbers were considerably increased, and the meeting, under the leadership of the beloved Superintendent of the Essex Elim churches, Pastor George Kingston, was marked by a very real sense of the presence of the Lord. An unusual topic, "The Widows of Scripture," was used by Pastor Mason to bring home to the children of God some lessons of vital import.

The closing message of Pastor Francis, on "Some of the Most Significant Signs of the Times," will long be cherished in the memory to stimulate the Christian's heart-cry: "Even so, come, Lord Jesus."

A great day, spent in the presence of our blessed, victorious Lord. The ministry of sacred song by Pastor H. Jeffery (Becontree) was greatly blessed to all.

SIXTEEN SOULS SAVED

God Answering Prayer

Blackheath (Staffs): (Evangelist I. R. Moore). This church, founded after campaigns by Pastor A. Longley and Pastor W. E. Smith, is really alive and on fire for God. The present worker, Evangelist I. R. Moore, continues to faithfully minister God's Word; the present hall is too small to accommodate the Sunday evening gospel service. Souls are accepting Christ in the twos and threes, but the saints are praying and expecting a real revival. Recently, after the Principal had conducted the Stone-laying Ceremony at the new church in course of erection, the Lord's people were delighted to welcome Pastor and Mrs. R. G. Tweed from Blackpool, their first visit to the Midlands since they ended their glorious ministry at Birmingham. A great congregation of nearly 1,000 people listened to Pastor Tweed's very forcible message on "The Storms of Life," and the Word was a great blessing to many souls. The Graham Street Choir's ministry in song was also greatly appreciated. The Sunday evening service was another great meeting, and again Pastor Tweed spoke under a mighty anointing, taking as his text, "What shall I do then with Jesus?" Two sisters under conviction asked to be visited the next evening, when both were gloriously saved. Sixteen souls had accepted Christ as a result of these services. To God be all the glory!

Who and What?

By Pastor JOSEPH SMITH

The Seven Churches of Asia. What Became of Them?

Ephesus.—This city was said to be the most beautiful city in Asia Minor. Pliny styles it: "The Ornament of Asia." The climate was remarkably mild, and the air pure and sweet. The surrounding country was both beautiful and fertile. The people were amiable and refined, fond of luxury, music and dancing. They dressed well, and held numerous festivals. Ephesus was famous for its markets, which drew from every quarter, and were filled with the world's finest art. Here was a perpetual Vanity Fair.

Temple of Diana (Acts xix. 27). By far the most important thing in Ephesus was its world-famous temple, now reckoned as one of the seven wonders of the world. This temple was 425 feet long by 220 feet wide. Its peristyle had 127 pillars, each 60 feet high, of Parian marble, presented by as many kings. It took over 200 years to bring to perfection. The hall was entered by massive doors of exquisitely carved cypress wood. The interior was a dream of art. Here was exhibited the masterpieces of the greatest artists of the age. The roof of the temple was of cedar wood, supported by columns of jasper on bases of Parian marble. At the end of this magnificent structure stood the great altar, and behind it fell the vast folds of a purple curtain. Back of this curtain was the famous image of Diana. This was not the beautiful, graceful form which we see so often pictured, but a hideous fetish symbolizing the productive power of nature. "It is a figure swathed like a mummy covered with monstrous breasts, and holding in one hand a trident, and in the other a club." The stone from which the image was cut was said to be of meteoric origin. But the ancient Greeks believed it to have been sent down from heaven by Jupiter. The religious observances as-

sociated with this temple were mingled with scenes of the wildest debaucheries, and might truly be said to be religion without morals.

The Theatre (Acts xix. 31).—This immense building, excavated out of the side of Mount Prion, was capable of seating 50,000 persons. There was no censorship of plays here—the baser the play, the more cruel, the more licentious, the greater the welcome. The city authorities believed that visitors would be attracted, and the city helped, by throwing things wide open.

