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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 3

JANUARY 18, 1935

Twopence



"I am come that they might have life."

John X. 10.

THE SONGS THAT MOVE TO TEARS ARE BORN OF TEARS



"I will come again."

John XIV. 3.

"I will; be thou clean."

Mark 1. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.
 Official Organ of the Elim Foursquare Gospel Alliance.
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BALLYMONEY. Commencing Jan. 9. Elim Hall, Henry Street. Evangelistic Campaign by Pastor S. Penney.

BELFAST. Jan. 6--13. Elim Tabernacle, Saunders Street. Special Gospel Campaign conducted by local Crusaders.

CARDIFF. Jan. 19--21. The City Temple, Cowbridge Road. Special visit of Mr. John Leech, M.A., LL.B., K.C. Sat., 7.30 p.m. Sun., 11 a.m. and 6.30 p.m. Mon., 7.30 p.m.

CARLISLE. Commencing Jan. 14. Elim Tabernacle, West Walls. Evangelistic Campaign by Mr. D. Vanstone.

GRIMSBY. Commencing Jan. 6. Elim Hall, Tunnard Street. Revival and Healing Campaign by Pastor T. W. Thomas.

HORNSEY. Jan. 13. Elim Tabernacle, Duncombe Road. Special visit of London Crusader Choir, 6.30 p.m.

LEICESTER. Commencing Dec. 30. Revival and Healing Campaign by Pastor W. E. Smith. Lancaster Hall, Lancaster Road. Sundays, 3 and 6.30 p.m. Association Hall (Playhouse), East Street, week-nights (except Friday, 7.30). Thurs. afternoons at 3 p.m.

LETCHWORTH. Commencing Jan. 6. Elim Tabernacle, Norton Way North. Revival Campaign by Pastor D. Forsyth.

PUTNEY. Every Sunday evening at 6.30. South Hall, Oxford Road (near East Putney Station). Foursquare Gospel services).

ROMSEY. Jan. 27. The Oddfellows' Hall, Middlebridge Street. Special visit of Pastor E. C. W. Boulton.

SWANSEA. Jan. 26--28. Elim Tabernacle, Alexandra Road. Visit of Pastor W. G. Hathaway. Sat., 7.30. Sun., 11 and 6.30. Mon., 7.30.

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 Sunday - - - - - 11 & 6.30

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVI., No. 3

JANUARY 18, 1935

Fridays, Twopence

Marvels of Prophetic Fulfilment

The Witness of Extinction, or the Testimony of Ammon and Moab

By ROWLAND V. BINGHAM

Seek ye out of the book of the Lord and read: No one of these shall be missing. None shall want her mate, for the mouth of the Lord hath spoken it.—Isaiah xxxiv. 16.

TO prophesy the extinction of two great nations is no light thing, and yet that is what Ezekiel does when he makes the following tremendous statement: "The children of Ammon may not be numbered among the nations, and I will bring judgment upon Moab. I will make Rabbah a stable for camels, and the children of Ammon a couching-place for flocks: I will deliver thee for a spoil to the nations and I will cut thee off from the peoples, and I will cause thee to perish out of the countries: I will destroy thee" (Ezek. xxv. 5, 7, 10, 11).

These two nations grew up from the unholy union of Lot with his two daughters, and yet they became great nations. Not only did they multiply, but grew in strength until they practically drove out the two and a half tribes of Israel that dwelt beyond the Jordan and took possession of all Transjordan. Here they erected great cities and developed quite a civilisation of their own. So strong did they become that there were times when they actually enslaved Israel. Moreover, so fertile was their country then that again and again in times of depression in Israel we have its peoples migrating to the land beyond Jordan. The sweet little Book of Ruth in the Bible gives one such story. That book lets us know too that while both in its origin and its career Moab and Ammon were characterised by sensuality and sin which culminated in the doom pronounced upon them in the prophecy given above that still God's heart

yearned for all the race. It was as true then as when, long centuries afterwards, it was written in His Book, "God so loved the world," and when Ruth made her memorable choice and answered Naomi's entreaties that she return to her home in Moab with the words, "Whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God," that attitude of faith towards the God of Israel found instant response, and Ruth became numbered in the line of faith, and in the direct ancestry from which the Saviour of the world sprang, as concerning the flesh.

Moab had made great advancements in civilisation. It is remarkable, the oldest writing now extant in the Hebrew-Phoenician characters is that engraven upon what is known as the Moabite Stone, a slab of black basalt, three feet eight and a half inches high, two feet three and a half inches wide, and more than a foot thick. It has an inscription of thirty-four lines in which Mesha, the King of Moab, tells of his victories over Israel. It gives us a revelation, too, of the idolatry that then prevailed.

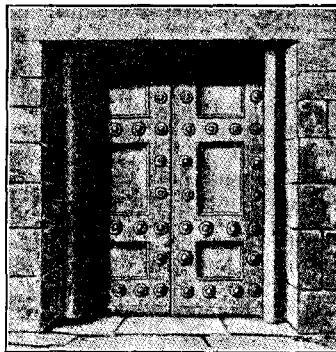
All that the prophet spake concerning the obliteration of these two great nations has come to pass. The Ammonites and the Moabites are known no more among the nations. As to their capital, no one can journey through Rabbah to-day and the other

GREAT CITIES OF MOAB

and find anything but ruins. Literally, they have become "a stable for the camels and a couching-place for flocks." One sees the sheep walking around and taking their bites between the ruins of the old buildings that once marked the sites of these great cities.

There is such an interesting story concerning the northern part of this great kingdom, formerly known as Bashan before its conquest by the children of Israel under Joshua, that we venture to insert it here.

The story is woven around the life of a remarkable man who lived in Britain about the middle of last



An ancient revolving door, cut from solid rock, measuring 9½ feet high, 4½ feet wide and 8 inches thick.

century. His name was Porter. He became what was called in those days a higher critic. He fully believed that the Old Testament was filled with inaccuracies and exaggerations, and denied it all claim to being in any sense an inspired book of God. He turned his guns especially on the northern section of this country of Ammon and Moab. It was known as Bashan. He said that when he read in the Book of Joshua of the conquest of this land, the story of how there were in it great giants, and how Joshua and his armies conquered in that territory threescore walled cities, besides towns and villages, he knew that "this was just simply an exaggerated Oriental statement to try to weave around the character of Joshua the glory of a great general." He said, "I turned up my atlas, and I found that

THIS LAND OF BASHAN

was only about the size of a very ordinary English county." He ridiculed the idea of an ordinary English county having within its borders threescore walled cities besides towns and villages.

But Porter went out to see for himself, and we will follow him. We enter the land by the very source of the Jordan, where its waters bubble up out of the great rock in one of the largest natural springs of the world. Crossing over here we come to the remains of that former civilisation. Porter says that he had actually been in half of the threescore walled cities of Bashan that Joshua conquered, and he says that he had his telescope on the other half. All thought of Oriental exaggeration in the Bible disappeared from Porter's mind when he got into the midst of the actual evidences. Night after night he would enter one of these old cities, entirely uninhabited. He would stable his horse in a house on one side of the street, and then taking his blankets and saddle cross over to another house, push open the door and then settle down for his night's rest—no one to dispute his right. The whole of the populace had entirely disappeared.

And as Porter journeyed through them he became convinced that he was in the actual cities that Joshua conquered, and that a great many of the homes were the very houses built by the giants. He gives a picture, which we insert here, of the entrance to one of these giant homes. The door is nine feet six inches in height, and four feet six inches wide, while it is eight inches thick, and all cut out of

ONE SOLID PIECE OF STONE,

just simply panelled to take away the barrenness as we panel our doors to-day, and rosetted also in order to ornament the entrance to the home. He raises the question in the mind of any thinking man or woman as to who but a giant or a fool would make such an entrance door to the ordinary house. Think of its dimensions; its massiveness—nine feet six high, four feet six wide, and then eight inches thick. Moreover as you look at Porter's picture, remember that it is not the picture of double doors. We thought we were inventing something new when in our great department stores in our large cities we placed revolving doors. But revolving doors are as old as Bashan. The picture is simply an entrance

door. It is pivoted in the centre and let into the foundation stone, and then, in the same way, the pivot at the top is sunken into the stone lintel. This door was so perfectly poised that Mr. Porter had no trouble in just giving it a push and seeing it swing round on that centre pivot. The windows were made in the same manner, and all so perfectly balanced that they opened without any difficulty. Porter gives his own reason why he believed these were the very cities conquered by Joshua. He calls attention to the fact that while the ruined cities of Greece and Rome lie everywhere throughout that land, these cities when he visited them were still intact, and he points out that in

THESE GIANT HOUSES

the ceilings were made of stones that reached clear across from one wall to the other. Even an earthquake could hardly shake down such homes. And there they have stood with their silent testimony to God's truth and faithfulness all through the centuries.

