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# MUSIC: "I HAVE BEEN ALONE WITH JESUS"

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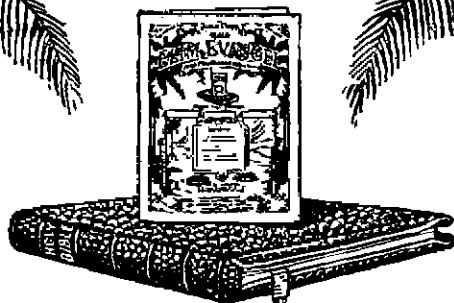
Saviour

Jesus Christ

Healer

# THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 44

OCTOBER 31, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. — — — Ex. xv. 27.

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

**NOTTINGHAM****Principal GEORGE JEFFREYS**

and REVIVAL PARTY commence a

**REVIVAL  
AND  
HEALING**

CAMPAIGN

in the **HALIFAX PLACE CHURCH**

(Late Wesleyan Church), on

**WEDNESDAY, OCTOBER 29th, at 7.30**

AND CONTINUE INDEFINITELY

Every week-night (except Saturdays) at 7.30.

Sundays at 3 and 6.30. Thursday afternoons at 3.30

Every Friday night is Young Folks night

Speaker James McWhirter of the Revival Party

For further particulars write to the Sec., c/o Halifax Place Church, Nottingham

**REVIVAL IN KENSINGTON.****Pastor P. N. CORRY**

(Dean of the Elm Bible College)

will be preaching in the

**Congregational Church**

(Corner of KENSINGTON PARK ROAD)

NOTTING HILL GATE

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throughout the month of November**In Kensington Town Hall**

Sundays at 3 and 6.30

throughout the months of December and January  
while the Congregational Church is being renovated  
and its seating capacity enlarged.**WATCH THESE DATES:****BELFAST.** Annual Christmas Convention, Elm Tabernacle, Ravenhill Road. Full particulars in next issue**BIRMINGHAM.** Still in progress Ebenezer Congregational Church, Steelhouse Lane. Revival Campaign by Evangelists P H Hulbert and H W. Fielding.**COLCHESTER.** Oct 27—Nov 10. Foresters' Hall, Wincock Road. Revival Campaign by Pastor and Mrs John Woodhead (Leigh-on-Sea)**GULLYBACKEY, Co. Antrim.** Oct. 22—Nov 5 Elm Hall, Pottinger Street. Special mission by Mr W E Barrie**ELIM WOODLANDS.** Saturday, Nov 1. Monthly gathering, 3.30 to 9 p.m. Fellowship Tea, music and singing, Bible talk and prayer meeting. Tickets 1/3 at the door, or 1/- if bought in advance at any Elm Church in London. All welcome**GLASGOW.** Annual New Year Convention, City Temple. Full particulars in next issue.**QUERNSEY.** Commencing Oct 19 Vazon Mission Hall, Castel. Campaign by Pastor and Mrs H T D Stoneham**LONDON.** To-night, and every Friday night at 7.30 Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally.**Principal GEORGE JEFFREYS**

LAYS

**FOUNDATION STONE**of new Foursquare Gospel Tabernacle,  
Bridge Street, near Lady Lane, Leeds**SATURDAY, 1st NOVEMBER, at 3 p.m.****FOURSQUARE GOSPEL RALLY at 7 p.m.**

in the Salem Central Hall, Hunslet Lane

Speakers Pastor and Mrs. GEORGE KINGSTON, Pastor KITCHING  
(Bradford), Pastor MORRIS (Knottingley), and others.

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This space is reserved for local announcements

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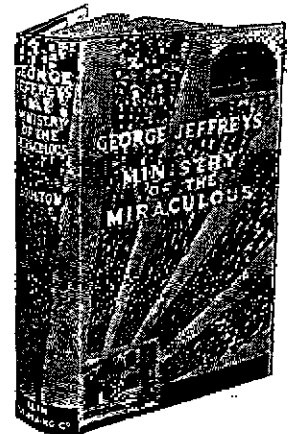
can be shortened and brightened by reading these books:

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400 pages and 400 photos in addition make it worth double the price.

Cloth Boards, 2-colour jacket, 6/- (by post 6/9)



# The Elim Evangel

## AND FOURSQUARE REVIVALIST

*The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. 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 extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.*

Vol. XI., No. 44

October 31, 1930

Twopence, Fridays

### "If it be Thy Will"

#### How Prayers are Hindered

By CHARLES E. ROBINSON, LL.B.

*We print the following from Chapter III of "Praying to Change Things," a book just off our press. It is obtainable from the Elim Book Saloon, 7, Paternoster Row, London, E C 4, and the price is 1/6 (post free 1/9). Put its precepts into practice and it will revolutionise your prayer life.—ED.*

**I** TOLD you your prayers are hindered because you ask for something without knowing whether it is the will of God to give it, and so, to be entirely open and above board with the Lord, you must make your request with the words, "If it be Thy will," added. This is because you have not

as ready and able as before to carry you on, but that pulled-back hand-brake keeps it from doing anything for you. All the might and power of God, ready and waiting to be used in your behalf, is of no use now, for your "If" has disconnected you.

I see your astonished faces. I know you have

## Revival in the Royal Borough of Kensington

### Church Packed—People Turned Away

**IN ANSWER TO PRAYER THE OLD-TIME GOSPEL PREACHED IN THE POWER OF THE HOLY GHOST IS WORKING MARVELS IN THIS PART OF LONDON. PRINCIPAL GEORGE JEFFREYS IS WIELDING THE SWORD OF THE SPIRIT WITH MIGHTY AND IRRESISTIBLE POWER, AND GRAND RESULTS ARE WITNESSED. STONE BY STONE THE MAN-BUILT FORTRESSES OF FALSE SECURITY ARE FALLING BEFORE THE BURSTING SHELLS OF THE FOURSQUARE GOSPEL MESSAGE. SOULS HAVE BEEN SAVED IN EVERY SERVICE SINCE THE OPENING OF THE CAMPAIGN. MANY WHOSE BODIES WERE ONCE RACKED WITH PAIN ARE NOW THROBBING WITH LIFE. SOME WHO HITHERTO WERE DISEASED ARE REJOICING IN GLORIOUS DELIVERANCE. OTHERS BOUND BY THE CHAINS OF THE ENEMY ARE LOOSED TO FOLLOW GOD IN THE FREEDOM OF A NEW CREATION IN CHRIST. SIGNS AND WONDERS MARK ALL THE MEETINGS, AND HOLY ENTHUSIASM, SUSTAINED FROM MEETING TO MEETING AND GROWING IN INTENSITY, IS PERVADING THE WHOLE ATMOSPHERE. THE CHURCH PREMISES HAVE BECOME TOO SMALL, AND ALREADY PLANS ARE HAVING TO BE LAID FOR ENLARGING AND MAKING GREATER SEATING CAPACITY.**

taken the pains to learn God's will about the thing, and, being a dutiful child of God, will not knowingly ask for anything not the will of God for you. Hence you feel you must qualify the positiveness of your request by such words as will tell the Lord you do not want to be presumptuous or ask for a thing it is not His will to give. So you say, "If it be Thy will."

But making this seemingly good-natured and submissive addendum to your prayer is like pulling back the hand-brake of your car. It unswitches your power in prayer. It not only retards your progress, but disconnects you from the motor. The motor is just

been taught all your lives to pray "If" to God. You have been told it is wrong and presumptuous to pray any other way.

In saying this, I know I am going straight against the established habits of prayer you have had from your earliest recollection. But God has been withholding answers to your prayers as long as you can remember too, hasn't He? He will continue withholding so long as you continue saying "If" to Him.

This is the lazy man's way of praying. Have you not read how George Muller did when he began to feel that God wanted him to pray for money with

which to build those great orphanages? Did he begin crying out to God, "Lord, if it be Thy will, send me the money with which to build orphanages?" Not at all. He was far too wise in the ways of God for that. He knew the first thing was to

#### FIND OUT GOD'S WILL

in the matter, so he began to pray to God for guidance and wisdom to know the Lord's will about the orphanages. This prayer for guidance and wisdom he could pray without an "If," for God has said He wants to answer such prayers.

So George Muller prayed day after day, keeping a record of his impressions, and God's dealings with him, until he had prayed for twenty-one days. Then he was able to say he was positive it was God's will to send him the money. So he began to say, "Lord, send me the money." Having learned the will of God he could pray, leaving out the "If." You know the result. He built three great orphanages costing more than £70,000. With the houses filled with orphans, he paid all the expenses of their housing, feeding, doctoring, clothing, educating, and sending them out when they were grown, with money for a little start in life. He continued doing this amazing work for more than half a century and in all that time never once asked any man for a penny. He got all these incredible sums of money solely and only through prayer. He prayed, and God made people feel they should

#### BRING HIM THE MONEY.

But remember that if he had prayed "If," his prayers would have gone unanswered.

I do not mean to say that a prayer with the "If" is wholly vain, for no doubt God loves to hear your voice, and in praying so, you are worshipping, and this pleases God and blesses you; but what I am talking about is the fact that the prayer that *changes things* has the "If" left out of it.

One day as I stood on the platform in Dayton, Ohio, with a well-known evangelist, a lady brought in her arms a little girl five years of age. The child had one good leg, but the other dangled, thin, helpless, and in the way, a result of infantile paralysis. The evangelist took the baby in her arms, prayed earnestly without any "If" in her prayer, anointed the child with oil, and then handed her back to her mother, saying, "Now put her down, mother." The little one, being stood upon the floor, and finding that she had two perfectly good legs, instead of the mismatched pair she had had a moment before, ran up and down the platform in the greatest glee. She would run a few steps and stop, pull up her little skirt, stick out the leg, useless when she came in, and look at it in ecstatic astonishment. As she saw the upturned, tear-drenched faces of the delighted thousands in the congregation, waving their handkerchiefs to let out their pent-up emotions, she would

#### THROW KISSES AT THEM

right and left, and dance away again, enjoying to the full her two wonderful and now strong little legs.

"Wonderful!" you say? Yes, and most delightful, but here is what I want you to learn: If that evangelist had lacked faith about the healing of the

child to such a degree as to make her feel like saying to God, "If it be Thy will," do you not see that the prayer would have been vain, and the helpless little leg would have dangled still?

But I see you are still unconvinced. You are asking, "Ought not we to humble ourselves under the mighty hand of God?" Yes, truly we should. Whatever God does not want us to have we ought not to want. We must be wholly surrendered to God. But do you not see that saying "If" to God is not humility but impudence. Suppose I say to you, "It is my purpose to preach here again tomorrow night." You then say, "If you intend to preach here again, I will have a good fire made." The next day your wife reminds you of the fire and you say, "If he intends to preach I *must* make a fire." Your wife replies, "Why, he said he intended to preach. You speak as if you doubted his word." Do you see? God says of the sick, "The Lord shall raise him up" in answer to prayer. I read that, and then I go on my knees and begin to say, "Lord, I have sent for the elders, they have come and anointed me with oil, praying the prayer of faith. Now, if it be Thy will, heal me." Do you not see the impudence of such words? If God would speak to you, might He not well say, "You do not believe what I say. I told you I'd heal you."