Its Ministers.—The apostle John is supposed to have resided in this city, and to have preached the gospel there for many years. Paul laboured there for about three years. A very flourishing church was established, presided over by a body of elders (Acts xx. 17).

To-day.—Only a few mud huts remain, not a single Christian resides on the spot; the candlestick has truly been removed. There is not the least evidence that the church at Ephesus did repent, and the threatening has been fulfilled. "In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation: the desolation is complete; and the temple of Diana, or the Church of Mercy, will equally elude the search of the curious traveller" (Gibbon). "Consecrated first to the purposes of idolatry, Ephesus next had Christian temples almost rivalling the pagan in splendour, wherein the image of the great Diana lay prostrate before the cross; after the lapse of some centuries the crescent glittered on the dome of the recently Christian church. A few more scores of years, and Ephesus has neither temple, cross, crescent, nor city, but is desolation, a dry land, and a wilderness." (Dr. Chandler).

After the temple of Diana had been repeatedly pillaged by the barbarians, the Emperor Justinian removed the great marble columns to adorn the church of St. Sophia at Constantinople. In 1401 Tamerlane employed a whole month in plundering the city and the neighbouring country. Shortly afterwards it was set on fire and mostly burned in a combat. It has been in the possession of the Turks for centuries. Surely the Word of God which threatened its judgment has been fulfilled.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

A MESSAGE FROM INDIA

MY DEAR CRUSADERS,

I hope you have all had a good time during your holidays. Many of you will have been at one or another of our Elim holiday homes, and gone back again to the hub of business life with a new vision and power for service. Well, although these Elim homes were all too far away for me to go to, I too have returned after a very enjoyable holiday in Simla. It was such a nice change to have the opportunity of ministering the Word Sunday by Sunday, and the Lord blessed the hearers also. One who was present at all the meetings writes: "How good it was of Him to bring you up here to us. What a rich ministry it was, we were fed on the finest of the wheat."

We are on the look out for "that little cloud . . . like a man's hand" in India. Here and there it is appearing. Since my return from Simla I received the following news from a missionary in the Punjab. "Mr. Bakht Singh had a wonderful revival in a Christian village settlement at M—. There had been much strife and division there. This Evangelist is full of joy for God worked far beyond his expectations. They had come to the last prayer of the last meeting, and as he was closing with a somewhat lengthy prayer he heard a thud and looked up to see a man fallen on the ground. He thought he might be ill, so continued his prayer. But another thud and yet another, and soon a terrific break had come, and utterly unconscious of each other, they were crying out to God, confessing their sins. The village is just overcome with joy, and the men have been going out in preaching bands ever since, just to tell what God has done for them. Another Christian village in the same district has caught the fire and many other smaller groups."

My informant writes: "It makes my heart glow with hope of a great revival for this large church in the Punjab. It just seems as though God Himself has apprehended this Mr. Bakht Singh. He is indefatigable. Hours of preaching in the morning, two and three hours' Bible study in the afternoon with young converts, then out preaching in the evening. They tramp from place to place, do their own cooking when they get in from these preaching tours. Usually people are waiting to see him, sometimes they come at midnight, and up he will get and talk with them until the small hours of the morning. Pray for this young evangelist. He is a converted Sikh. I heard him give his testimony when I was in Kashmir, three years ago. We need hundreds of such flaming evangelists to be raised up by God all over this land."

(Continued on next page)

CRUSADER HOUSE PARTY REUNION

The reunion of Eastbourne Crusader Holiday House party was recently held at Elim Woodlands, when nearly seventy Crusaders assembled from many centres, including Birmingham, Brighton, and several London churches. All the camp officers were present, and a real happy gathering was enjoyed by all. Mr. Douglas Craig's message was one that sent us all away determined to press on and do something new and greater for the kingdom of God. Likewise the talks by Pastor D. A. Vanstone and Mr. Tamplin were full of exhortation with sound practical advice and help. Pastor D. B. Gray conducted the service and passed on greetings from various friends unavoidably absent. A short discussion also took place, with proposals for our summer plans for next year (D.V.), when we are again believing for another time of holiday thrills and spiritual blessings. Crusader readers, keep at the back of your minds these "high spot" holiday centres.