One other thing also convinced Porter of the veracity of the Scriptures. He went through the ruined capitals of these former kingdoms. He saw the flocks grazing amongst their ruins, and witnessed the camels stabled amidst the fragments of former walls. In his remarkable book, *The Giant Cities of Bashan*, he makes many confessions of his faith. We select just one with which to close this article. Remember, Porter was a higher critic, or as we term them to-day, a modernist until he visited the land itself and studied the actual facts. Then he became a humble believer in the Bible as the Book of God.

The one testimony which we have selected of the many we might have gathered, is as follows:

"My unalterable conviction is that the eye of the omniscient God alone could have foreseen a doom so terrible as that which has fallen on Moab and Bashan.

"The facts of archæology are all on the side of an inspired Bible, whose historical veracity has never been successfully impugned. The Word of God will live and abide for ever, even though the nations of which it speaks, go down, as Moab and Ammon have done, under a total eclipse."

Have You Heard?

That several changes have recently taken place in Elim Churches, among which are the following: Pastor and Mrs. W. G. Channon to Sparkbrook, Birmingham; Pastor E. F. Cole to Clapham; Evangelists H. Palliser to Newtownards; J. Montgomery to Annaghanoon; and W. Evans to Coventry.

That the following campaigns are in progress, or recently concluded: Pastor H. W. Fielding at Dundee; Pastor D. Forsyth at Letchworth; Pastor T. W. Thomas at Grimsby; and Pastor W. E. Smith at Leicester.

That Christian Science, Mormonism, Russellism, Christadelphianism, and Seventh Day Adventism spend as much money in propaganda to undermine the faith as it would cost to evangelise the world, while those who proclaim the real gospel message are hampered and hindered through lack of funds.

Humility

By B. PHILLIPS

HOW fully and urgently do the Scriptures inculcate this virtue as an essential part of the religion of Christ! "God resisteth the proud, and giveth grace to the humble." "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

And then how strikingly was this grace displayed in our Redeemer! Though no other being ever had the same reasons to entertain high opinions of himself, yet no one was ever equally humble. He voluntarily chose the humblest food, the humblest dress, the humblest manners, and died the most humiliating death. Of Himself He said, "I am meek and lowly in heart."

Now, in a good measure these precepts must be exemplified, and this trait in Christ's character imitated by all who would wear Christ's name. Some things are appendages of religion: others enter into and form its core and essence. Such is humility.

It is as indispensable to scriptural piety as gold is to a sovereign, or roundness is to a ball. Indeed, it is to the other graces what the grass that carpets the field is to the flowers that here and there gem that field. Hence the admonition: "Be ye clothed with humility. It is the first, second, and third thing in religion.

But is this feature of Christ's religion developed in the life and conduct of Christians? No: see how some on account of their birth, others on account of their wealth, others on account of their acquirements, others on account of their high social position, and others on account of their distinction in the Church of Christ, are puffed up with pride. How ambitious and haughty are many claiming to be the ministers of Christ! How this sin has impaired the unity, marred

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the beauty, and weakened the Zion of God!

Will the world adopt Christianity with this type of it before them? They know that such Christians contradict their profession and misrepresent their Master. In the estimation of sinner as well as of saint, the most incongruous of all things is a proud Christian. Here there must be a reformation. The proud must be humbled. The meek and lowly disposition that was in Christ, and characterised all His early saints, must also be in and be exhibited by the disciples of Christ now, or they will never effectually carry out their high mission.

"The Daily Telegraph," Monday,
November 26th, 1934.

GAOL FOR TURNING PROTESTANT. Fear in Austria of "Nazi Sympathy."

From Our Own Correspondent,
Vienna, Sunday.

That six weeks' imprisonment is being given to certain "converts" from Catholicism to Protestantism is the surprising announcement made to-day by the Catholic and pro-Government newspaper, "Salzburg Chronicle." This newspaper states:

"Conversions from Catholicism to Protestantism have become so alarmingly frequent in the provinces of Upper Austria and Salzburg that the authorities have been compelled to take action.

"Those who have recently left the Catholic for the Protestant Church have been given six weeks' imprisonment on the grounds that this change of religion has been made in order to show sympathy for the Nazis, who are a forbidden party. The authorities have declined to recognise the conversions or to allow the new converts to call themselves Protestants in their identity papers.

"The only exceptions made are for persons who have been able to satisfy the Catholic authorities that their conversion springs from deep inner conviction."

Catholic Tyranny

WHATEVER persecution may do for these Austrian Christians it will at least make them real converts, for six weeks of imprisonment will enable their "deep inner convictions" to deepen. Once again the enemy oversteps himself and defeats his own ends, for even if some are converts for political purposes this persecution will differentiate between those who are true and those that are false. In any case all who love the truth should pray for this move in Austria. Let the truth prevail.

Prayer Problems

By Pastor H. A. MASON (Leigh-on-Sea)

Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If . . .

—Isaiah lviii. 9.

WITHOUT a divine revelation it is generally impossible for one to say why a particular prayer in another's case is not answered. Nevertheless, as the doctor studies anatomy and becomes acquainted with the functioning of the component parts of the human body, with the effects that various drugs and stimulants have upon those different parts, and, after questioning and examining the patient, applies those general principles, so we may apply the general principles laid down in the Word of God governing prayer, to the particular case, in order to obtain light upon the subject of unanswered prayer.

The most inexperienced believer recognises that the first great essential for answer to prayer is *faith*. "Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them and ye shall have them" (Mark xi. 24). Now, faith is not worked up. Faith is not an emotional condition. "Faith is the substance," and is God-given. That does not mean that we have no responsibility in the matter, for we are distinctly commanded to "Have faith in God." Then how can we obtain faith? "Faith cometh by hearing, and hearing by the Word of God." That is the inner consciousness of the voice of God in our seasons of prayer or communion, or meditation upon the sacred page. How it stimulates and inspires us until we exultingly sing,

Faith laughs at impossibilities
And cries it shall be done.

Indeed it often goes beyond that and cries "The work is done."

We shall be encouraged or tested according to the measure of our faith. We all recognise in Abraham the man of great faith, but we have only to read Genesis xxii. to see how that faith was tested right to the hilt. Again, for a New Testament example we turn to Matthew v. 28 and read of the woman of Canaan. Notice the Lord's words, "O woman, great is thy faith," and yet every circumstance was used to test that faith. First, the attitude of the disciples, "Send her away." Then the attitude of Jesus, "He answered her not a word," and when He did, He referred to the national position in terms not calculated to encourage her. However, with a triumphant "Yes, Lord," she prevailed.

How different was the Father's attitude to those of weak, or little faith. See how He sought to encourage and fan every little spark to a flame. Take

for instance the case of Moses. Before he had courage to launch out upon his life work of leadership and deliverance, God inspired his faith with signs and wonders, supernatural evidences of the power behind him if he would but believe. Again, in the case of Gideon who only saw the difficulties and his own insufficiency, God came to him in like manner and gave him many assurances of His presence.

It is not a question of the quantity, but of the quality of our faith. The quality is determined by its source and its goal. Or as another has said, "Not upon how much faith you possess, but upon where it is fixed."

Some of the greatest revivals the world has ever known had their origin in prayer. This was the case in the great American revival of 1857 and '58, the greatest perhaps that has taken place since the days of the Apostles. It is stated that no less than 300,000 souls, during that revival, decided for Christ. But from almost the very commencement of that wonderful awakening a number of the churches turned their preaching services into prayer meetings. Answers to prayer were constant and striking. The windows of heaven were opened and the Spirit of God poured out like a flood.

The next essential is *sincerity* for faith does not accompany insincerity. An English dictionary defines sincerity—without wax as pure honey or unadulterated; and the Greek word translated "sincerity" in the epistles, comes from a root which means—judged by the sunlight. Our motives for bringing the petition must be unadulterated. Let us not forget that whatever we may appear to be before others, our lives, our motives, our words, and our thoughts are judged in the sunlight of His presence. We need to order our lives before Him. "If My people which are called by My name, shall humble themselves . . . pray . . . seek My face . . . turn . . . then I will hear . . . forgive . . . and heal" (II. Chron. vii. 14). This leads us

to the next essential, *obedience*. " whatsoever we ask we receive of Him because we keep His commandments and do those things that are pleasing in His sight" (I. John iii. 22).

The Lord usually leads His people one step at a time. Oh, how many have gone mourning over unanswered prayer simply because they have not taken the step which He has pointed out as being right before them. "If any man will do . . . he shall know" is the scriptural order. Some unconfessed sin, an unforgiving spirit, the failure to surrender upon some point, either of these will hinder our communion, our usefulness, our faith, and consequently the answers to our prayers.