#### PRAYING WITH AN "IF"

is not humility, but shews unbelief of God's Word, when He has revealed His will.

But you say, "Sometimes I do not know God's will." Well, as I told you last night, and as I told you to-night about George Muller, find out God's will before you make the request.

I see you are not quite convinced. Some false notions surely do die hard. You want to know why it is so destructive of prayer efficiency to pray with the "If." Well, it is because "If" is the badge of doubt. Listen to the words of the text, "Let not that man think that he shall receive anything of the Lord." Of what man is he speaking? Why, the man that wavers or doubts. Doubt and faith are contraries. If you doubt you do not have faith. If you have faith you do not doubt. But "If" never means anything but doubt. The educated, the unlearned, the child, the aged, the high, the low, everyone who can talk, knows that "If" implies a doubt. When you pray "If," therefore, you brand your prayer,

#### "PRAYED IN DOUBT."

"Let not that man think that he shall receive anything of the Lord."

No one must think that I am saying that God will not answer a prayer prayed with an "If." I surely will not undertake to say what God will or will not do. In fact I am convinced that God often does overlook in His little ones the ignorance of proper forms of addressing Him and does answer "If" prayers.

I am trying to state the rules by which, if a man will go, he will successfully approach God for answers to his prayers. But this is far from saying that God will not answer a prayer prayed in some other form. In fact the leper in the eighth of Matthew is an illustration of an "If" prayer that Jesus answered.



## A Boy Healed at the Principal's Campaign

After Wearing Irons Night and Day for Eight Years

My little boy was operated on for fluid on the knee in May, 1918—when eleven months old. He was put in plaster for six months in 1921, and in irons in 1922; he wore them day and night till March, 1930. Then I took him to Principal George Jeffreys' meeting, and he was prayed for on 15th April, 1930. On Saturday, 19th April, he left his irons off, and his knee bent—he can now walk about like other children. Praise the Lord! I also have been cured of a tumour. Bless His holy Name!  
—MRS F. HOPKINS (Birmingham).

## Holiness—What is It?

By A. W. ORWIG

**H**OLINESS is not a mere sentiment, an ecstasy or a rapture. It is not a vision or a trance. Neither is it a sweet, heavenly influence stealing upon us, in our more devout moods, coming and going, as our feelings rise and fall. Nor is it a mere rich blessing that we hide away in the deepest recesses of our hearts, to exult in, to feast upon, to trust in, or to worship.

### GOD-IMPARTED HOLINESS

is not that evanescent, puny thing which needs to isolate itself in convents, and monasteries, or hide itself in lonely caves, in order to retain its existence and maintain its robustness.

Holiness is a far more real and practical and blessed thing. In the first place, it is a sublime doctrine taught in the Holy Word of God. Everywhere that sacred Book insists on men being holy. And that means that it is an experience or a life in the soul. "Be ye holy, for I am holy," says the Almighty, and the Apostle Peter solemnly admonishes, "What manner of persons ought ye to be in all holy conversation and godliness?" Indeed, we are to be actual "partakers of His [God's] holiness" (Heb. xii. 19).

Therefore holiness is the Divine life implanted within us. It is not something acquired by our own efforts, be they ever so great, rigid, and prolonged. Consequently holiness is

### NOT THE RESULT OF PENANCE,

culture, or human wisdom. Holiness consists in being made pure in heart and life by Divine power

alone. It is having God's moral image. If we speak of the special agents or instrumentalities as effecting our holiness, we may mention, as the chief, the Word of God, the blood of Jesus and the Holy Spirit. And constant faith in Jesus makes holiness abide.

Real Bible holiness, then, being the life of God within the soul, must of necessity find expression in holy activity for the good of man and the glory of God. Let us beware, therefore, of a so-called "passive" holiness, lest real holiness go out at the point of sluggishness and indolence! Let us remember the holy, ceaseless activity of Jesus. He "went about doing good" amid the busy scenes, the jostling throngs and the moral impurities around Him. It becomes us to

### FOLLOW IN HIS FOOTSTEPS.

It is also true that genuine holiness is courageous and bold, but not impudently audacious. It rebukes sin without fear or favour, but, withal, seeks to do it wisely. It is a terror to evil-doers. It cannot be intimidated, suppressed or bribed. If need be, it presses to the very mouth of hell, if thereby it may snatch a soul from the eternal burnings.

In short, real holiness lives, shines, and burns for God. It is "the light of the world" and the "salt of the earth." Have we this kind of holiness? All other is spurious and will not stand the test to which true Bible holiness is always more or less subjected.

You are not guilty because you are ignorant, but you are guilty when you resign yourself to ignorance.

# The Tabernacle: Its History and Mystery

Talk No. 15.—The Sweet Incense

By Principal P. G. PARKER (of the Christian Workers' Bible Correspondence School)

**R**EAD Exodus xxx. 1, 2, 7, 8, 34-38

The question arises, Of what is this sweet incense a type? In the first place turn to Psalm cxli. 2: "Let my prayer be set forth before Thee as incense."

This suggests that incense typifies prayer. Turn to Rev. v 8, and that fact is confirmed. The word *odours* should literally be rendered *incense*. Now further turn to Rev. viii. 3, here we read of angels offering incense. Their offering is separate from the offering of the prayers of the saints. Remember yet again that it was the high priest, a type of Christ, who was mainly the offerer of incense, in the Tabernacle ritual. These facts taken all together indicate that incense as a whole is

## A TYPE OF PRAYER.

Used in connection with the high priest it is a type of the prayer of Christ. Used in connection with the saints it is a type of the prayers of saints. Used in connection with angels it is a type of the prayers of angels.

Now we can pass on to notice a number of simple truths which the incense teaches us.

First Prayer is fragrant to God, whether it be from Christ, from the Christian, or from Angels. This sweet incense was a beautiful perfume made of rare and fragrant spices. God has likened prayer to fragrance or to perfume. Prayer fills Him with joy. We go into a garden in the time of roses. We inhale the lovely odour, and the sweet scent fills us with a delightful pleasure. Or we go down a country lane in the time of honeysuckle, and the rich, heavy and delicious perfume almost intoxicates us with pleasure. In a greater degree than the perfume of roses and honeysuckle brings delight to us, the perfume of prayer brings delight to God. One has only to think of it a moment or two and the reason why is clearly seen.

*Prayer is the witness of parenthood.* How delighted a mother is to hear the utterance of her child's voice. The very word *mother* labels that child as her own. When we call God *Father* we tell afresh into His ears that we are His. God delights in the enjoyment of His own property.

*Prayer is the witness of trust.* We pray to God because He is greater than we. We need His help. Then again it is *the witness of love.* And yet again it is *the secret of power.* God knows that the Christian upon his knees is drinking at the

## WELLS OF POWER.

Satan, we are told, trembles when he sees the weakest saint upon his knees; but God rejoices from weakness through prayer we pass to power.

Second Christ's prayers in heaven are fragrant to God. The high priest offering incense in the Holy of Holies (Lev. xvi. 12, 13) is the type of Christ offering prayer in heaven. It is interesting for us to think of the character of Christ's heavenly prayer.

The 17th chapter of John is one of the most wonderful prayers in the Bible. It is indeed the Lord's prayer. But one of its chief values is that it gives us a good idea of the form of prayer which Christ is offering for us in heaven at the present time. Notice the circumstances under which this prayer was uttered. Christ had been alone with His eleven disciples in the upper room. He had been looking deeply into their hearts. He had scrutinised every one individually. Then on the way to the garden of Gethsemane, with the special needs of each individual in mind, He prayed for them. Just for example note one expression of His in John xvii 15; "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil." *Keep* literally means to guard from loss or injury by keeping the eye upon. Such is Christ's prayer for us to-day. In heaven He is praying the Father to keep His eye upon us, and to guard us from loss or injury. This explains why, in a world that is packed with accidents, God's people are wonderfully preserved. Some of the perils which we escape we see, but there are other perils which come nigh us yet touch us not, and of which we have no knowledge. Why are we protected from these? In many cases

## BECAUSE CHRIST IS PRAYING

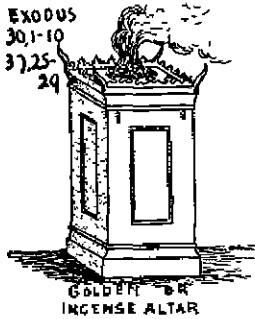
for us. This was forcefully brought home to our minds some little time ago. We had been travelling on a tram. We got off in order to walk the short remaining distance to our destination. We overtook the same tram with its axle broken, and noticeably leaning. At the time the axle broke the tram was travelling on the level, and so did not overturn. But had the axle broken a few minutes before when we were on it coming down hill, it would almost certainly have overturned. How grateful we felt for God's care and keeping over us. Some would have called it an accident, but we felt that it was in answer to the prayers of our Lord, who is ever praying that God will keep an eye upon His own. You can personally think of many narrow escapes that you have experienced in your lives. How near death has been. How nearly had life been impaired by destructive accident. Yet you have been saved. Why? Because there is One, caught up to God and His throne, praying for you, whose prayers are fragrant in the presence of God.

Third. The prayers of Christians are fragrant to God. We have already said that Christ's prayers in heaven were typified by the high priest's offering of incense in the Holy of Holies. His prayers on earth were typified by the offering of

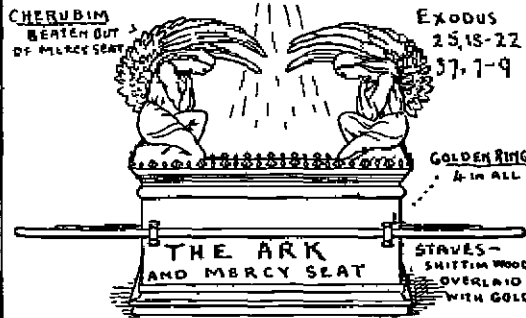
## INCENSE IN THE HOLY PLACE.