LONDON

New Year's Rally

JANUARY 1st, 1938
at 7 p.m.

ELIM TABERNACLE

Central Park Road

EAST HAM

Speakers:

Dr. N. BEATTIE, M.D., F.R.C.S.
(Edin.)

Mrs. BEATTIE

Convenor:

Pastor P. N. CORRY
(Crusader Commissioner)

assisted by the

East Ham and Southend-on-Sea
Crusader Choirs

and the

London Crusader Choir

under the directorship of

Pastor DOUGLAS B. GRAY
(Chief Crusader Secretary)

A Great Night—Come Early!

ABERDEEN VICTORIES

Under the inspiring leadership of Pastor J. Hill, the Aberdeen Crusaders can report real victory and blessing during the Crusader campaign. They started with an open air service on the Saturday night and men and women were thrilled to hear how Christ satisfied the youth of to-day, a gentleman telling our Secretary afterwards how much he envied their experiences.

The Tabernacle was packed to its utmost capacity on the Sunday evening, and God blessed the testimonies and singing of the young people. The stories of famous hymns were told to an interested audience on the Monday evening, and then on Tuesday they presented the song service, "Where are the Nine?" At the close of this searching service one young man surrendered his heart to Christ. This was a glorious consummation to all our labours, and to God be all praise and glory.

Brighton Crusader Choir

The Brighton Crusader Choir has visited the Methodist Church at Patcham and conducted the weekly Women's meeting, and were greatly appreciated by the large gathering present. Mr. Douglas Craig passed on a soul-stirring message of salvation, such a message could not fail to reach the hearts of all listeners.

During November we were once more at the Church Army Hostel. The welcome received assured us that we had not been forgotten from last year. At the close of the programme which included choir-pieces, solos, duets, musical monologue, and violin duets, the officers in charge remarked that the theme of the evening could be summed up in five letters—JESUS, proving that the One we love and work with had been glorified in our ministry.

PROVINCES

ROMSEY

(Hants)

JANUARY 19th at 7.30 p.m.

Crusader Rally

in the

CROSSFIELD HALL

Particulars later

CHELMSFORD

(Essex)

JANUARY 19th at 7.30 p.m.

Crusader Rally

in the

ELIM TABERNACLE

Mildmay Road

Speaker:

Pastor P. N. CORRY

Convenor:

Pastor GEORGE KINGSTON

Special Choral Items

Oh, for the showers! just here things are going on too ordinarily to suit me. However, we do rejoice in the fact that Muntu has come into our midst at Giridih. He is daily studying God's Word, but has not yet been baptised. This man I wrote of before; he came to us for a few

days last November, and the Lord saved him.

Please pray for young Merwar. He was going on so well before I went away, and now I have returned to find he has left Telaiya and no one knows his whereabouts.

Our young workers Panchanan and Sam are still with us and are going on with the Lord, but as yet they have not received the baptism of the Spirit. Greetings to you all in the name of Jesus.

Yours in His glorious service,
MARION B. EWENS.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage—Galatians v. 1.

The Way of Salvation

Eugenio: The Christian Italian Student

THE hilly region of Piedmont presents some of the most picturesque scenery in Italy, and the subject of our present sketch passed his eventful life in the midst of it. He belonged to the leading family of the neighbourhood. His parents and relatives were devoutly attached to the Church of Rome in which he was baptised and confirmed. Having finished his preparatory studies at the grammar school, he proceeded to Turin to study law.