But sometimes even after, as far as possible, fulfilling the conditions there remains the fact of unanswered prayer. Why? Sometimes because of His love for us, and His knowledge of what is best. Do you remember that answered prayer was a punishment to the children of Israel? "He gave them their

request, but sent leanness into their soul" (Psalm cvi. 15). How necessary it is to get to know God's will for ourselves. There are some things that we know from His Word to be definitely His will. But there are other things which are left for us to find out by waiting upon God, walking closely with Him, and listening to His voice. On the subject of asking according to God's will, Dr. Campbell Morgan gives an illustration of a mother who always prayed for a fine day for the Sunday school outing. Her little boy of ten years of age came to her and said, "Mother, I don't think you ought to ask God for a fine day. Perhaps it would be a great deal better for the farmers to have it wet, and why should it be fine just for our outing?" She replied that of course her petition was that if it should be God's will it might be fine. The boy then said, "Why don't you ask God to help you to choose one of His fine days?"

We must always remember that sometimes what we call requests denied are only answers delayed, maybe to teach us the valuable

LESSON OF PATIENCE.

The babe in the home is kept waiting but a very little while for what would be good for it, but later must learn to wait. This is for its own good as well as for the good of others. Oh yes, we need to have patience as well as faith. "Be ye followers of them who through faith and patience inherit the promises" (Heb. vi. 12). Again "Ye have need of patience, that after ye have done the will of God" (Heb. x. 36). Even in the case of Abraham, while according to Genesis xv. he had faith, we read in chapter xvi., he had no patience.

Some answers to prayer are received but not recognised, because God has answered according to what He knew to be the desire of the heart. Perhaps the form the prayer took was faulty, and perhaps it

would not be for our good to have it answered. Yet He gives the desire which He has planted in the heart. Is not this what happened when Paul prayed thrice for the removal of that thorn? Did God answer? Yes! but He answered what He knew was the spirit of that prayer and not the mere wording of it.

Do not quickly complain of unanswered prayer. Listen! The Father is speaking to you. Does He put His finger upon some unfulfilled condition? Some unsanctified ambition? Some unwise petition? Is He disciplining you in the delay for His own glory or showing that He has given even better than your actual expectations? Remember that after all the real

PURPOSE OF PRAYER

is not so much to make God willing to give, as to make us ready to receive. Finally, could we not sometimes answer our own prayers. Do we not often ask God to do things that He is waiting for us to do? The key to the closed door is often in our own hand. The petition, sometimes, need never be made if we would but listen to what He has to say. Perhaps some of those prayers for healing would not have been necessary had we but used a little common sense, and taken some natural precaution in the matter of clothing, diet, exercise, or hygiene (and yet, let me add, if we recognise this, the Lord is able and willing to overrule even our mistakes, for His glory). As for those unsaved relatives or friends, have we done our part towards winning them, by a consistent life and wise testimony? Remember, "We are workers together with Him." While on this point, I am reminded of the story told of a little girl who was heard to pray, "O God, don't let the little birds be caught in John's traps! Don't let the poor little birds be caught. They won't! They can't! Amen!" The mother who heard the petition asked why she prayed like that. She answered, "'Cos I stamped on the old traps and broke them."

Bunyan in Bedford Prison

By Pastor P. N. CORRY

IT has always been a matter of controversy as to where John Bunyan was imprisoned—whether in Bedford prison on the bridge or in the county gaol—and if his twelve years was continuous confinement. Now some old papers have come to light. They were nearly burnt but fortunately somebody with a little more sense than usual began to examine them before they were consigned to the flames, and found that two of them are a calendar of prisoners in "Ye County Gayle of Bedford of March 1668 and February 1672," and in each list appears the name of John Bunyan. It also appears that now and again John Bunyan was allowed freedom but only if he promised not to preach the gospel. It was the kind of freedom that a cat gives to a mouse, for he knew that to refrain from preaching the gospel would be to violate his conscience. So he remained in a horrible dungeon, constantly concerned about his family and

especially about his blind daughter, and at the same time writing his testimony, "Grace Abounding to the Chief of Sinners" (You should read that book if you have not done so already), and reading his Bible.

Later he was imprisoned for six months and during that time he wrote the "Pilgrim's Progress," that mighty classic that has been translated into most of the important languages of the world.

Twelve years in the "County Gayle of Bedford" because he would open his mouth boldly to preach Christ. Shall we who have our liberty do less? No prison now overshadows our public testimony to Christ's finished work, therefore we should the more make use of our liberty lest in that day the witness of John Bunyan and his prison rise and condemn us as "holders down of the truth" (Rom. i. 18). What art thou doing to make Christ known?

I have the Witness

L. E. J.

L. E. JONES.

1. Not by my try-ing, nor yet by my tears, Have I been cleans'd from the
2. Free-ly He giv-eth me more of His grace, Dai-ly I walk in the
3. Dwelling in me is the Sa-viour di-vine, Since I have Him all things

guilt of the years; It was the Sa-viour who came to my heart,
light of His face; Whol-ly sub-mis-sive I trust to His care,
sure-ly are mine; Large-ly I ask and He hear-eth my cry,

CHORUS.

Touching with blood ev-ry part.
Safe-ly He keeps ev-ry-where. } I have the wit-ness, O
Quickly each need doth sup-ply.

glo-ry to God! Je-sus a-bides and I'm un-der the blood, Wash'd and made

white in the soul-cleansing flood, I am the child of a King.

Bible Study Helps

STEPHEN, THE PREACHING DEACON.

A Character Study.

- I. **His Choice** (Acts vi. 5).
He was chosen on account of his character.
- II. **His Character** (Acts vi. 3, 5, 8; cf. vi. 10).
 1. He was a "man of honest report."
 2. He was a man "full of faith."
 3. He was a man "full of wisdom."
 4. He was a man "full of the Holy Ghost," or spiritual "power" (cf. vi. 8).
- III. **His Consecration, or Ordination** (Acts vi. 6).
- IV. **His Conflict for the Truth** (Acts vi. 11, 14).
- V. **His Countenance** (Acts vi. 15).
- VI. **His Confession of the Truth** (Acts vii. 2-53).
 1. It was a message prompted by courage and self-forgetfulness.
 2. It was a message which was centred in divine purposes and providences.
 3. It was a message which had its climax in Christ (Acts vii. 52).
 4. It was a message which produced conviction for sin among his accusers (Acts vii. 54).
- VII. **His Constant Source of Strength and Power** "Calling on God" (Acts vii. 59).
- VIII. **His Chivalrous Benediction** (Acts vii. 60).
- IX. **His Crown of Righteousness.**
Martyrdom for Christ. It is very significant that Stephen means a "crown."—R.S.

ABOUT NOAH.

1. The favour which he found (Gen. vi. 8).
2. The character which he bore (Gen. vi. 9).
3. The fellowship which he enjoyed (Gen. vi. 9).
4. The obedience which he rendered (Gen. vi. 22).
5. The testimony which he gave (Heb. xi. 7).
6. The invitation which he received (Gen. vii. 1).
7. The kindness which he experienced (Gen. viii. 1).
8. The altar which he erected (Gen. viii. 20).
9. The covenant which he inherited (Gen. ix. 11).
10. The sin which he committed (Gen. ix. 21). G.H.

“FOR God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

FAMILY ALTAR



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

Sunday, January 20th. Genesis xviii. 1-15.

"Is anything too hard for the Lord?" (verse 14).

Certainly Abraham's difficulty was not too much for God. He who works through nature worked above it on that occasion. He made a promise to His servant. Normally that promise could have entered into the natural laws. Ordinary means were useless, however, on this occasion. But their incompetence did not mean a breakdown. God was not at a loss. He never is. He who made the natural laws can as easily set them aside. Where men would ave to admit themselves beaten God stepped in and accomplished His purpose. The aged couple were able to gaze on a son of their very own. He is to-day no less the God of the impossible. Those things which cause us so much anxiety are easily dealt with by Him. Why not let God solve your problem? He has resources you know not of. Cease now from your struggles, simply rest on His promise, and ere long you will be praising Him for great things done.

Monday, January 21st. Genesis xviii. 16-33.

"Shall not the Judge of all the earth do right?" (verse 25).

Can we as easily as Abraham attribute to the Highest such infallible wisdom and righteousness? Abraham found it out for himself. Personal contact with the Lord of heaven had shown him the nature of his Friend. The circumstances under which he uttered these words were tense and dramatic. He was informed of Sodom's impending destruction. Instantly he beheld his nephew amongst the number who would suffer in that disaster. And he knew that God could not destroy the righteous. With this in his mind he approached God. He told God that it would not be wise or righteous to consume in judgment righteous men. To do so would be an act contrary to His nature. Abraham had a right perspective. What of us? How do we see God? Daily acquaintance with Him will teach us much. We hear much from those who view Him from afar off. What can we tell of Him—we who have drawn close to His side?