Christ's prayers that He once offered on earth are still being answered to-day, but the actual offering of those prayers has now ceased. The prayers of Christians on earth have been substituted for the prayers of Christ. Now the prayers of believers are

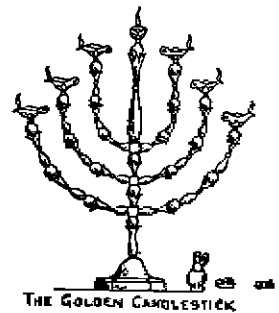
# THE TABERNACLE AND ITS FURNITURE AT A GLANCE



**MEASUREMENT** L 1 CUBIT B 1 CUBIT H 2 CUBITS  
**MATERIAL** SHITTIM WOOD OVERLAID WITH GOLD  
**CROWN** OF PURE GOLD  
**HORN** (4) ONE ON EACH CORNER  
**RINGS** (4) FOR THE STAVES  
**STAVES** MADE OF SHITTIM WOOD OVERLAID WITH GOLD



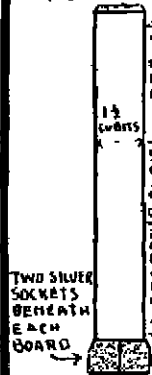
**MEASUREMENT** LENGTH 2 1/2 CUBITS BREADTH 1 1/2 CUBITS HEIGHT 1 1/2 CUBITS  
**MATERIAL** SHITTIM WOOD OVERLAID WITH PURE GOLD  
**MERCY SEAT** LENGTH 2 1/2 CUBITS BREADTH 1 1/2 CUBITS SOLID GOLD VALUE £25,000  
**CONTENTS OF ARK** - 2 TABLES OF STONE AARON'S ROD GOLDEN POT OF MANNA



**MEASUREMENT** - NOT GIVEN  
**MATERIAL** - PURE GOLD OF ONE PIECE  
**OIL FOR LIGHT** - PURE OLIVE.  
**ONE LIGHT** BUT SEVEN LAMPS

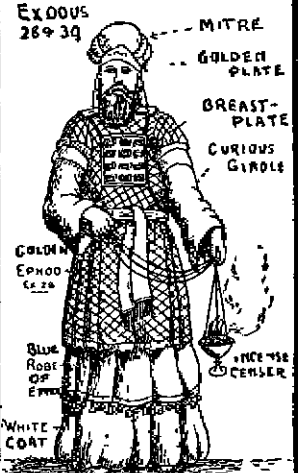
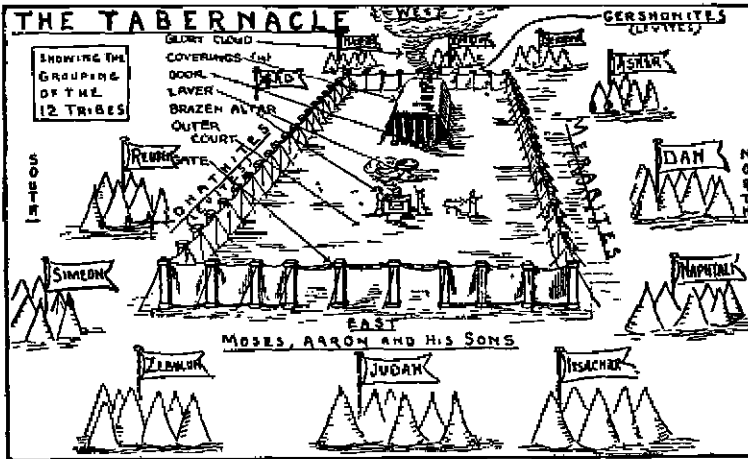
SEE EX 25:31-40 37:17-24.

## BOARD EXODUS 26:15-29 36:20-34



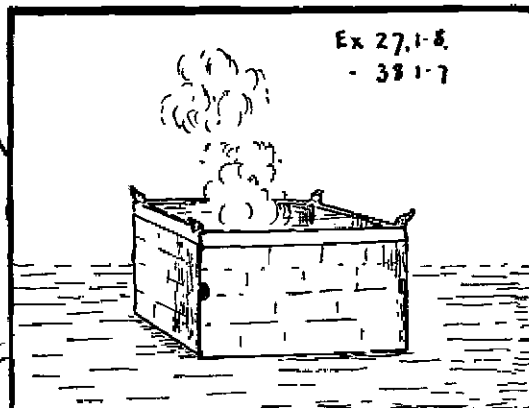
**NUMBER** 48 NORTH 20 SOUTH 10 EAST 0 WEST 8

**MATERIAL** SHITTIM WOOD OVERLAID WITH GOLD



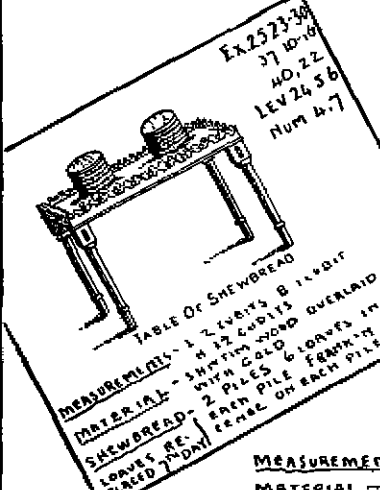
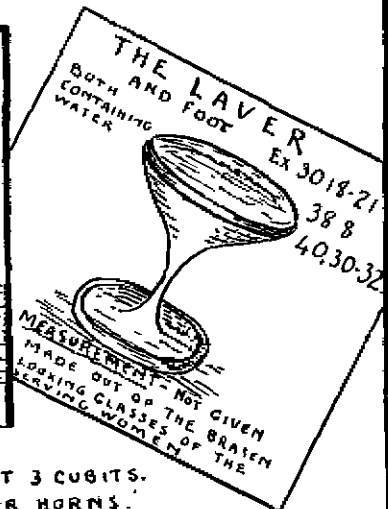
THE HIGH PRIEST

## A GENERAL VIEW



THE BRAZEN ALTAR

**MEASUREMENTS** - LENGTH 5 CUBITS BREADTH 5 CUBITS HEIGHT 3 CUBITS.  
**MATERIAL** - SHITTIM WOOD OVERLAID WITH BRASS. FOUR HORNS.  
**GRATING** OF BRASS, FITTING INSIDE MID HALF-WAY UP. FIRE DIVINELY KINDLED





fragrant to God. It seems that primarily Christ's intercession in heaven is not for the world (John xvii 9), but for the Church. But the responsibility for praying for the world has been given to the Church on earth. Christ prays in heaven for the Church, the Church on earth prays for the world.

Fourth We have illustrated by the incense the secret of praying without ceasing. It appears that incense was always kept burning upon the Golden Altar in the Holy Place (Exod. xxx. 7). It was the high priest's duty to see that this was done. The procedure seems to be as follows: Upon the Golden Altar a censer or firepan was placed. In this, burning coals were kept, and the incense thrown upon the fire. Thus the incense fumes were rising all the time—not for a moment did they cease. Yet the priest was not watching by the Golden Altar all the time. He busied himself elsewhere with the Candlestick, with the Shewbread, or with the Sacrifices in the Outer Court, or perhaps he went out and moved among the people in the camp. He was busy with many things yet the incense was rising all the time. God has shewn to us in the New Testament that it is possible to pray without ceasing, for we are commanded to do so. In the deeps of our spirits, even while about the work of the house, or the office or the factory, there can be a constant flow of prayer Godward. Many find a difficulty in praying without ceasing. But really there is no difficulty.

#### THE SECRET

is found in the fulness of the Holy Spirit. Filled with the Holy Spirit we shall always be filled with the spirit of prayer.

While in the midst of the preparation of this talk, we met a sister in Christ who told us that the Lord's Name was never from her mind five minutes in the day. She was a busy mother occupied with many things, but her heart was always occupied with prayer. We sometimes hear it said that one cannot do two things at once. But this is certainly possible to the Spirit-filled man or woman. While down on our knees scrubbing the floor, the heart can be on its knees praying for India.

Fifth Note that there were four things essential to the sweet incense—stacte, onycha, galbanum and frankincense. There are four things which are essential in order to make prayer fragrant to God. In the first place the pray-er must not be deliberately maintaining sin in his life. "If I regard iniquity in my heart the Lord will not hear me." In the second place prayer must be in the will of God. It is only prayer in the will of God that is pleasing to Him. Much so-called prayer is the wilfulness of man, and not the will of God. In the third place, prayer must be in the power of the Holy Spirit. It does not necessarily follow that even prayer in the will of God is in the power of the Holy Spirit. For even backsliders may discover things from Scripture that are in the will of God and pray about them, yet with

#### THE ABSENCE OF THE UNCTION

of the Holy Spirit. In the fourth place, prayer must be made believingly. Knowing that we are praying in the will of God, and in the power of the Holy

Spirit, we must believe that sometime and somehow that prayer will be answered. "Without faith it is impossible to please Him."

Sixth, and last. The underlying value of prayer is found in its connection with the Cross of Christ. The fire which burned the incense and set its perfume rising toward God was lit with the live coals from off the Brazen Altar (Num. xvi. 46, Lev. xvi. 12). The Brazen Altar is a type of Christ, and particularly of Christ in His death. All our prayer to God must be on the ground of the Cross of Christ. The value of Christ's own intercessory prayers are found in His sacrificial death. Prayers which ignore the Cross are ignored by God. Would we have our prayers answered, then we must pray in Christ's Name, and for Christ's sake. Prayers are wasted that are not based on Calvary.

There is a striking story of an admiral who did great things for his country. Many naval battles were won by him. In one of these fierce encounters he lost his arm. Ever afterwards his devotion to king and country was blazed forth by the absence of his arm. He had a son, but his son did not follow in his father's footsteps. Time after time he broke the laws of his country until at last he so seriously erred that he was

#### CONDEMNED TO DEATH.

His brave father was thrown into an agony of grief. He went to the king, and pleaded for his son's life. But the king was firm, and would not grant pardon. The admiral renewed his plea. But the king was obstinate. Again and again the admiral tried, without success. But at last, words having failed, the admiral stood silently before the king and simply pointed to the remaining stump of his arm. As the king looked, and remembered all that the admiral had done and suffered for his country, his heart was touched and relented, and he pardoned the son for the father's sake. It is a very faint picture of the Cross of Christ. It is certainly not perfect in all its points of application. But it shadows a blessed truth that the prayers of Christ and the prayers of His people are answered by God because of the work of the Lord Jesus on Calvary's Cross.

[This concludes the series of articles by Principal P G Parker on the Tabernacle.—ED.]

#### FAITH'S OPEN VISION

Many a Christian cannot see the heavenly host around him—cannot even see them by faith—because he is obsessed by terror. He can see the dangers and troubles which are near, but not the forces on his side. "If God be for us, who can be against us?" Yet we are murmuring and joyless, because short-sighted, unbalanced, purblind.

Sometimes we disguise the fact by calling it "nerves"; and that ready modern word may indeed represent a dread physical reality; only let us beware never to make a vain excuse by attributing to physical weakness what may really be spiritual defect—lack of faith. Contentment and joy come only by the open vision; and that only by faith.

# I have been Alone with Jesus

Words used by permission.

Mrs. R. R. Forman

SOLO, OR UNISON

1 I have been a-lone with Je - sus with my head up-on His breast,  
 2 With a trem-bling heart I told Him while with joy I lin-gered there,  
 3 Shall I tel-lyou what He told me while I still a-way my care,  
 4 Then He told me I was wel-come ev-er-more with Him to stay,

For I was so ve-ry wea-ry that I wait-ed there to rest.  
 All the bur-den of my sor-row and my hea-ry weight of care,  
 For it took a-way my trou-bles and it took a-way my care,  
 And He said that He would ne-ver cast His lov-ing child a-way

I have been a-lone with Je - sus, and He bademestay a - while, And I  
 How the voice of Sa-tan's whis - p'ings often call'd me in - to sin, And I  
 Oh! He told me how He lov'd me tho' a wayward erring child, And I  
 Lo! He said I am thy Sa - viour, as a rock I firm - ly stand - Come and

felt it ve-ry pre - cious in the sun-shine of His smile  
 ask'd Him if I might not stay for ev - er there with Him  
 felt so ve-ry hap - py as He look'd on me and smiled.  
 rest be-neath my sha - dow in this wea-ry thir - sty land

CHORUS HARMONY.