Eugenio was a passionate lover of music, and in after years used to recount how in his youth he often listened with breathless emotion to the sacred music of the great Italian masters, "which, however, when ended, left my heart empty." One evening he went to hear the famous musical production, "The Massacre of the Huguenots." The melodious notes which reproduced the patient sufferings of these martyrs made a deep impression upon Eugenio's mind, and he began to think of those faithful Protestants, not as the vile heretics depicted by Rome, but as faithful followers of Christ. He knew they had received their faith and fortitude from the Holy Scriptures, and now his uppermost desire was to procure a copy of the Bible. But in 1847 it was difficult to find a copy of God's Word in Italian because of the opposition of the priests.

A latent suspicion existed in the minds of some of his professors as to the orthodoxy of his religious views and reached its climax through one of his literary efforts. In a Latin examination he was asked to choose and translate any piece of Latin into Italian verse. He asked for a copy of the *Vulgate* Bible and put the 19th Psalm into beautiful Italian poetry. His suspicious teachers thought they had discovered in Eugenio's rendering a decided tendency to the evangelical faith, and specially in the closing verse which he translated:

The words which from my mouth proceed,
The thoughts raised from my heart,
Accept, O Lord, for Thou my Rock
And my Redeemer art.

Many years after, speaking of that event, Eugenio one day weeping said, "I did not know Him then as *my* Rock and *my* Redeemer; and yet my enemies discovered my longing after Him, and persecuted me all they could. One professor told me privately that my work was excellent, but he counselled me not to present anything of that kind again."

Late one afternoon he was returning from the university to his lodging. It was raining, and the young student was walking pensively under one of the porticos when a humbly attired colporteur offered him a Bible. "Sir, purchase God's Word. You will not regret having done so."

This was the very Book he had been seeking. He bought the Bible in his own soft mother tongue. When he arrived at his room he was so enraptured with his sacred volume that he did not observe that the table was spread for his meal, and he began to turn over its pages without any definite object. He then remembered that he had not dined, and he hid the Bible in his room till he felt free again to read some of its divine teaching. That very evening he brought it from its secret corner, and till early in the morning he pored over its holy pages. Speaking of that memorable event in his life, he said, "I felt as if I could read it all that night. I cannot express the impression it produced upon me: the joy, and then the confusion of face as I thought of my spiritual condition." He knew and felt that he was one of "the sick" who needed the Physician. See Matthew ix. 12.

Eugenio found peace in believing "the record that God gave of His Son," and after a life of faithful service for God, he was called to his heavenly home. The One who brought peace to Eugenio's sin-sick soul can bring peace to your heart. Believe the Word, call upon the Lord Jesus, and He, who never turns a seeking heart away, will cleanse you in His own blood, shed so freely for your redemption.

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.

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

★ **Owing to the Christmas Holiday advertisements for the issue December 31st must arrive not later than Thursday morning, December 16th.**

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.**

* **Bournemouth.**—Spend Christmas with Elim friends. We can assure you of a happy time, with all Christmas festivities; good fires; excellent catering. Recommended by Pastors and Christian friends. 7/- day, or 42/- week. "Glenorchy," 2, Borthwick Road, Boscombe. C481

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.** 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. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

* **London.**—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.

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

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. 'Phone Mountview 7069. C416

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. 'Phone Euston 1193. C461

* **Southend.**—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleside Drive. C441

* **Westcliff-on-Sea.**—Christmas holidays; home comforts; 9/- per day. Book early; three doors from sea, one minute station. Miss Colliver, 7, Seaford Road. C471

**HOUSES, FLATS, ETC.,
For Sale, To Let and Wanted**

Wells, Somerset.—For Sale or Let, dwelling house (suitable as guest house); adjoining Foursquare Church; 10 rooms, lawn and large garden; well situated, residential, attractive locality. Write, Hardman, Easton, nr. Wells, Somerset. C487

SITUATION WANTED

Do any of God's children know of employment for men rescued among "down and outs?" Write Corston, 103, Brownhill Road, London, S.E.6. Inasmuch as ye have done unto one of these. C480

PROFESSIONAL

Wanted, good nurse with C.M.B., for nursing home and private work. Matron, St. Catherine's, Letchworth, Herts. C486

MARRIAGES

Doleman : Hobson.—On November 20th, in the Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; Harold Doleman to Lilian Hobson.