Tuesday, January 22nd. Genesis xix. 1-3, 12-23.

"His wife looked back" (verse 26).

Why did she do that? We can only assume that her departure from Sodom was tinged with regret. She had doubtless shared her husband's honours. Sodom was to her a place of many agreeable associations. She had watched her husband's rise to fame, and had shared with him its fruits. How often wifelike must she have secretly indulged herself with

thoughts of his success. And now she must bid adieu to it all. Who knows how much of his rise was due to her influence? How many of the acts that brought him honour were due to her counsels? Even now as they cross the plain she may advise again. Her powerful influence may yet again prevail, and lead Lot back into the inferno. It must not be. God must use some strong measure to prevent Lot's return to the city. Even as she looked back she was held, and stood a frigid monument of disobedience. May God preserve us from looking back.

Wednesday, January 23rd. Gen. xxi. 1-21.

"God opened her eyes" (verse 19).

Blessing is very often much nearer than we suppose. Our circumstances become so magnified at times that in their gargantuan greatness they completely hide from us what God is planning. It may be that like Hagar we have naught left but an empty bottle. The sum total of our possessions may be very small. It is then that we give way and weep at our hardship. It is a sad but strange fact that many of God's children lose sight of Him when they mostly need a vision of Him. We are not told how God changed Hagar's outlook. His methods need not concern us. Hagar herself would not have entered into a discussion as to how it all came about. Enough for her that her need was abundantly met. God opened her eyes and she saw enough to fill a thousand bottles. That was a long time ago. Hagar is dead, and perhaps that well has dried up. But Hagar's God is yet alive to meet the needs of His children.

Thursday, January 24th. Gen. xxi. 22-34.

"God is with thee in all that thou doest" (verse 22).

What a testimony! And that from the lips of a heathen king. Ours need not be any the less. As Abraham's actions were observed to be in accordance with the divine dictates, so ours will not pass unnoticed. God will not fail to honour us if we honour Him. That does not mean that we shall always have the world's approbation. On the contrary we shall have to face its scathing criticism. But so long as our only faults are that we are faithful to our God there will be small cause for concern. Despite their criticisms, however, the world will not fail to recognise a trueness of purpose. It scorns the hypocrite, and detests the sham, but it has an inward respect for the man and the woman who endeavours to live up to an ideal. Underneath its banter there is very often a deep and sincere admiration. If we are faithful our testimony is not wasted. God will use it for His glory.

Friday, January 25th. Genesis xxii. 1-19.

"And Abraham . . . took the knife" (verse 10).

What, I wonder, were this stalwart's thoughts as he raised the obliterating knife? Before him on the altar lay bound up the promises of God. One plunge of that awful weapon, and the stars would fall from out the sky. Where then would be the seed as numerous as the stars? Again the promise had reckoned on numbers as great as the sea-shore sands. The descent of that awful knife would be as the ocean of oblivion swallowing up the sands. It is a terrific test, but the patriarch does not shrink from it. The crushing blow to his hopes does not deter him. (O God, give me a like faith.) The secret joys of twelve happy years are to be submerged in a pool of blood. We cannot but admire the man who has raised the knife. He is prepared to plunge into the abyss to please God. My tests will never be as severe as that, but whatever they may be, God make me as willing as Abraham!

Saturday, January 26th. Genesis xxiii. 1-16.

"None of us shall withhold from thee his sepulchre" (verse 6).

Abraham inspired such confidence in those who knew him that they were prepared to give him anything he asked of them. The time came when he had to ask something of his neighbours. But it was far from a selfish request. It is characteristic of this man that he asked not for wealth or riches. It was not for that upon which he might indulge himself that Abraham appealed. His wife had died. A burial place was needed. It was such a simple thing. And when faced with this he did not fail to express his wish. And those who had learned to honour him for his exceptional righteousness were not backward in response. The piece of ground was forthcoming. How does our life touch the world around us? Would those around us respond as readily? Can we say that we have taught those around us to respect us as Abraham's acquaintances respected him? An uncompromising life lived for God cannot fail to attract.

Happy spirits! ye who banquet above with Jesus, we give you joy! Your joy is ours, and our sweet comfort when ye quit our company, departing to be with Christ; we also see our Lord's chariot, sent to bear us home, as it were, at our very door! 'Tis but an hour or two of waiting; if He come not to receive us to Himself He will compose our body of humiliation to sleep; and pleasant our bed in the grave, while our spirits mount aloft to join the Lamb and the ransomed above.—Robert C. Chapman.

Prove Me now herewith, saith the Lord of hosts, If I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—Mal. iii. 10.

these days. They believe and feel that we have had the world-wide ingathering which accompanied the Latter Rain outpouring, and that we are now in a time of spiritual drought which will continue until the end of the age, and that therefore sweeping revivals are not to be expected.

Now it would be foolish for us to deny the fact that we are living in a time of apostasy. This is evidenced on every side. The deadening influence of modernistic teaching and preaching which denies the deity of Christ, treats lightly the blood of Jesus and His vicarious suffering, denies the virgin birth and the resurrection, rejects the supernatural, and treats as idle tales the grand old doctrines of the Word of God, has resulted in a condition of spiritual darkness and desolation that is appalling. Moreover, we cannot deny the fact that because of

ABOUNDING INIQUITY

the love of many has waxed cold.

Furthermore we are not forgetful of the fact that Jesus said in Luke xviii. 8: "When the Son of man cometh shall He find faith on the earth?" Scofield's footnote on that verse states that "the reference here is not to personal faith, but to belief in the whole body of revealed truth."

We can clearly see that scepticism, agnosticism, and modernistic teaching have made and are still making terrible inroads into the ranks of God's professed children, and that the satanic counterfeits of

Christian Science, Spiritism, etc., are winning their thousands of adherents.

Then we have to face this fact—that in preaching the simple gospel of Christ to-day we are faced with conditions that did not apply in times when Charles G. Finney and other mighty evangelists were the means in God's hands of sweeping thousands into the kingdom of God.

Then the rank and file of

THE prayer of the prophet is our prayer to-day.

Can we in these days expect a mighty, far-reaching revival?

Some readers may think it strange that such a question should be asked. My reason for doing so is that many spiritual leaders conscientiously feel that we cannot expect nation-wide revivals in

the people had some respect for the Word of God, for the Lord's day, and for the sanctuary. But now the people in general and, sad to say, an ever-increasing host of the boys and girls of our land treat sacred things with a lightness bordering on contempt, and many of them even laugh in your face when you seek to talk to them about the things of God.

These conditions have been brought about largely through the prayerlessness and compromise of the professed Church of God. Can we—scripturally—have any serious hope that things will better themselves?

Or to be more in keeping with the question which

Can We Have

By W. E. M.

O Lord, revive Thy work

"When the Day of Pentecost was fulfilled from heaven as of a rushing mighty wind, and there appeared cloven tongues like as of fire . . . and they began to speak with other tongues,

heads this article, can we in this materialistic and pleasure-seeking age reasonably expect God to send mighty sweeping revivals such as will bring spiritual order out of this moral chaos?

If we cannot, then it would seem that we are wasting our time in praying for that which cannot take place.

If it is true that the Holy Spirit without whose power there can be no revival has largely withdrawn Himself from the Church, then are we justified in expecting and working for another world-wide manifestation of His power before the return of our Lord?

It goes without saying that to pray in faith we must pray in harmony with God's dispensational workings and plan.

Do the facts I have stated—and they might be enlarged upon indefinitely—give sufficient ground for the belief that it is useless for us to pray for and expect mighty manifestations of God's power to-day?

In announcing this question I would like to give in brief my reasons for continuing earnestly in

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thy offspring. — Isaiah xlv. 3.

Is There a Revival?

MOODY

Isaiah.—Habakkuk iii. 2.

prayer for a world-wide revival.

1. A revival is needed. Perhaps the need for a revival was never so great as now. It would seem that one of two things is right in the "offing"—either a world-wide revival or a world-wide revolution. It is hard to conceive of the world being in a worse condition morally than it is to-day. As for the professed Church of God, it seems to be like unto the whited sepulchres of which Jesus spoke in Matthew xxiii. 27, "which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness."

The description of the present-day Church is

fully come . . . there came a sound
and . . . and there appeared unto them
they were all filled with the Holy Ghost,
as, as the Spirit gave them utterance."

—Acts ii. 1-4.

graphically given in Revelation iii. 17. "Thou sayest I am rich and increased with goods, and have need of nothing: and knowest not that thou art wretched and miserable and poor and blind and naked." Truly a revival is needed, and it must begin in the Church.