I've been a - lone with Je - sus, My bless-ed bless-ed Je - sus,

I've been a-lone with Je - sus, In the sun-shine of His smile

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## Bible Study Helps

### THE HUMILITY OF JESUS CHRIST as a Rebuke to the Pharisees' Pride.

Pharisees' Pride In

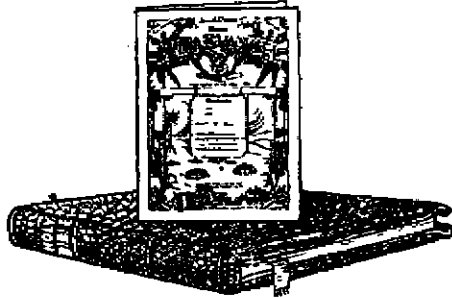
Jesus Christ's Example.

- |                       |   |
|-----------------------|---|
| 1 Birth and rank      | Humble parentage and occupation (Mat. xiii. 55)                             |
| 2 Wealth              | He lived in poverty. He had no home (Luke ix 58).                           |
| 3 Respectability      | He was brought up in Nazareth, a city known for its immorality (John i 46)  |
| 4 Personal appearance | He had no form or comeliness (Isaiah liii 2).                               |
| 5 Reputation          | A friend of publicans (Matt xi 19)  |
| 6 Independence        | He was dependent upon His friends (Luke viii 3)                             |
| 7 Learning            | He did not get His education in the noted schools of His day (John vii 15). |
| 8 Superiority         | He came as a servant to mankind (Luke xxii 27)                              |
| 9 Success             | He was despised and rejected of men (John i 11, Isaiah liii 3).             |
| 10 Ability            | He did nothing of Himself (John v 30)                                       |
| 11 Self-will          | He sought only the will of the Father (John v. 30)                          |
| 12 Sanctity           | He associated with and received sinners (Luke xv 2)                         |

### TRAITS OF CHRISTIAN CHARACTER.

- Assurance (I. Thess i 5, Heb x. 22)
- Blameless (I Cor i 8, Phil ii 15)
- Boldness (Heb x 19, Phil i 20).
- Charity (I Tim iv 12, II Peter i 7)
- Confidence (II Cor v. 6, Heb x 35)
- Diligence (II Peter i 5, Heb vi. 11).
- Endurance (II. Tim ii 3, Rom v 3)
- Faithfulness I Cor iv 17; Rev ii 10).
- Gentleness (II Cor x 1, Gal v 22).
- Goodness (Eph v 9, Rom xv 14)
- Hospitable (I Peter iv 9, Rom. xii 13)
- Holiness (II Cor vii 1, I Peter i. 16)
- Integrity (Prov xx 7, Psalm lxxviii 72)
- Joy (James i 2, I Peter i. 8)
- Kindness (II Peter i 7, Col iii 12)
- Love (Eph i 15, Gal v 13, I Cor. xiii)
- Liberality (Isaiah xxxiii 8, II Cor ix 13).
- Meekness (Eph iv 2; Titus iii 2)
- Ministering (Heb vi 10, I Peter iv 10)
- Obedience (Rom xvi 19, I Peter i 22).
- Prayer (II Cor. i 11, I Peter iv 7)
- Praise (Luke xxiv 53, Psalm cl; Rev. v. 9-13)

On this page is the hymn which so many of our readers have asked for. It makes one of the sweetest solos yet published. The exquisite beauty of the words is further enhanced by the excellence of the tune. Extra copies for friends should be ordered quickly before the supply runs out. Next week's chorus "I am determined"



## FOUR SQUARE ON THE WORD OF GOD

### The Elim Evangel

Official Organ of the Elim Foursquare Gospel Alliance.  
 Founder and Leader: Principal George Jeffreys.

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## Worshipping Machinery

In reading through an American paper we were arrested by a paragraph which provides a warning for every branch of the Church of Christ. Here is the paragraph.

"A new missionary had gone to an African tribe. He had a mechanical turn of mind. He did magic things—to the native thinking. He got a pump to work which supplied water without its being carried on the heads of the women up the steep hill. The day after the pump had been installed, the missionary got up at daylight and lo and behold, his whole village was prostrate before his pump—worshipping the machinery! Well, isn't it what a good part of the Church is doing to-day? The Church was never so magnificently organised, never so superbly equipped—and never so powerless. It needs the Holy Spirit to encourage its activities. Do not allow the work of your Society to be simply a rattle of machinery."

## The Golden Road.

THE above is the title of a beautiful book giving the experiences of a young French military officer—Raymond de Perrot. He was a Christian soldier of unusual brightness. Many of his letters reveal the beautiful Christian spirit which characterised him and should characterise us. One of his expressions particularly struck us. Said he, "While my mates grumble, I laugh." The circumstances of this utterance give weight to it, so we will give the whole paragraph.

"Lying against trusses of straw, I am gazing from the brown water of the river to the immense and marshy plain, it is not wildly exciting, but the gentle monotony is soothing. There is nothing to be seen but an occasional cottage surrounded with fencing, whose inhabitants, like the Gauls, live by fishing. We are fed on discarded tins of 'bully beef' and sardines. *While my mates grumble I laugh*" It is not surprising that one who thus acted could also say, "Life seems to me rosy . . . golden rather"

\* \* \*

## If You Were Busy.

If you were busy being kind,  
 Before you knew it, you would find  
 You'd soon forget to think 'twas true  
 That some one was unkind to you.

If you were busy being glad,  
 And cheering people who are sad,  
 Although your heart might ache a bit,  
 You'd soon forget to notice it.

If you were busy being good,  
 And doing just the best you could,  
 You'd not have time to blame some man  
 Who's doing just the best he can

If you were busy being true  
 To what you know you ought to do  
 You'd be so busy you'd forget  
 The blunders of the folks you've met.

If you were busy being right,  
 You'd find yourself too busy quite  
 To criticise your neighbour long,  
 Because he's busy being wrong.

### A reader writes:

"I feel that I could not get on without the *Elim Evangel*. It is the only real Christianity that I come in contact with. . . I will make up for the blessing received by getting more readers"

Are you trying to get more readers?

We gratefully acknowledge the receipt of the following anonymous gifts. For work in general, £2 (London E.C.3), 10/- (Lechworth). For Pastor and Mrs Mullan's outfit, £1 (Banbridge), 10/- (Islington), 5/- (Greenock). For Foreign Missionary Fund, 10/- (D.H.), 5/- (Hastings).

# The Ministry, Offices, and Organisation of the Church

By Pastor W. HENDERSON (*An Overseer of the Elim Foursquare Gospel Alliance*)

## III. EVANGELISTS

**W**E now come to consider the only permanent gifts of ministry ordained of God to remain in the Church, namely evangelists, pastors, and teachers

We have already stated that one of the reasons why the office and ministry of Apostles and prophets were not continued in the Church was that no provision was made for their continuity, nor any inspired impartial standard of qualifications laid down for the appointment of successors to their office

In considering the gifts of ministry that are permanent in the Church we conclude that there surely must be in the Word of God an inspired impartial standard, or in other words,

### ORDINATION QUALIFICATIONS

set out, whereby successors to these permanent gifts of ministry can be tested before being ordained to their public exercise

Scripture gives no sanction for the ordination or appointment to the public exercise of any of these ministries on the ground of a gift of ministry alone. There must be conformity to the Divine requirements of character and maturity of experience before any appointments should be officially recognised by the Church

It may be asked, What are the Divine requirements of character and maturity? We do not read of any in reference to these three ministries of Ephesians iv.

We answer that we have the Divine standard and necessary qualifications outlined in great detail for these permanent ministries in the two great offices of the Church—the offices of overseer and of deacon recorded in I. Timothy iii and Titus i.

After careful study we shall find that each of these three ministries comes within the range and scope of either of the offices named. It is very essential that this should be recognised

The one is a complement of the other. The office should not be separated from the ministry, nor the ministry from the office. The *office* takes account of the person's integrity and Christian character bringing the whole life, public and private, under examination, making it imperative that the person be first proved and found blameless, before being ordained to that sacred office.

The *ministry* takes account of the person's gift with which the Lord has endowed them (not a gift of the Spirit), and which determines the sphere of labour within the scope of the office to which they have been ordained.

Therefore in order to have the authority of Scripture and the sanction of the risen and glorified Head of the Church upon

### THE PUBLIC MINISTRY

of evangelists, pastors and teachers, these must first be ordained scripturally upon qualification to the office either of overseer or of deacon. It must be

remembered that the new birth is absolutely essential for membership as well as for offices and ministry of the Church

We will now consider the first of these ministries, relying upon the Holy Spirit for light and illumination through the Word of God—namely, the evangelist.

We will take for our study outline

- 1 The Evangelist's Gift of Ministry.
- 2 The Office and Ordination Qualifications.
3. The Sphere of Labour.
4. The Point of Sex
- 5 The Authority and Responsibility.

Let us examine these in order :

#### 1 *The evangelist's gift of ministry.*

We will begin by asking the question, What is an evangelist? In looking up the meaning of the word *evangelist* in Young's *Concordance* we find that it comes from a Greek word *euaggelistes*, meaning a person who announces or proclaims good tidings. Then we have the Greek word *euaggelion*, which is translated *gospel* seventy-six times. And again, we have the Greek word *euaggelizo*, meaning the act of preaching or proclaiming the Gospel, occurring fifty-seven times in the New Testament.

So when we consider these three Greek words together, we have the person, the subject or message of the person, and the action of the person proclaiming his message all coming from the same root word in the original from which we have the word *evangelist*.

It is clear then, that the gift of the evangelist's ministry was the divinely granted

### ABILITY TO PRESENT THE GOSPEL

in such a manner as would cause sinners to repent, resulting in a definite work being accomplished, as we have recorded in Acts viii. through Philip the evangelist.

The ministry of an evangelist is a very sacred and precious gift from our risen and glorified Lord, for the public declaration of the Gospel to the unsaved

The Apostle states very clearly what the ministry of every true evangelist possessed with this gift would produce on sinners. Acts xxvi. 18: "Open their eyes, and turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Me [Jesus]." And this gift of ministry Paul had in a very remarkable degree.

#### 2 *The office and ordination qualifications.*

The office of an evangelist is that of a deacon. Their ordination qualifications are found in I. Timothy iii 8-12.

Philip the evangelist was appointed to the office of a deacon on the ground of certain qualifications of Christian character recorded in Acts vi. The Apostle Paul received the complete and final revelation of the ordination qualifications of a deacon in the scripture

mentioned above This has been the standard for the Church in all ages since.

The office and status in the Church for evangelists are therefore those of deacon. They should be persons possessing the moral characteristics outlined by the Holy Spirit for this sacred office

#### BEFORE ORDINATION.

It is therefore incumbent for every scriptural evangelist to be ordained to the office of a deacon before being accepted by the Church for the public exercise of the gift

This Divine standard has been absolutely disregarded in the past. Is it any wonder then that we read and hear of many who have gone forth under this name having become failures?

The Lord never intended that the Church should allow the present prevailing loose method of dealing with this very important ministry.