Edwards : Davies.—On November 27th, at Graham Street Church, Birmingham, by Pastor H. Palliser; William Edwards to Minnie Davies.

Edwards : Hodges.—On November 30th, at the Methodist Church, Wells, by Evangelist J. F. Hardman; John Edwards to Honora Marion Hodges.



Choice Christmas Cards



ELIM CABINET, containing 12 choice cards, in attractive box. Price 1/- (by post 1/4).

FOURSQUARE CABINET, containing 15 assorted cards with texts and verses. Price 1/6 (by post 1/10).

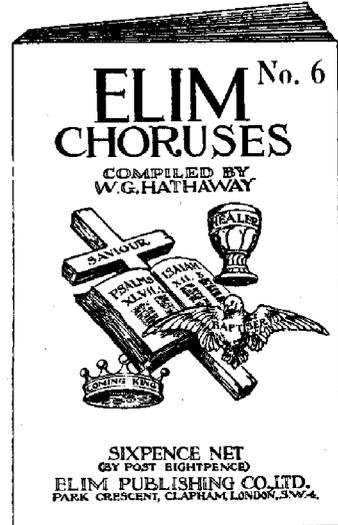
The Two Cabinets, 3/- post free.

ORDER NOW and avoid disappointment

Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

ELIM CHORUSES, No. 6.

**Here's a
Suggestion!**



We have just published a new chorus book—"Elim Choruses No. 6," containing many popular choruses. Together with the other five Elim Chorus Books this new publication enables you to make a novel Christmas gift of 341 choruses (words and music) in a neat binding case. A real presentable gift—complete, 4/- post free at

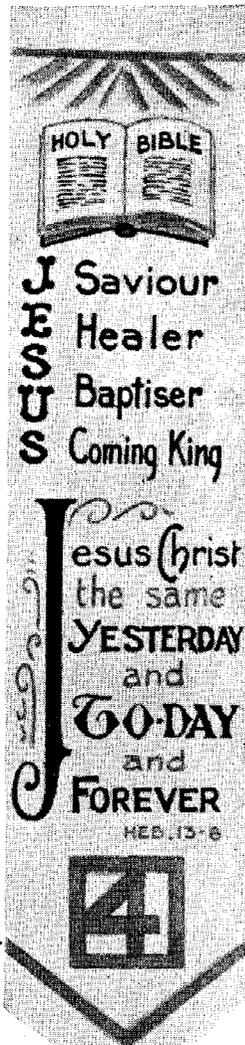
At any rate you must secure "Elim Choruses, No. 6" for yourself, and try over "Lead me to some soul to-day," "Chorus Medley," and many other favourite and inspiring choruses. (by post 7d.) **6d.**

**ELIM PUBLISHING Co., Ltd.
CLAPHAM CRESCENT, LONDON,
S.W.4**

AN INEXPENSIVE PRESENT

"Little and GOOD"!

may be what you are looking for. Well here it is. But we put emphasis on the "good," for although it is little in price, this handsome bookmark is bearing the good news which every "Evangel" reader appreciates. Make this year's small gifts "Four-square Silk Woven Bookmarks" nicely finished in red, blue and gold, and your gift will be classed among the presents that please. Post your order straight away to the address below to avoid delay.



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EACH (by post 6½d.)

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For every day in 1938 it will brighten the family circle with messages of help, inspiration and cheer. Folks, generally, are realising as never before that they cannot find a more appropriate gift at so moderate a price that is such a helpful and pleasant reminder throughout the whole year.

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A beautiful front picture in full colours of "Abraham setting out on his journey of faith" (8½ x 11½ ins.). Inside are twelve other large colour Bible Paintings alone worth the price of the calendar. 365 of the Bible's most beautiful chapters are given for daily reading, and a motto text for each day. Also notes on the pictures; calendar for 1939; postal information, etc.

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