2. The startling fact that there are living in the world to-day one and a half billion people who have never heard the name of Jesus is in itself "a clarion call" to pray for a world-wide display of God's power.

The thought of one million souls without Christ is staggering, but when we have to face the fact that millions of souls are living without the knowledge of salvation, the thought is overwhelming and ought to drive us to our knees and cause us to cry mightily unto God that He would thrust forth not ones and twos, but thousands of Spirit-anointed eleventh-hour labourers and send a deluge of salvation throughout the earth.

Some startling figures have been given recently which we add for the prayerful consideration of our

readers: "Africa with its 148,000,000 souls has between two and three million professing Christians, but what about the remaining 145,000,000? India with her 330,000,000 souls has an estimated number of from two to three millions of professing Christians, but what about the 327,000,000 who know not God? China and Central Asia have a population of over 455,000,000. Less than one million of these are professed believers in Christ. This means that 454,000,000 souls are without Christ.

"The Japanese Empire contains nearly 77,000,000, of whom 441,469 are recorded as professing Christians. That means that there are over 76,000,000 still in need of Christ.

"THE COMBINED POPULATION

of South America, Central America, and the Latin American people of North America is said to be over 86,000,000 souls. Of this number it is estimated that—outside of the Roman Catholics—there are about 315,000 professing Christians.

"Turning to the Orient, in which we include Mesopotamia, Persia, Arabia, Transcaucasia, Turkey, Cyprus, Syria, and Palestine, there are over 36,000,000 of whom only about 25,000 are professedly Christians.

"Then turning our eyes to the isles of the sea we have some 95,000,000 souls, of whom only about 1,250,000 are recorded as Christians; 93,000,000 and more are still waiting for the messenger of the Cross."

Surely such startling facts as these figures bring to us ought to open our eyes to the tremendous need of the hour, namely, a mighty world-wide outpouring of the Spirit of God, and for this we ought to most earnestly pray.

3. We are encouraged to pray for a sweeping revival by the fact that we find in studying the history of past revivals that it was at a time when moral conditions were at their lowest ebb that God poured out His Spirit and mightily revealed His power.

Before the great revival under John and Charles Wesley, George Whitefield and others, the Church was reeking with impurity and sin. The same conditions characterised the nations just
(continued on page 44).

And it shall come to pass . . . that I will pour out My Spirit upon all flesh; . . . upon the servants and upon the handmaids in those days will I pour out My Spirit.—Joel ii. 28-29.

The wilderness and the solitary place shall be glad . . . and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.—Isaiah xxxv. 1, 2.



Atheism's Bid for the Children.

ATHEISM is launched upon a most aggressive campaign against godliness, and one of its most dangerous forms of attack is that which has as its objective the capture of the children. Strenuous efforts are being made to poison the stream of human thought at its source. Whilst we have no wish to adopt an alarmist attitude, yet some of the facts supplied by figures available are certainly most disquieting. For example, in Russia to-day, 25,000,000 children are taught as their first lesson, "There is no god," with the confirmatory response, "Nor ever shall be." But these efforts are not confined to Communist countries. In Britain, the land of the Bible, organised schools are in existence for the express purpose of sowing the seeds of atheism in the minds of the children. All over the world this godless propaganda is going on in various forms, and the lamentable thing about it all is that the churches are to a large extent either unaware of or unconcerned by that which is taking place right at their very doors. Surely it is time for the Church to answer this challenge of atheism, and answer it in the power of the Holy Ghost. The best and most effective reply would be a glorious outbreak of Pentecostal revival among the young people of this and other lands. Let us pray for this!

Reality.

PERHAPS the greatest preventative against the progress of the Christian Church in all ages has been the presence of unreality in her fellowship. What bitter persecution has failed to accomplish the enemy of unreality has achieved. It has emptied many an erstwhile prosperous Church, and broken many a faithful minister's heart. It has been the barrier to gracious outpouring of revival, and kept the Lord's people impoverished and impotent. The remedy for unreality is the presence of the Holy Ghost. "When He, the Spirit of truth [reality] is come, He shall lead you into all truth [reality]." We know how deeply hearts are searched when the Holy Spirit gets to work in the midst of a company of God's people, and how thoroughly all insincerity disappears as life is yielded to Him. Oh for a mighty baptism of reality in these days of subterfuge and superficiality!

The attention of our readers is called to the annual Sunday School Anniversaries which will be held in most of our churches on Sunday, 26th May. Please pray for the success of this special effort.

Whispers from Within the Veil.

Unto Perfection

By Pastor E. C. W. Boulton

"The beginning."—Genesis i. 1.

O Source Divine, from Thee there flows
That Life which deeper, fuller grows
As on we press;
Thou art the Goal which lies ahead,
The Glory which upon life's way is shed
Amid earth's stress.

"THE beginning." How elementary this sounds. And so in some senses it may prove; yet is not the elementary the earnest of the profound? The dawn is the assurance of the noontide; the beginning is the pledge of the climax; the spring is the pledge of the summer; the seed is the potential flower.

How slow I am to perceive that all things which have their genesis in God must ultimately find their goal in Him. It is in Him that destiny is fulfilled. Without Him creation bears the stamp of incompleteness. It is only in Him who gives birth that life can find its crown and consummation.

"The beginning." This denotes *growth*. The stream of life is constantly moving on to the great Ocean of Eternity. Lessons that baffled and bewildered yesterday, to-day have emptied their treasure into the eager heart and mind of the diligent student. There has been inward expansion; in the school of the Spirit the being has opened up to the revelation of things divine; with the years has come the growth of vision. Then there has come the growth of sympathy. At first interests were chiefly parochial—the world was bounded by narrow limits, but with the passing of the days has come enlargement.

"It doth not yet appear" is the message of the morning. "It is finished" is the midday cry. God never undertakes the impossible in a universe, in a nation, in a soul. When the curtain of revelation falls upon the scene of the terrestrial, God is not portrayed as a baffled and beaten deity, surrounded with the signs of His failure. He is seen triumphant and omnipotent, wielding the sceptre of an unshaken kingdom. And so it is true, "He that hath begun . . . will finish." Any other interpretation is incompatible with the character of God.

Show me that Thou art Omega even as Thou art the Alpha of all experience that is eternal; the Source from which it springs—the End to which it moves. Open my eyes to see the significance of the breaking light upon the eastern horizon.

Thou wouldst even now give me to taste of the bliss of that final vindication and victory of truth. Let my heart but grip the vision of Thy consummated purpose, and even the valley of the shadow of death shall become luminous with inextinguishable glory. Whilst Thy purpose is outworking save me from a petulant impatience of spirit.

O blessed hour of consummation,
Towards this goal my spirit moves
With ever deep'ning expectation,
Nor fears the prize to lose.

Our Spiritual Food

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

THE Lord's Prayer teaches us to pray for "daily bread," but there is much more in this than a supplication for food for our bodily sustenance, for: "Man cannot live by bread alone, but by every word proceeding out of the mouth of God." "Thy words were found and I did eat them," saith the prophet; "They were the joy and rejoicing of my heart, sweeter also than honey, and the honey comb." There is real sustenance in words proceeding out of the mouth of God. "They are spirit and they are life."

Moses must have found it so, when for forty days, he neither did eat bread, nor drink water, and far from being distressed, when he came down from the mountain, he was glorified, so much so, that the children of Israel could not gaze at the face of Moses, on account of the dazzling glory (II. Cor. iii. 7, Moffatt).

How different it was with our Lord, when He fasted for forty days, not being in the immediate presence of God, as Moses was, but led up of the Spirit, for the express purpose of being tempted of the Devil (Matt. iv. 1). He was so distressed by hunger that "angels came and ministered unto Him" (verse 11). The word in the original signifies that they supplied His physical wants, as the angel did to Elijah before his forty days' journey to Horeb: "So he rose, ate and drank and in the strength of that food,

HE WENT FOR FORTY DAYS

and forty nights to Horeb (I. Kings xix. 8).

But the bread we are specially asking for in the Paternoster is the Bread of Life coming down from heaven; of which Jesus says: "I am that life-giving Bread, he that comes to Me shall never be hungry, and he that believes in Me shall never thirst again" (John vi. 35). But just as in the natural we cannot eat enough for a life-time, so we have to come to Him for the continual supply of the Daily Bread, which we find in the Word of God, and by meditating therein day and night, we assimilate and digest it, so that the inward man is fed as with marrow and fatness, and our hearts are full of praise, and our lives full of joy, we become like trees planted by rivers of living waters, yea trees of life, of the Lord's own right-hand planting, not only having within us a full supply, a well of living waters, but overflowing to others in rivers of living water.