The supposed gift is not sufficient in itself to qualify for this ministry

There must be recognition of the person's integrity, character, and Christian experience. These should be carefully considered as outlined in the qualifications of the office of a deacon

The gift qualifies for the ministry, and in acknowledgment of the gift the person receives the name of evangelist The blameless character when proven in the work (I Timothy iii) qualifies for the office. Both must go together and may not be separated.

Any person who is truly born again and of blameless character may be ordained a deacon for a special work in connection with the Church without this gift of ministry, but only those who are ordained deacons possessing this gift of ministry should be accepted by the Church for the public ministry of the gift of an evangelist.

This is the Divine arrangement for upholding the dignity of this sacred ministry, and preventing many from

#### DISHONOURING THE WORK

of the Lord by taking this name upon themselves without having been proven, and who might be only novices in the Christian life

##### 3 *The sphere of labour.*

This is defined in Acts i 8, "Witnesses unto Me, both at Jerusalem and in all Judæa and in Samaria, and unto the uttermost parts of the earth"

##### 4 *The point of sex.*

This is an old theological dispute Some say that sisters are completely and entirely debarred from any spiritual ministry whatever. Volumes have been written on this subject. As this, however, is not the place to go into all the scriptural arguments for women's ministry, we must be content to give a brief synopsis of sex equality under the Gospel, as given in the Divine record.

(a) There is no sex difference in *salvation* (Gal. iii. 38)

(b) There is no sex difference in *witnessing*. All who were commanded to witness were commanded first to tarry for the power to witness, and we find no sex difference here (Acts i, ii.).

(c) There is no sex difference in the Divine authority

for "praying or prophesying publicly in the Church" when the qualifications of the Word are strictly observed (I. Cor. xi 5; I. Tim. ii. 9)

(d) There is no sex difference in respect of appointment to the office of deacon in the Church (I. Tim. iii 8-11) We quote Young's translation, which is more accurate than the Authorised Version of verse 11: "Women in like manner grave, not false accusers, vigilant, faithful in all things" "Women in like manner," meaning women having

#### THE SAME QUALIFICATIONS

and the blameless life. These the Holy Spirit enforces as qualifications for the appointment of men with the further qualifications mentioned in verse 11, which were also required for women

Hence the Scripture recognises no sex difference in the office of a deacon

(e) Further, there is no sex difference in ministering as an evangelist, in the public proclamation of the Gospel to sinners.

If the Lord has equipped a sister with the gift of an evangelist and called her into this ministry, she has the Divine authority to exercise her gift publicly, provided she has been duly qualified in character and of modest behaviour, and being found blameless has been duly judged and appointed to the office of deacon, there being no sex difference as the following scriptures will shew:

i. There are the prophecies in the Old Testament announcing what would be fulfilled in the new dispensation, under grace. Psalm lxxviii. 11 (R.V.). "The Lord gave the word. the women that publish it are a great host" "And your sons and your daughters shall prophesy." The fulfilment of the latter prophecy by Joel is definitely declared by Peter to have commenced on the Day of Pentecost (Acts ii 16, 17) in this dispensation of grace (Acts ii 16)

ii. We find these Old Testament predictions fulfilled in the New Testament

#### THE WOMAN AT THE WELL

after receiving salvation preached publicly to the Samaritans. "And many of the Samaritans believed on Him, for the saying of the woman which testified, He told me all that ever I did" (John iv 39)

In Philippians iv. 2, Paul remembers "those women which laboured [*did strive*, Young's literal translation] with me in the Gospel."

Rev. xxii. 17: "The Spirit and the Bride say, Come . . . and whosoever will, let him take of the water of life freely." Here the Bride, in whose mystic Body there is no distinction of male nor female (Gal iii. 28), is represented as proclaiming publicly the Gospel invitation.

The old-time argument that women are not permitted to speak in the Church, however, does not apply to an evangelist. A meeting convened for the purpose of inviting sinners to hear the Gospel is not a church or a church assembly. The Gospel meeting is where the gift of an evangelist is called into operation, and not in a church assembly.

In this brief summary it is abundantly clear from Scripture that there is no sex difference (1) in salvation, (2) in witnessing, (3) in praying and prophesy-

ing in public church meetings, (4) in the office of a deacon and the sexes have

#### EQUAL AUTHORITY FROM SCRIPTURE

for the public exercise of the gift of an evangelist.

We now come to the last division of our study viz. .  
5 *The authority and responsibility of the evangelist.*

The evangelist bears only a spiritually subordinate relationship to the overseer or pastor in whose connection he is labouring, or by whom the evangelist has been appointed deacon (Heb. xiii 17, I. Tim v 19, 20) This spiritual relationship includes responsibility to correct anything unscriptural in his (or her) teaching, spiritual behaviour, and character.

There is no other responsibility from either side except by mutual agreement. The evangelist is ab-

solutely responsible to the Lord for faithfulness in his sacred calling and stewardship

Evangelists are free from the responsibility of shepherding the flock. Their work is chiefly to call out the sheep from the world, and to put the flock they have been instrumental in bringing out under the charge of pastors to feed and care for them, as was the practice of the Apostles

In this Divine arrangement we see how beautifully the Lord provided a spiritually subordinate relationship for all evangelists, whether sisters or brothers, with the pastors. This will be much more clearly seen and defined as we continue to study the other ministries and offices of the Church

(To be continued)

# New Foursquare Tabernacle for Leeds

## Retrospect and Prospect

By Pastor T. H. JEWITT

AS we watch the preparations for the foundation of the new Foursquare Gospel Tabernacle in Leeds, one cannot forgo the backward look, and in so doing trace the mercy and faithfulness of our God who hitherto hath helped us, and to record the same to the praise and glory of Him who is the Faithful and True Witness. One thinks of a mission hall in Leeds in 1907, with a congregation of about twelve (the number Paul formed at Ephesus), of the holding on to God in prayer, and the gradual addition to our numbers, until in 1913 we had a visit from the Founder of the Elm Alliance, who conducted a mission during the gas workers' strike, when in spite of the prevailing darkness God spoke, and light dawned in many benighted souls from Him who is the Sun of Righteousness, with power to live anew for Him, the Resurrection and the Life

Later on, in 1920, we transferred our quarters, and purchased the hall we occupy at present. Here God met and blessed us, and there was a steady increase in the attendance, and a gradual rising of the tide of spiritual blessings, when in 1925 several felt there was a need of a greater *out-reach*. How could we get the truths we had heard to the multitudes in this city?

Then God put it into our hearts to invite Principal George Jeffreys to come over to "Macedonia," and help us by holding a campaign. How we prayed and expected, and at last in 1926 the tidal wave broke in the city, God using our beloved leader, Principal George Jeffreys, in salvation and healing, and "there

was great joy in this city." The campaign passed but it left its impression, for the Christ proclaimed at the campaign remained. The hall we occupied was altogether inadequate to accommodate the people who came to hear the old, old story, and the Albert Hall was booked for the Sunday evening services. In vain we sought to find other accommodation, but after much prayer the way opened for us to purchase a plot of

land in a fairly central position. Obstacles arose, but "storms root trees, and difficulties make men." Once again our faithful God opened the gates of brass, and to-day the erection of a much-needed Tabernacle is in process

On November 1st, 1930 (n.v.), Principal George Jeffreys will lay the foundation stone. We solicit an interest in your prayers that the Foursquare Gospel testimony in Leeds shall abound, and redound to the glory of God in the salvation of souls.



FOUNDATION STONE TO BE LAID NOVEMBER 1st

# Sparks from the Gospel Anvil

Many More Converts—Baptisms at East Ham, Southampton & Bournemouth—Inspiring Ministries

## PUSHING THE GOSPEL CHARIOT ALONG.

**Barking** (Pastor W A Nolan) "Great things He hath done" This was indeed the testimony of all present at the Elm Hall, Ripple Road, at the Annual Fellowship meeting. The reports of both Secretary and Treasurer were very gratifying and with thankful hearts all sang, "Praise God from whom all blessings flow"



Pastor W. A. Nolan.

On recent Sunday evenings, special subjects, such as, "Why do men die?" "After death, what?" "Where are the dead?" have been taken by the Pastor, and have proved themselves to be a means of great blessing. God has set His seal upon them, and souls have been saved. The Gospel chariot is being pushed along at Barking Hallelujah!

On Monday, October 6th, the local cadets gave an open meeting. The recitations, dialogues, sermons, etc., were much appreciated by the congregation. These young people are on fire for the Lord, and are a real "live wire" in the assembly. The work is progressing all round. All glory is due to our blessed Redeemer.

## SIGNS AT SOUTHAMPTON.

**Southampton** (Pastor and Mrs Stoneham) The hearts of the saints meeting in the Elm Tabernacle, Park Road, Freemantle, rejoice because of the rich blessings coming from above upon the meetings. Souls are being saved week by week, and recently fifteen were received into fellowship as members of the church here.

On Thursday, October 9th, the Pastor conducted a baptismal service. After preaching on the subject, "Believers' Baptism," fourteen sisters and six brothers followed their Lord through the waters of baptism. At the conclusion of the service twelve others signified their intention of being baptised at the first opportunity. God gloriously manifested His presence throughout the whole service, and hearts were moved as each candidate gave a brief testimony before being led into the water by the Pastor, who each time quoted, "They both went down into the water" (Acts viii 38), as he led them down. God's blessing is increasing and signs are following the preaching of His Word.

## BLESSING AT HULL.

**Hull** (Pastor H A Court) Quite a number of events have occurred in recent weeks in the life of the assembly meeting at Elm Hall, Mason Street—too many to record in a brief report—but each added yet another blessing to the goodly list.

To mention one or two outstanding events, two addresses given by Pastor Court on Sunday mornings, on "The Gift of the Spirit," and "The Baptism of the Holy Spirit" attracted unusually large congregations.

During the absence of Pastor Court, Mr Rash visited the assembly, being temporarily in charge of the work. The Lord's hand guided His servant during his fortnight's ministry, so that the visit became a time of joy and a means of strength. It was, moreover, a time of salvation, for following a Gospel address on II Kings vii, a young man gave himself to the Lord. Mr Rash closed his short stay with an encouraging address entitled, "The King's Dream." Thus a period of happy fellowship was concluded.



Pastor H. A. Court.

On Lord's Day evening of Pastor Court's return he preached a sermon entitled, "Calvary—the Answer," and an aged sister of eighty-nine years, together with a young man, gave themselves to the Lord. These two, and several others were given the right hand of fellowship at the same service a little later. The worship in the breaking-of-bread service which followed

the Gospel service that evening was a time of such blessing it must have special mention. Nothing in the service was unusual, yet the feeling of God's nearness defied adequate description. It was like a deep taste of heaven.

The annual fellowship tea was held the following Tuesday. The business meeting after tea brought forward some interesting statistics, shewing the Lord's work is increasing and affording much encouragement to the workers.

## PRINCIPAL CONDUCTS BAPTISMAL SERVICE

**East Ham.** Two events of singular importance have just occurred in the East Ham assembly.

Tuesday evening, September 30th, found the saints gathered in the Tabernacle, Central Park Road, for the fellowship tea under the leadership of Pastor Hulbert. This was the first event of its kind in the annals of the East Ham assembly. A blessed time was spent, thanks to all who came forward and helped in supplying the good things. The second part of the meeting was devoted more to the business side. Pastor Hulbert gave an outline of the financial standing of the assembly itself and of the Elm Alliance. The Secretary reported on the work since the assembly was first formed, and then followed a brief word from the Treasurer, Chief Usher, Sunday School Superintendent, and Building Fund Box Treasurer.

Just a week later, the Tabernacle was crowded to its utmost capacity for a baptismal service at which Principal Jeffreys ministered the Word and immersed thirty-eight candidates. During the first part of the meeting the building rang with the happy singing under the leadership of Mr Darragh, and the hymn rendered by the Crusaders as a choir piece. The Principal's address dealt with repentance and water baptism—the result of his stirring message being seen in the salvation of four precious souls and the decision of about forty more to obey the Lord by being baptised in water at the next opportunity. Before the candidates were baptised each gave a clear, personal testimony to the saving power of Jesus, after which they gladly followed the steps of the Master through the waters.

Incidentally, this meeting was the last time Pastor Hulbert was present before commencing a campaign at Birmingham. Long will his faithful ministry of the Word be remembered, and earnest prayer is ascending that he may be mightily used of God in his new sphere of work.

## UNITED CONVENTION.

**Moneyslane** (Mr R Knox) The day of the Convention here dawned with the sky overcast, and two hours before the first service in the Elm Hall the rain came on. It poured for the rest of the day, but the spirits of the people were not damped, because they were looking to God for a deluge of the Latter Rain and, praise God, were not disappointed.

From the commencement of the first service expectations began to rise, God being manifestly in the midst. The first message was from E. angelist Barrie on "Clocks and Christians," and the second from Pastor Knight on "Drinking into one Spirit." A time of rich blessing was experienced.

Between the meetings tea was provided. A time of fellowship with the visitors from the neighbouring assemblies also took place.

In the evening service the climax was reached. Evangelist Rudkin delivered a message on John xi 40. As he was speaking the Spirit of the Lord took hold of everyone, and our faith was strengthened in a lift heavenward experienced by all. Then followed a message from Brother Uprichard on Acts ii 13, which was a fitting close to such a glorious time spent in the presence of the Lord.

Touches of healing were received by two or three saints at the hands of the Divine Physician. Hallelujah.

A brother from Scotland testified on the following day that it had been worth his while coming to Ireland, because he had experienced such wonderful spiritual blessings from the Lord. It is the united testimony of all that it was the best Convention ever held in this part of the Master's great vineyard. To God be all the glory.

**STEADY PROGRESS.**

**Leicester** (Mr T E Francis) The past two months have brought increased progress and victory. Following the revival services conducted by Mr. Jack Tetchner, which were appreciated by everyone who had the pleasure of attending the meetings, Mr. T E Francis came as Pastor of the church here. There are now 50-70 children attending a Monday night's service singing praises to their Master. In addition there is a live Crusader Band, the members of which are doing a wonderful work by visiting the houses in and out of the neighbourhood, and ministering to the sick. A Sunday school has also been commenced, and a large number attended the first service last Sunday.

With the arrival of Mr Francis the work has received a new impetus. Souls have been saved, saints have been built up under his ministry and testimonies are coming in each week of bodies which have been quickened in answer to prayer.

The church was recently favoured with a visit from Miss Ching, who gave a very inspiring and instructive missionary address which was followed with much interest, with the result that there was a quickening of the missionary spirit amongst the members and Crusaders of the church and other listeners. From Sunday, the 28th September, to October 3rd, Mr H Fielding was in charge. All were inspired by his addresses and received a mighty blessing.

**COLCHESTER CAMPAIGN.**

**Colchester.** The revival meetings conducted by Pastor and Mrs Charles Kingston are still in progress as we go to press. Very much prejudice has been displayed towards the Foursquare message in the town, and it has been as hard to open the people's hearts to the Gospel as it is to open the oysters for which Colchester is so famous. However, God is working, hungry hearts are coming for the truth, and numbers have testified to blessing received. On Tuesday, October 7th, a delegation from Witham, and on Friday, October 10th, a large number from Ipswich, came to the meetings. Their happy faces testified to the Colchester folk that there was reality in the Gospel.

**BAPTISMAL SERVICE AT BOURNEMOUTH.**

**Springbourne** (Pastor W Field) We praise God for the blessings He is continually bestowing here at Victoria Place, Springbourne. On Sunday, October 5th, the Crusaders took charge of the evening service, and the old Gospel was proclaimed, both in word and song, proving that it is still the power of God unto salvation. On Thursday, October 9th, a baptismal service was held, the Pastor delivering an earnest message on baptism, when twenty-two converts of the past few months, after giving their testimony were baptised by the Pastor. God's blessing rested on the meeting from beginning to end. Fourteen more have signified their desire to follow the Lord through the waters of baptism at the next opportunity. Souls continue to be saved each week, for which we lift up our hearts in praise.

**OPEN-AIR CONVERTS.**

**Salisbury** (Pastor H O Bale). "My cup's full and running over," is the testimony of the saints at Salisbury, who praise God for the great blessings which He is showering upon the work here. Souls are being saved, bodies healed, saints are being filled with the Holy Ghost, and are looking forward to the Lord's near return. On Saturday evening at the open-air meeting, and during a storm, one under the influence of drink tried to disturb the meeting. This naturally drew a crowd, and praise God, the power of the Lord crushed out the forces of the enemy, resulting in one dear brother yielding to the Saviour. On the following Sunday night another gave himself to the Lord, and is now rejoicing in a full and free salvation. The Sunday evening services at the Elm Tabernacle, Scott's Lane, are drawing good congregations, who listen eagerly to the Word. The week-night meetings are also drawing in an increased number of visitors, especially from the outlying districts. The presence of the Master is felt mightily at all meetings. During the last few months the Sunday school work has considerably increased its number of scholars, who are being taught to love the Lord, and to accept Him as their Saviour and Friend.

**YOUNG LIVES TOUCHED BY CHRIST.**

**Hastings** (Pastor F G Cloke). The annual meeting and fellowship tea was held in the Central Hall, the usual meeting

place, on September 22nd, and proved a great blessing, the fellowship of the saints being a foretaste of heaven itself.

The church continues to experience the joy of His presence in the midst, bringing the blessing of salvation to the unsaved and healing to those of His own, whom Satan buffets in various ways, and baptising into the Holy Spirit those who are seeking this wonderful blessing continually reassuring them that He will be faithful to His promise, "If I go—I will come again, and receive you unto Myself, that where I am, there ye may be also."

They are also praising the Lord for many young lives that have been touched by the pierced Hand in blessing, and He is using their testimony in the open-air services in a wonderful way. Souls are being added to the church. All praise and glory be unto Him who has saved these young lives that they might serve Him.

**CRUSADER REVIVAL CAMPAIGN.**

**Eastbourne** (Pastor J R Moore). The Eastbourne Elm Crusaders held a revival campaign during the week at the Tabernacle, Hartfield Road, from September 22nd to 28th inclusive. The special services were advertised by posters and handbills, also several of the brothers and sisters carried sandwich boards in groups of threes and fours in the principal streets of Eastbourne every evening. All through the week the Crusaders were seen carrying their boards advertising the meetings. Pastor Moore secured special speakers for three nights, and the Crusaders, and Cadets took the meetings three nights. Pastor Cloke from Hastings delivered a very helpful and stirring discourse on Monday evening to open the campaign. On Tuesday evening three of the young people gave short addresses, and six of the brothers sang together very effectively. The whole Crusader Choir sang special Gospel pieces each evening. Wednesday evening the Cadets took the service themselves. Several of them gave small sermonettes and several of the younger ones sang, quite a large audience being highly delighted and much blessed, many expressing their appreciation.

On Thursday evening Pastor Robinson gave the word with great power. Friday evening, Pastor J J Morgan of Brighton took the service, and gave a delightful message on walking with God. On Saturday evening was a praise and prayer meeting with a short address from one of the Crusaders. All these services were well attended and resulted in four precious souls being gathered into the Kingdom of God. The Crusaders hold three open-air services, weather permitting, every week, and real results are accomplished. To God be all the glory.

**Children's Bible Educator**

We are giving a prize every month for the best answers.



In order to interest our children in the study of their Bibles and improve their knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on same side, and address the card to Puzzle Editor, "Elim Evangel," Victory Press, Park Crescent, Clapham, S W 4.

**TI SI ROME DEBESSL OT VIGE HANT OT VEECIER**

**Puzzle.** Here is a picture which illustrates a well-known text of Scripture. The words of the text are beneath it, with the letters in each word jumbled (though all the letters belonging to each word are kept together).

Write out the text correctly and give the book of Scripture, chapter and verse where found.

Answers to October 17th Puzzle: Phil. i 2, II Tim. iv 8, Rev. iii 5, I Thess v 15, II Cor iv 17.

Solutions should arrive first post Monday, November 3rd.



# The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G PARKER

**Sunday, November 2nd.** Exodus xx 18-26, xxi 1-6.

"I have talked with you from heaven" (verse 22).

This verse shews that heaven is a word which is very embracing. For we are told that God spoke to Moses in the mount and from it (Exodus xix. 20, 21, Acts vii. 38). The palace of heaven has many spheres in the same way that the palace of our King has many rooms. One may go to the palace of King George, and be in the palace, and yet be far from the central room in the palace. Thus harmonises an apparent contradiction. In John iii 13, our Lord said, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." Yet we are told that before this, "Elijah went up by a whirlwind into heaven." The Lord Jesus was evidently referring to the highest heaven—the throne-room of the King. Elijah was caught up to an ante-room of the King—but he was in heaven. Some day we shall be all caught up to the throne room of the King. It would have been a privilege to have been in an ante-room. But a greater privilege awaits us—the throne room!

**Monday, November 3rd.** Exodus xxiii 1-8, xxii 20-25

"Thou shalt not follow a multitude to do evil" (verse 2)

He was carried along by the crowd, is the sad verdict passed upon many a life. Many a mother's heart has been well-nigh broken, as she has seen her growing boy or girl begin to be carried along by the crowd. Crowds interest us. But we should test each crowd. We are safe if we are carried along by the crowd to a Foursquare Gospel meeting. But there are many crowds that are crowding along the broad way which leads to destruction. Many crowds are on the way to do evil. Young people! be careful of crowds. You must pass into eternity as an individual. Alone you will stand before God. Crowds won't help you then. Live now an independent life—not independent of God—not independent of the people of God. But independent of the thoughtless multitudes who are rushing along to do evil. Dare to be a Daniel—dare to stand alone!

**Tuesday, November 4th.** Exodus xxiv 1-18

"All the words which the Lord hath said will we do" (verse 3).