This full supply is for the whole man: "Spirit and soul and body, for the life of Jesus is already in our spirits, as we are joined to Him that was raised from the dead, but it is to come out, and be manifested, even in our mortal flesh (Rom. viii. 16; II. Cor. iv. 11). It is only the full vessel that overflows, and we are exhorted, to be

" FILLED WITH THE SPIRIT "

in order that we may overflow for the good of others.

Our food and drink is the Bread of Life, and the Water of Life. Jesus says of the water of life, that is of the Spirit: "If any man thirst let him come

unto Me and drink," and "Anyone who drinks of the water that I shall give him will never thirst any more; the water I shall give him will turn into a spring of water welling up to eternal life" (John iv. 14, Moffatt). From this spring the living water will flow out as rivers (John vii. 38). He that is continually being filled with the Spirit, will overflow unceasingly for the good of others. He will minister and supply the Spirit to others (Gal. iii. 5, A.V. and R.V.), as Peter and John did in Samaria (Acts viii. 17), and Paul at Ephesus (Acts xix. 6). Others benefit in spirit, soul and body by our overflow. But in order to overflow we must have a full supply, springing up from the fountain within us (John iv. 14, Weymouth). How then can the full supply be kept up? What is our responsibility? We must eat and drink continually, of the Word and of the Spirit. We must live in the Bible until its words become our own; meditating therein day and night. We must learn how to pray without ceasing. Every breath we breathe may be a prayer, for we may so live in the Spirit, that we breathe Him in as we breathe, and breathe ourselves out. Living in such an atmosphere, our

APPETITE FOR THE WORD

will always be good. We shall be able to say with our blessed Master: "My food is to do the will of Him that sent Me, and to accomplish His work" (John vi. 34, Moffatt). Then we must also wait upon God in secret, until He set up His temple in our heart, and we go out thence no more, but abide always in the secret place of the Most High. Then shall we be made perfect in every good work to do His will, for He Himself will work in us that which is well-pleasing in His sight (Heb. xiii. 21). "And the God of peace shall Himself sanctify you in all respects unto perfection," and perfectly sound (*holoxleros*) will our spirit and soul and body be preserved blameless in the presence of our Lord Jesus Christ (I. Thess. v. 23, Greek).

"Faithful is He that calleth you who also will do it" (verse 24).

THE ENEMY FRUSTRATED

Arthur T. Pearson tells about a company of Covenanters who had been pursued until their strength was exhausted. Reaching a hill which separated them from their pursuers, their leader said, "Let us pray here, for if the Lord hear not our prayer and save us, we are all dead men." He then prayed: "Twine about the hill, O Lord, and cast the lap of Thy cloak over our old Saunders and these our things!" Before he had done speaking the mist rose up about the hill, and wrapped the devout little band about like a very cloak of the Lord he had prayed for. In vain their enemies sought to find them, and, while they were wearying themselves in the efforts, an order came which sent them on an errand in a different direction.

CAN WE HAVE A REVIVAL? (continued from page 41).

previous to the great revival under Charles Finney.

And before God mightily moved Wales during the more recent Welsh Revival, the churches were said to be dying of dry rot and worldliness. And we may reasonably expect to-day that now that the enemy has come in like a flood upon the Church and upon the world that God will, in answer to believing prayer—"lift up a standard against him" and "put him to flight."

In fact the Psalmist in Psalm cxix. 126 gives us a definite reason why God should work the very condition we are now emphasising. He says, "It is time for Thee, Lord, to work, for they have made void Thy law." Here the word void means to break up, violate, frustrate, disannul, make of none effect. This is the very thing the modernists are now trying to do. They are seeking to tear the Word of God to pieces, and leave us a shell without a kernel. It is at such a time as this that God has ever delighted to pour out His Spirit.

4. I am impressed with the fact that the only

THING THAT CAN HINDER

a revival is sin.

It would be well for us to listen these days to the searching words of Isaiah the prophet, "Behold, the Lord's hand is not shortened that it cannot save: neither His ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear" (Isaiah lix. 1, 2).

My heart has been much stirred of late by the reading again of Oswald J. Smith's book, *The Revival We Need*. In it he reveals "the shallowness apparent in so much of our modern evangelism," and seeks to turn his readers to that "deep and abiding work of the Spirit which alone will stand the test of divine fire."

Of this book, Jonathan Goforth, who has been termed "the Finney of China," says, "For its size it is the most powerful plea for revival I have ever read"; and among other things in his foreword to the book he says, "Had I the wealth of a millionaire, I would put 'The Revival We Need' in every Christian home on this continent, and confidently look for a revival which would sweep the world."

Oswald Smith emphasises what I have already written in these words, "There is

ONLY ONE OBSTACLE

that can block up the channel and choke God's power, and that is sin. Sin is the great barrier. It alone can hinder the work of the Spirit and prevent a revival. There can be no compromise. God will not work as long as there is iniquity covered up." "If My people which are called by My name shall humble themselves and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land" (II. Chron. vii. 14).

The aforementioned writer lists many sins of which Christians are guilty. From these I select the following:

1. Have we forgiven everyone? Is there any malice, spite, hatred, or enmity in our hearts? Do we cherish grudges, and have we refused to be reconciled?

2. Have we any feeling of jealousy? When others are preferred before us does it make us envious and uncomfortable?

3. Do we get impatient and irritated? Do little things vex and annoy us, or are we sweet, calm and unruffled under all circumstances?

4. Are we easily offended? When people fail to notice us, and pass by without speaking does it hurt?

5. Have we been gossiping about people? Are we talebearers and busybodies?

6. Do we criticise unlovingly, harshly, severely?

7. DO WE ROB GOD?

Have we stolen time that belongs to Him? Has our money been withheld?

8. Are we guilty of the sin of unbelief? In spite of all He has done for us, do we still refuse to believe the promises of His Word?

9. Have we committed the sin of prayerlessness? Are we intercessors? How much time are we spending on our knees? Have we crowded prayer out of our lives?

10. Are we neglecting God's Word? Do we place the Bible first in our reading and study?

11. Are we burdened for souls? Have we a love for the lost? How long since we had a real case of soul travail?

12. Have we failed to confess Christ openly? Are we ashamed of Jesus? Are we witnessing daily?

13. Are our lives filled with lightness and frivolity? Are we guilty of idle words?

14. Have we wronged anyone and failed to make restitution?

15. Are we guilty of anxious care and worry? Do we fail to trust God for our temporal and spiritual needs?

16. Are we guilty of lustful thoughts? Do we allow our minds to harbour impure and unholy imaginations?

The sooner we admit that we have sinned and are

READY TO CONFESS

and forsake it, the sooner will God hear our prayers and visit us in mighty power.

Think of the sexual lust that exists. Both inside and outside the marriage relation? Think of the immodest dress that has now become so common in our congregations that we no longer have the daring and courage to rebuke it! Think of the sex appeal that now dominates much of our present-day literature and modes of living! Surely the time has come for us to sound the alarm "if haply we may arouse the Church as to the pitfalls into which she is falling."

The sin of impurity has so many ramifications that it would be impossible—in a dozen sermons—to fully deal with it. But I am convinced that this sin stands in the very vanguard of the many obstacles in the way of revival.

And yet, largely on account of false modesty,

THE PULPIT IS SILENT.

Before leaving this matter of sin and confession let me say that there are three kinds of confession that must be considered. Let me give them in the words of *The Revival We Need*.

1. *Private confession*: for where the sin has been committed against God alone, it need be confessed to no other but God (I. John i. 9).

2. *Personal confession*: for where the sin has been committed against another it must be confessed not only to God but also to the one who has been wronged. Nor will there be any peace until confession has been made and forgiveness sought (Matt. v. 23, 24).

3. *Public confession*: for where the sin has been committed against the Church, that is to say the entire congregation, a class, organisation, or company of people, the confession must be as public as the transgression.

4. As long as iniquity among the people of God is covered over and unconfessed just so long will the Spirit of God be unable to bring about a revival.

5. I am impressed with the fact that all over the world God is calling His people to earnest prayer for revival. Whenever God does this, and we obey the leadings of the Spirit, a revival is bound to follow.

In the matter of prayer as in everything else connected with our life and service we are utterly impotent without the Spirit of God.

The words of Zechariah iv. 6 are still pregnant with meaning—"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

"Not by might"—human force (margin, army). The word means a whirl of human force, an army,

wealth, virtue, valour, strength. It is not by these that victory comes. "Nor by power,"—force outside of God, either physical, financial, or social. "But by My Spirit, saith the Lord of hosts."