But the people were too confident. They were making promises in their own strength. They should have said, "All the words which the Lord has said, by His grace, will we do." But they forgot the most important words, and very quickly they failed. "And when the people saw that Moses delayed to come down out of the mount they said, Up! make us gods." How soon—how tragically soon they failed! We can easily be too confident. We can easily make promises in our own strength and enthusiasm which we never fulfil. Naturally we are confident—over-confident. Natural confidence has many a nasty fall. But there is a confidence that never fails. "By the grace of God" I can. I will. That is the confidence that never fails. If God is for us, naught can be successfully against us. We may be weak and insignificant in ourselves but when our whole confidence is in God, then even the weak win.

**Wednesday, November 5th.** Exodus xxv 1-16

"Let them make Me a sanctuary that I may dwell among them" (verse 8).

God seeks a dwelling place in the heart of every nation. Nations have closed their national hearts to Him. But individuals among the nations have gladly opened their hearts to Him. We cannot make a sanctuary for God with brick and mortar, but we can make a sanctuary for Him with flesh and blood. We can open the heart's door widely to Him. Some think of God as a Visitor, others think of Him as a Guest, but other think of Him as the Head of the house of our hearts. That is what He should be. A visitor is with us for a short time. A guest is with us for a longer period. But God's presence should be continual. "I hope," said a visitor to an old lady, "that Jesus Christ lodges here." "No," was the reply, "He does not lodge here—He lives here."

**Thursday, November 6th.** Exodus xxv. 17-33.

"Thou shalt make a mercycseat of pure gold" (verse 17).

Christ is our mercycseat of pure gold. Through Him we live in the presence of God, not in a state of condemnation, but in a condition of mercy. It is also Christ in the presence of God which is the secret of our living in the presence of men. We live in the presence of men, overcoming their temptations, because the power of God is imparted to us, on the ground of Christ, our mercycseat, being ever in the presence of God. Our life is only made possible through God's mercy. God's mercy is made possible through His Son. But now the mercy of God comes to us not as a trickling brook, but as a flowing river. God's supplies are not small but great. Naturally rivers flow into the ocean, but spiritually the ocean flows into the rivers—and our lives are as blessed rivers of living water because the ocean of God's mercy is flowing into us.

**Friday, November 7th.** Exodus xxvi 30-37

"According to the fashion thereof which was shewed thee in the mount" (verse 30)

God has a plan for every one of us. Let the heart rest in the Lord's presence this morning, and quietly say to yourself, "The Lord has a plan for my life. He has a plan for this day. He has a plan for every day." Maybe your life has been getting a little rushed lately. Maybe things have not gone very smoothly. Perhaps you are feeling a little discouraged, and inclined to complain. Well, just remember that the Lord has a plan for this day. Let your life be built according to the pattern seen in the mount of communion. A little text which I see daily says, "Do not even begin to be anxious." That is it. Do not even begin to be anxious. Realise that the Lord has a plan for you—then ask for the gift of His wisdom and power to live by it. He will keep him in perfect peace whose life is planned by Him.

**Saturday, November 8th.** Exodus xxviii 1-12

"Holy garments for glory and beauty" (verse 2)

Those holy garments were typical of Christ. He is the one of supreme glory and beauty. Glory is hard to describe. It is one of those things that has to be experienced in order to be appreciated. Glory speaks of God. Glory is the life of God revealed. Wherever the life of God is revealed there is glory. The life of God was supremely revealed in the Lord Jesus. In Him the glory of God was seen. Beauty is the result of colour blended with light. The perfect blending of colour and light results in beauty. From every angle the Lord Jesus was perfect in glory and beauty. To see Him was and is to see the perfection of glory and the perfection of beauty. When one has gazed on perfect glory and perfect beauty, life is never quite the same. The heart that gazes at Christ longs for Christlikeness. Let us fasten our eye upon Jesus. Let His glory and beauty saturate our inmost beings—then in a world which only counterfeits glory and beauty, we shall be able to shew forth the real thing.

## When to Begin

Hudson Taylor relates that a Chinese pastor, meeting a young convert, asked him if it was true that he had known the Lord for three months. The reply was: "Yes, it is blessedly true." The pastor continued: "And how many have you won for Jesus?" "Oh," said the convert, "I am only a learner, and never possessed a complete New Testament until yesterday." "Do you use candles in your home?" "Yes." "Do you expect the candle to begin to shine when it is burned half way down?" "No, as soon as it is lit." The young man saw the point and went to work. Within six months several of his neighbours and others had received the light.

Sunday, November 9th, 1930.

READING: Jeremiah xviii, 1-10.

# Sunday School Lesson

By Pastor P. N. CORRY

MEMORY TEXT: "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."—II. Timothy ii. 22

## THE POTTER AND HIS POTS

### TEACHER'S NOTES.

You will notice that once again I have changed the lesson for the week. The one chosen in the Gospel Scheme seems so full of difficult names and the number and manner in which the thousands of offerings were slain for the feast of the Passover, that it would be difficult to hold the attention of children without turning to other scriptures. So I have chosen another subject altogether.

Jeremiah the prophet had a great part in the closing years of Josiah's reign and the kingdom of Judah prior to the Captivity, so that when speaking of him we are more or less in contact with the same events, and in fact they help us to understand them better. The prophet had been commissioned by the Lord to do many strange things (see Jer v 1 xvi 2 5, 8), and to utter many hard prophecies against the inhabitants of Judea and Jerusalem, but now the Lord sends him to listen and learn a lesson from the potter's wheel.

The Eastern Potter is a very interesting person, and the music of his wheel has often drawn me to watch the way a vessel grows under his deft fingers. There you see him sitting at his frame, which consists of a rough wooden bench through which a bar of wood protrudes. This beam has a large wheel at the base, and a smaller one at the top, upon which he moulds the clay. Taking a lump of clay in his hand he places it upon the top of the wheel, and then with his foot he begins to revolve the power wheel at a tremendous pace. This turns the clay under his hand, and in a moment it has become a vague, cone-like shape. Into this he thrusts his thumb at the top, and opens a hole down through the centre which he widens by pressing the edges of the revolving mass between his hands. It grows larger and larger, and of course thinner, and in a few minutes he can give it whatever shape he desires. Sometimes a small piece of grit has got into the clay, as this touches the potter's hand it cuts into the pliable clay, and instantly what was a beautiful form is a shapeless mass in the hands of the potter. Or the clay may have ceased to be soft and pliable, so that in the midst of his work the potter will crush his growing jar into a mass of mud, and begin again. About him at his bench you will see vessels of all kinds, water-jars large and small, drinking-jars, oil-pots and lamps, candlesticks and dishes, and we who are used to strong stoneware, which is able to withstand fairly rough usage, can hardly appreciate the frailty of these native jars. The slightest concussion will often dash them to pieces, and I have known many a water-jar to be broken by putting it down on the floor carelessly, or by a slight knock against the side of the well as it was being drawn to the surface (see Psalm ii 9, Isaiah xxx 14).

### The Potter and the Clay.

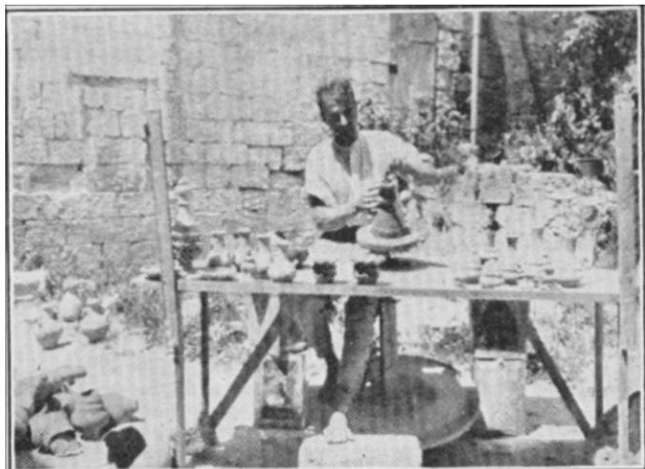
It is the authority of the potter over the clay that the prophet is taught to understand—"O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in Mine hand" (Jer xviii 5, 6). God was the Master, and the Lord was trying to mould Israel after His own pattern and for His glory, but Israel had ceased to be the pliable clay, would not obey His voice, and turned every one to their own ways and doings. So the beautiful vessel was marred, but, thank God, it was still in the hand of the potter, and He now proceeds to make it again another vessel as seemed good to His eyes.

Think of the attentive patience of the potter in preparing the clay, and then of his skill as he turns it on the wheel, then suddenly through some grit or foreign matter all his work is spoilt, his plan thwarted, and his time lost, but his patience starts again, removes the hindrance, and love begins to mould it afresh. So Israel in bondage were yet in His hand, and out of that furnace of affliction there came a choice vessel, not according to the original pattern, but still a vessel of honour unto the Lord.

The Word of God is full of the mention of pots and vessels. Some were of the sanctuary, sanctified and holy, others for oil or water, or for some menial task. Paul reminds Timothy

of this when he tells him that in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour (II Tim ii 20). The Lord wants us to be of use for the highest, not the lowest, therefore He moulds us on the wheel, and like Israel He desires to hear us say, "O Lord, Thou art our Father, we are the clay, and Thou our Potter" (Isaiah lxiv 8). How foolish the clay would be to dictate to the One who is moulding it and try and wriggle in His hand until His best will is spoiled.

It is the same with us—we must see to it that there is nothing in the clay to spoil His plan. Therefore if we desire to be vessels unto honour we must purge ourselves from youthful lusts, and follow righteousness, faith and love, so that we may become vessels unto honour, sanctified, meet for the Master's use, and prepared unto every good work (II Tim ii 21, 22). Paul knew what he was speaking about. The twists of the Divine Potter's wheel were not new to him, for one day, on the Damascus road, with a crash all the beauty of his religious upbringing was pounded into a formless mass



[Photo by Missionary Film Committee]

### The Potter at Work.

of crumpled garments in the dust. But what said the Potter to Ananias? "He is a chosen vessel unto Me to bear My Name before the Gentiles" (Acts ix 15). God took the hate and bigoted zeal—the fabric of a bitter man—and in His hand made him over again—a vessel unto honour.

"We may not all be gold or precious vessels," some boy may say. And that is quite true, but in grace, we are told in the Word of God, that God is putting treasure into vessels of clay, earthen vessels, in order that the excellency of the power may be of God and not of ourselves. What is this treasure? It is the light of the knowledge of the glory of God in the face of Jesus Christ that shines into our hearts when we receive Him as our Lord (II Cor iv 6, 7). That is treasure that we all may possess, so that no matter how ordinary and plain we may be, the vessel may be esteemed for its contents, and not simply because of its beauty of form or decoration. Have you been spoilt, stubborn, gritty clay, that no one could mould or shape? Receive this treasure into your heart, and it will not be long before your life also will be moulded again into another vessel in the hand of the Potter, and this time you will become a vessel unto honour, sanctified, and meet for the Master's use.

Dead orthodoxy is as great a menace to the Church as active heterodoxy.

# Concise Comments and Interesting Items

The conquest of old age has been the aim (and despair) of many. The following from Berlin is interesting and suggestive

"Dr Peter Schmidt, who was a pupil of Dr Steinach, the well-known rejuvenation expert, and had himself carried out many rejuvenating operations, committed suicide to-day in a fit of depression. He was the author of a book entitled 'The Conquest of Old Age,' and was an ardent advocate of rejuvenation, but did not live to test his own theories, for he was only thirty-eight years of age when he decided that life was no longer worth living."

The Rev. Karl D. Hummel, Secretary of the Central American Mission, tells a striking story of a Spanish New Testament. He says

"A Spanish New Testament, published by the Bible House of Los Angeles, had been tossed into a garbage barrel, at a Central American home by a native woman who had used a few pages for rolling cigarettes. To this home came a woman from the country to recuperate after an operation. Her husband was a rough, drinking man, but he rescued the Testament and was converted through reading it. It led to the conversion also of his brother. It is almost impossible to describe the 'reach' it has had. A youth has come out of the Strachan's Bible School at Costa Rica as one result.

Talking about Spain reminds us of a very interesting journey we were privileged to take with Rev Percy J Buffard of the Spanish Gospel Mission. It was an apparently chance meeting in a train. But it is wonderful how the Lord arranges such meetings when one's heart is open toward Him. Mr Buffard is, under God, the founder of a faith mission working in Spain under the name of the Spanish Gospel Mission. One result of the talk with Mr Buffard is that we are able to give readers of the "Evangel" a striking incident in his experience—one that made a deep impression upon him.

"A friend, not a Christian, related the following to one of our evangelists, and I give it in her own words as nearly as I can remember them

"I have just come from the death-bed of a friend of mine, and I shall never forget it, it was terrible to see him die. He had a crucifix in his hand, and looking at it said, 'Won't you forgive me?' expecting the figure to give some sign.

"There was no response, and he turned to his wife with a look of anguish and said, 'He won't forgive me.' Again he held up the crucifix, and kissed it, saying again, 'Won't you forgive me?' Still there was no response. He dropped the crucifix, and with his dying breath he said, 'Oh, it is terrible, I am dying without forgiveness,' and he passed away with an awful cry of anguish."

The menace of the movies is vividly brought forth by the following

"A fourteen-year-old boy said of the movies, 'I liked especially the fighting and torturing', another boy of the same age, 'I like it where guys get killed with dynamite', another lad, 'They make you want things you haven't got—and you take them', a young delinquent, 'Movies make most anything seem all right. Things that look bad on the outside don't seem to be bad at all in the movies'."

Professor Julian Huxley, grandson of Professor Huxley, the famous scientist, is advocating an amazing thing—nothing less than "Religion with no God." It appears a queer impossibility. Says he, "Men and women are deserting the religions which have a God. They would join one without a God." Foursquare people are not so much interested in religion—they are supremely interested in Christ. The heart cannot be satisfied with a creed, it must have a Person. Religion without God is an impossible theory. It is all a vague, elusive make-believe. But with Christ as the Centre of our hearts then we enter into an experience that the world may call religion—but we call it Christianity. Christianity is Christ.

## The Farmer and the Editor

AN infidel farmer wrote to the editor of a newspaper as follows: "I have a field of corn which I ploughed on Sunday, I planted it also on Sunday, I did all the cultivating it received on Sunday, I gathered the crop on Sunday, and on Sunday hauled it to the barn, and I find that I have more corn to the acre than has been gathered by my neighbours during this October."

The editor of the newspaper was not a professor of religion, and the farmer evidently counted on obtaining his sympathy. He did not get it, however, for he simply added these words at the bottom: "God does not always settle His accounts in October."

The farmer seemed to imagine that because his crops prospered and that he was not punished for breaking the Lord's Day, therefore there was no God, or if there were one, He was indifferent as to man's conduct. A terrible mistake, surely! Men judge of God by themselves. God is "longsuffering and slow to anger," but He "will by no means clear the guilty" (Exodus xxxiv. 7). God chooses His own time to settle the account with the sinner, but "whatsoever a man soweth that shall he also reap" (Gal vi. 7). In speaking to His people, Israel, He tells what great sins they have been guilty of, and adds: "These things hast thou done and I kept silence. Thou thoughtest that I was altogether such a one as thyself, but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Psalm I. 21, 22). They thought that God was like themselves because He "kept silence." His longsuffering was manifested that they might repent and be forgiven, but they mistook His silence for indifference.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. viii. 11). Because God

does not "speedily" execute judgment on sinners, because He is loving and patient, men take advantage of it, and instead of keeping His commandments and accepting the offer of mercy which He is pressing on their acceptance their hearts are "fully set in them to do evil." Are you one of this class? "The wages of sin is death," and the "wages" will assuredly be paid to those who do not accept God's gift of "eternal life through Jesus Christ our Lord."

There is a day of reckoning ahead, whether you believe it or not. "It is appointed unto men once to die, but after this the judgment" (Heb ix. 27). "What wilt thou say when He shall punish thee?" (Jer xiii. 21). You won't be able to say that you were never warned, or that you never heard the Gospel of the grace of God. What will intensify your misery, if you die unsaved, will be the awful thought that you were warned, or that you never heard the Gospel of the sinner's refuge. But you resisted the Holy Spirit and delayed the acceptance of God's pardoning mercy, and will be irretrievably lost. And you will never be able to forgive yourself. Why not now be reconciled to God by faith in Christ?

Why be punished? God does not wish to punish you. He is waiting to be gracious, and longs to pluck you from the eternal burning (II. Peter iii. 9, Ezek xxxiii. 11). He has given the Lord Jesus to die on Calvary's Cross to save you from unending woe. Sin has been so "put away" that God can, in consistency with His inflexible righteousness and holiness, pardon the biggest offender. Harken to His gracious invitation. "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18). Why not now believe on Christ and be eternally saved? (John v. 24, vi. 47). Behold, now is the accepted time (II. Cor. vi. 2).

# Classified Advertisements

## REVISED RATES

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., Park Crescent, Clapham, S.W. 4

Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

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

**BRIDLINGTON**, Yorks.—Bracing sea air, apartments, board-residence, good accommodation, large or small parties, garage Mrs Kemp, "Elmside," Trinity Road. B306

**BRIGHTON**—"The South for sunshine" Spend your winter at Brighton For winter terms apply to Miss McWhirter, Elim Guest House, 45, Sussex Square, or 'phone Brighton 4063

**ELIM BIBLE COLLEGE**—Visitors welcomed, spacious house, central heating, Bible lectures, spiritual privileges Winter terms for board residence—42/- single room, per week; 35/- shared, or 6/6 and 5/6 per day

**HOVE**, Brighton—Comfortable, clean and happy home for business girls and others With breakfast evening meals and all meals Sundays, 19/6 Nice sitting room, coal fire. Close to sea and buses Mrs Hoare, 15 Upper Market Street B558

**LEIGH-ON-SEA**—Christian home with prayer fellowship Visitors or permanent Near Elim Assembly Terms 35/- weekly inclusive J. T. Robinson, 40, Oakleigh Park Drive B563

### HOUSES, FLATS, ETC.

**GROYDON**—Comfortable furnished apartments Two or three rooms, everything for use or board-residence Friends sharing, Christian home, Foursquare Apply, Mrs Lord, "Elim," 18, Kenzie Road, Waddon Bridge B561

### SITUATIONS VACANT.

**WANTED**—General or domestic help, experienced and fond of children, Christian home Apply by letter, Mrs Hulton, 36, Mayfield Road, Moseley, Birmingham B564

**WANTED**—Young lady for counter work, Foursquare, at Reading Bakers and confectioners State age, experience, salary (give out) S. Chenet, Bracknell, Berks B566

### SITUATIONS WANTED.

**MAN** middle-aged seeks post as Caretaker or Handyman Good knowledge of electric lighting and lifts etc. Foursquare Sims, 21, St George's Buildings, St George's Road, South Park, S.E. 1 B553

**TWO YOUNG MEN** require positions One in grocery or baking trades, the other as improver in confectionery Christian home desired Any Pastor knowing or suitable positions would greatly assist by writing to A. J. Wood, 10 Burnt Ash Hill, Lee, S.E. 12 B565

### WITH CHRIST.

**HUFF**—On 13th October Mrs Hoff, member of Elim Tabernacle, Springbourne, Bournemouth, aged 73 years Funeral conducted by Pastor W. Field

**MONTGOMERY**—On 24th September George S. Montgomery, aged 79 years, beloved husband of Carrie Judd Montgomery of Oakland, Calif

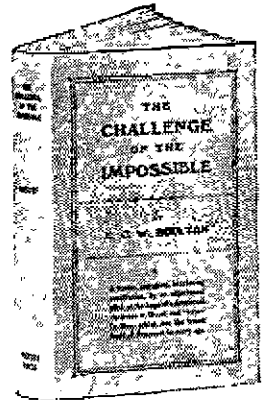
### PUBLICATIONS.

**FREE**—Six different leaflets about the "Elim Evangel" for enclosing in your letters. Say how many you can use and receive an assorted packet per return, free and post free. Write Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W. 4.

# The Challenge of the Impossible

By R. C. W. BOULTON

"A series of messages designed to lead into deeper and closer union with Christ Himself, the Fount from which flows all true spiritual satisfaction. They are obviously the fruit of a cultured mind and a deep spiritual experience, and once read, the book will be a treasured companion for the quiet hour"—*The Life of Faith*



Cloth Boards, 2/6 net (by post 2/9)

## ELIM BOOK SALOON

7, Paternoster Row, London, E.C. 4

# The "Foursquare" Cabinet of CHRISTMAS CARDS

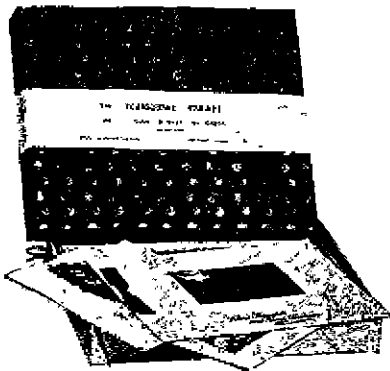
containing TWELVE assorted  
**CHRISTMAS GREETING CARDS**

with Scripture Texts & Beautiful Verses by such well-known writers as F. R. Havergal, E. Hutchings, Ruth Thomas, etc.

Complete with envelopes to fit each card  
in dainty box **1/6** (by post 1/9)

For those desiring a smaller box, the "Elim" Cabinet,  
containing EIGHT cards, **1/-** (by post 1/3)

Send for our Catalogue of Calendars, Christmas Cards, etc



## ELIM BOOK SALOON, 7, Paternoster Row, London, E.C. 4

Phone: Central 7706

Also obtainable at our Brighton and Clapham Branches

# PRAYING TO CHANGE THINGS

By CHAS. E. ROBINSON

This book is a text-book, teaching lessons on effective praying. Clear, understandable Scripture lessons which have been proved to be workable. The last chapter tells how the principles taught in the book were actually used in bringing rain in answer to prayer.

Read the first article in this magazine  
entitled: "If it be Thy Will."  
It is taken from Chapter III.

OUR EDITOR SAYS:

"Put its precepts into practice and it  
will revolutionise your prayer life."

Strong Paper Covers, 1/6 net (post 1/9)

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Just off our Press and obtainable from  
**ELIM BOOK SALOON**  
7, Paternoster Row, London, E.C.4