If the people are to be moved God must move them. Let us not give way to discouragement and despair. The armies of heaven are at our disposal. God is waiting to put forth His power. And that He is going to do so is evident from the fact that He is putting a spirit of prayer upon many to that end. He can make the valley of dry bones to throb with life (Ezek. xxxvii; and cause the desert to rejoice and blossom as the rose (Isaiah xxxv.). Has He not promised to pour out His Spirit upon all flesh? I cannot feel that Pentecost (Acts ii.) and the recent Latter Rain outpouring have filled up the measure of this promise. We are

HUMBLY AND BELIEVINGLY

looking for a larger fulfilment of the promise both upon Jew and Gentile. Let us then listen to the voice of the prophet (Joel ii. 23) and "shout the victory everywhere." "Be glad . . . and rejoice . . . for He hath given you the former rain moderately and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Let us begin to praise God for "showers of blessing" and "floods upon the dry ground."

ANONYMOUS GIFTS.

Work in General: Chelsea, £1; London, W.1, £3; Portsmouth (Christmas Box), £3.

Foreign Missionary Fund: Hove Crusader (designated), 2/6. Canning Town (per Mr. McNiven), 5/-.

Prison Work: (Leeds (D.L.)), 5/-.

Foursquare Gospel Testimony: Leeds (D.L.), 15/-.

Free Distribution Fund: Essex Friend, 10/-.



The Power of Sanctified Song—Memories of the Mission Field

A YEAR OF MANIFESTATION.

The joys of retrospect.

Brighton (Pastor J. Smith). Looking back on the past year, the saints here can praise God for many blessed experiences. The Saviour has been manifested in the lives of many who have made 1934 their year of decision. His power to heal and restore the sick has also been gloriously revealed to numbers.

Through the preaching of the Word, all have been greatly strengthened and uplifted. The visit of the London Crusader Choir is still vivid in the memory. What a pleasure to listen to such a band of consecrated, youthful, and talented singers. The congregation was charmed with the bright and happy testimonies which stirred many hearts. Mr. Vanstone's message was appreciated by all.

Looking forward, the church would

trust Him who has done so much already, to continue this tide of revival and blessing, confident that a new year started in His power and presence will be a year of spiritual success and victory.

FRUITFUL WATCH-NIGHT SERVICE.

Three souls surrender.

Barnard Castle (Pastor Pike). Great blessing has been experienced under the joint ministry of Pastor and Mrs. Pike. The Word has gone forth again and again in the power of the Spirit, revealing the divine will. Truly God is in the midst of His people a mighty One; the walls of sin and Satan are crumbling under the dynamic power of His Word. The saints had a blessed time when gathered together for the watch-night service; at the close two men and one woman gave their lives over to God

and were gloriously saved. Under such a stimulus the Church takes courage for the new year, seeing the divine seal so set on the closing meeting of 1934. The Cadets and Crusaders at Christmas ably rendered a service of song and recital, interspersed with sketches of Bethlehem. How graciously and wonderfully they ministered for Jesus in this way only those that saw and heard can tell. The material side of His work was fully enjoyed the next evening when the annual tea and Christmas Tree was given. Presents were also given to the children, and fruit and confection at the close.

SPECIAL MISSIONARY GATHERING.

Thrilling experiences.

Canning Town. The saints at Canning Town were greatly blessed by the visit of Pastor J. Mullan from the Belgian

Congo. The meeting was well attended, and the experiences related by Pastor Mullan caused hearts to overflow in gratitude to the Lord who has so remarkably delivered His servants on the mission field. Praise His name!

The Church has also been favoured by a visit from the London Crusader Choir, whose beautiful singing, ably conducted by Pastor Douglas Gray, captivated the hearts of all present.

JOYOUS SCENES

at baptismal service.

Eastbourne (Pastor E. O. Steward). Recently the Church has been provided with a new baptistery, the Lord's people giving liberally to the cost of this. The first baptismal service proved most successful, a number of believers passing through the waters of obedience on this occasion. As the following newspaper report shows, the service was conducted by Pastor Steward, assisted by Pastor G. Bishop of Hove. The report is taken from "The Eastbourne Herald":

PUBLIC BAPTISM IN CHURCH.

Fervent Scenes at Elim Building.

Scenes of remarkable religious fervour were witnessed at the Elim Foursquare Tabernacle on Wednesday evening, when thirteen converts were baptised in a large baptistery.

During the whole of the baptismal ceremony the crowded congregation, some lifting their Bibles aloft, sang the glory songs of the Foursquare movement with a fire and enthusiasm which swept through the building.

NO PRIVACY.

"Follow, I will follow," they sang as the first of the converts was immersed in the water, and later they changed to another of their choruses, "He's everything to me," as the candidates for baptism, streaming with water, emerged from the baptistery.

There was no privacy about the baptismal rites. Press photographers were allowed to take their pictures of the ceremony, and members of the public were invited to attend the service. "The candidates," declared Pastor Steward, "do not object to being photographed. In that it adds to the public nature of their testimony it is a good thing that they should be photographed.

"As these photographs get into the papers we shall rejoice that a wider publicity has been given to this testimony. I do not mind if the whole of Eastbourne talks about this ceremony."

"Amen," replied the congregation.

Dressed in white, the candidates occupied seats immediately in front of the baptistery, and before being immersed they sang the chorus, "Follow, I will follow."

WATERS OF BAPTISM.

Pastor Steward conducted the baptism, being assisted by Pastor Gowan Bishop (Hove). It was the first ceremony of its kind to be performed in the Tabernacle, the baptistery having recently been built underneath the rostrum at the west end of the building.

Pastor Steward explained that in passing through the waters of baptism the candidates would be signifying to the whole town the stand they were taking for Christ.

It signified death with Christ, death to the world, and then, coming up out of the waters, the resurrection with Christ, henceforth living with Him in the power which He gave day by day.

FRUITFUL CAMPAIGN.

Permanent work established.

Whitby. For some time definite prayer has been made for a door to open in Whitby for the proclamation of the full-orbed gospel. God answered the cry of His people by sending Pastor T. Tetchner of Scarborough for a weekly meeting, to be followed by a fortnight's campaign by Evangelist H. Palliser. The work is steadily growing—souls have been saved, and many testify to blessing bestowed through the faithful ministry of God's Word. A mission hall has been engaged and regular meetings are now being held. A very happy and helpful evening was spent when the Church bade farewell to Mr. Palliser, whose ministry had proved so inspiring.

SPECIAL VISIT

of the London Crusader Choir.

Forest Hill (Evangelist J. Newman). Recently the Church spent a week in prayer preparatory to the campaign which was held in the Elim Tabernacle. The ministry both to saint and sinner was in the power of the Spirit. During these days of refreshing God let fall handfuls of purpose for His people. The Church was privileged to have a special visit of the London Crusader Choir; their ministry of song seemed to bring heaven into the midst. On this occasion the body of the building was full, and even the balcony was occupied, a thing unknown for some years. With eyes upon the Unfailing One the Church goes forward with confidence into the future.

SONGS OF SALVATION.

Carrying cheer to the cheerless.

Dundee (Pastor J. J. Morgan). A special programme was arranged for Christmas week-end, including a visit to the local Workhouse. The large choir sang carols and an anthem to a crowded audience of men and women in the large hall. Testimonies were given by Crusaders who declared how God had saved and satisfied them. Recitations were also given, bringing the message home to hearts very forcibly. The Master of the Institution expressed his appreciation of the splendid programme, and invited the party to come back as soon as possible.

From here the party went to the Elim Tabernacle to conduct the Convention meeting. The choir again sang the Christmas message; and each speaker expressed his and her joy in salvation because of the Babe of Bethlehem, who came as a guiding Star.

Sunday evening the Church was crowded long before the service was due to commence. Again the message in song was blessed and testimonies were given. One sister found satisfaction in the Lord after trying other religions, including Spiritism, and is now rejoicing in the fullness of the Spirit. Another testified to God's healing power. The message given by another exhorted men and women who had not yet trusted Christ to come and give Him a birthday gift of their lives.

The Crusader branch here has been signally blessed of God. The majority have received the gift of the Holy Ghost during the past few months.

The following is culled from a local newspaper:

"The residents in the East House had an enjoyable surprise on Saturday when, by special arrangement with Mr. Charles Gow, the governor, a body of eighty young Crusaders, from the Foursquare Gospel Church, and led by Rev. J. Morgan, provided a programme of Christmas hymns and carols."

Some men forget God all day, and ask Him to remember them at night,

Few can stand prosperity, especially the other fellow's.



Pastor J. J. Morgan.

Look for surprises in the Church
when the Holy Ghost falls upon it



South Croydon Crusader Drive

By MISS M. STEWARD.

Space forbids to tell of all the blessings received during the Crusader Campaign. The campaign commenced with a fresh vision of the Lord Jesus and His great love to us, the main theme of the hymns, recitations, etc., rendered during the first Sunday evening meeting being "Calvary," while Mr. Vanstone (sen.) urged us as "soldiers of the Cross" to "stand fast." Again the following evening "the Cross" was the predominating theme, when the meeting was conducted by the West Croydon Crusaders.

We also had a visit from the Thornton Heath and Coulsdon Crusaders. A Thornton Heath Crusader told us in his testimony how that he had left home to escape the Foursquare message, but wherever he went he came into contact with it, until eventually he yielded to the Lord.

At the meeting conducted by the Coulsdon Crusaders six Crusaders gave five-minute addresses, each basing their thoughts on a different part of The Armour of God. In the concluding message Evangelist G. Stormont turned the thoughts of his hearers to The Man Inside the Armour.

The remainder of the meetings were conducted by the South Croydon Crusaders. When we remember that just a short while ago this branch had only nine members, our hearts are filled with joy, for the number has now increased to forty.

A special missionary meeting was also conducted by South Croydon Crusaders.

At the final Sunday night meeting the message given by Pastor F. B. Phillips was on A Problem in Profit and Loss—"What shall it profit a man if he shall gain the whole world and lose his own soul?" The Crusaders again gave forth the gospel in song, recitations, testimonies, etc., and the joy of the Lord reflected in their faces was proof that what they were declaring was not a mere theory, but the personal experience of hearts filled and satisfied with Jesus.

HANTS & DORSET RALLY

on JANUARY 30th, in the Elim Tabernacle, Park Road, Freemantle, SOUTHAMPTON

at 7.50 p.m.

conducted by

Pastor DOUGLAS B. GRAY

(Chief Crusader Secretary)

and

Evangelist DAVID VANSTONE

Crusaders from district churches are supporting Special Items by Choirs

Everyone is Heartily Invited PLAN to COME

Nottingham's Great Youth Week

By MR. H. SAUNDERS (Crusader Secretary).

The hour has come! Hallelujah! Our hearts beat high with glorious anticipation. The great Youth Rally has commenced. With a burst of song the "Great Call" is sounded,

"Men in the service of the Lord, prepare!

There's a sound of trumpets loud and clear,

For the time of battle draweth near."

"The call," to which the 150 vigorous Crusaders had responded, indeed, men and women of fighting mien,

"Soul and body clean, thro' the precious Blood."

During the service symbols of Scripture were illustrated by Crusaders. The first speaker introduced the bottle of milk, type of the "milk of the Word," of which we were advised to take plenty, to grow thereby. This was followed by short illustrations from the lamp, bread, mirror, shield, etc.

Praise God, at the close one young man came under the hammer of conviction and yielded to the "great call."

Tuesday evening proved a smashing victory for the Foursquare Gospel, which came up for trial.

Much credit is due to Evangelist H. Strange, who was wholly responsible for this night and had worked earnestly to make it a success.

Throughout the week the testimony of inspired song resounded under the leadership of Pastor P. Le Tissier. Martial tunes, rousing melody, soul-saving music, gifted, Spirit-filled soloists.

Thursday, unitedly we sing, "Hosanna!" There followed a God-blessed recitation, a beautiful solo, "The Stranger of Galilee"—no stranger in our midst to-night. Then a thrilling and timely exposition by our gifted Crusader President, Pastor J. McWhirter, which found an echo in the hearts of all true believers, urging Crusaders and all present to say with Joshua, "As for me, I will serve the Lord."

Saturday. "Cavalcade," the history and astounding growth of the Foursquare movement. In truth a mighty cavalcade, reviewed by two Crusaders. In the Elim beginning, God. Passed through flood and flame, solid, sound. Elim—a movement, not a monument.

The final service of the campaign has arrived. What a sea of faces before us, as we take our seats. The congregation joins in song: "Onward still and upward." We are "looking unto Jesus" to-night for many souls. Our lady songsters (with soloist) render with tremendous feeling and powerful endeavour, "Loyalty unto Christ." A veritable foretaste of millennial glories visualised in the chorus. "Lord grant it," we breathe, as they plead for loyalty, then Christ Himself will meet us with the Pentecostal flame.

The duet, "When I survey," falls graciously upon our ears, believing hearts (continued on page 48).

Prison Governor Welcomes Foursquare Crusaders

The first visit of the London Crusader Choir to Lewes Prison on Christmas Sunday was a memorable occasion. The Governor, Chaplain, and Chief Officer (the latter being "Foursquare") gave the Choir a warm welcome, and at the close of the service the Governor expressed a wish to all present for the Choir to make an early return visit. The prisoners joined heartily in singing the carols and favourite hymns, and a lasting impression has been made. The evening service in the Brighton Tabernacle was a time of glorious fellowship and joy.

The following Sunday finds these indefatigable Crusaders in Brixton Prison, singing the songs of Zion, and carrying the news of full salvation. After a short tea interval they are again giving of their best in the Battersea church.

Special Night at Horsham

"Precious is He." Truly this is the experience of the Crusaders here in Horsham, for we are proving more and more there is no one like Jesus who satisfies each one of us.

We have much to praise God for in the good attendance kept up by our Crusaders, and for the unity and co-operation of all as they do their parts week by week.

We were privileged during December to have a visit from Pastor J. Smith of Brighton Church, who gave us a most helpful and encouraging message on the word "Precious."

We convey to all brothers and sisters in this glorious Crusader movement our greetings for 1935.

A Crusader Special 'Evangel' will be published in a few weeks. ORDER YOUR COPIES NOW.

THIS WEEK'S PAGE

- Crusader President's Visit.
- Nottingham's Great Week.
- Horsham Greet all Crusaders.
- Prison Governor Welcomes Crusaders.
- Two Rallies for Crusaders.
- South Croydon's Enthusiastic Campaign.
- London Crusader Choir at Brighton.
- Pastor J. Smith at Horsham.
- News of the Great Crusade.

REMEMBER! February 2nd.

Great London Rally at Spa Fields Church, King's Cross. Further particulars later.

NOTTINGHAM'S GREAT YOUTH WEEK

(Continued from page 47)

adore the Crucified, now Risen Saviour, as He draws very near sinners are touched.

Pastor Newsham is with us. He sings before the message, "Blind Bartimæus." A stirring sermon is delivered, on the miraculous conversion of Saul and his obedience to the heavenly vision of the Christ, and praise God, seven hands are raised, having seen the vision also. Three others after the service are pointed to Christ in the enquiry room. At the close, the Crusader banner is hoisted

high, while Crusaders, pointing, sing wholeheartedly,

"Stand true to the Foursquare Gospel,
We'll never let the standard lower,
And never let our light grow dim.
In the Spirit's might, for the truth
and right,
We'll stand true 'Foursquare.'"

The campaign is over, but revival continues in the heart, for "God is still on the throne."

Christianity is Christ.

The heart can never be really neutral.

Love to Christ is an instinct of the regenerate heart.

Superstition is the natural man's substitute for religion.

"Take Me as I Am"

IN a house in an Australian city, a man lay dying. Not long before, he had been strong and vigorous, an excellent hand at his trade, and popular among his companions. He had lately been married, and life had seemed to open before him with brightest promise. But these favourable circumstances, instead of inducing a thankful recognition of the goodness of God, only caused a feeling of pride and independence. Unconscious of any need of God, and well satisfied with himself and his good character, he lived a godless life.

The man who begins by forgetting God may at length openly deny Him; and so it came to pass that this young man, like many others, fell an easy prey to the craft of one of Satan's ministers, to ridicule the Bible, to scoff at Christians as weak and credulous, and to talk with great swelling words about the rights of man.

But God broke in upon his peace and prosperity. He took away his vigorous health, and laid him on a sick bed, with the gracious design of teaching him his weakness and need. Not at once, however, was this blessed result reached, for nature was impatient and rebellious.

Messages of mercy were carried to him by friends who loved him, and knew the danger of his position; but he refused to listen.

Such is man by nature! He hears of the value of his soul, the tender love of Christ, the awful reality of judgment to come, the glories of heaven, the wrath of God; but none of these things move him. He may be thrilled by a fiction or melted by a drama, but of the truth of God he says, "What a weariness it is!" Even so this dying man closed ear and heart against the message of salvation.

How wonderful is the longsuffering of God! He could wait, but His purpose of mercy was not to be frustrated. If the sick man's ear seemed closed against the Word when spoken, it was to be quietly opened by the voice of sweet song.

During the weary hours, his wife waited upon him with all the attention and solicitude that true affection could prompt. Although not a Christian, she had no sympathy with the direction her husband had taken. Like many others, if asked, she would have said she desired to be saved; but as yet, her salvation did not extend beyond the use of certain expressions, and a regard for external forms. She had a tuneful voice, and often, when about the household work, would find relief

from her burden of cares in singing the simple hymns she had learned. At such times, her husband liked to listen; but it was the pleasing music, and not the sentiment, that he cared for.

The tune of the hymn called "Take me as I am" was a special favourite of his. As he lay on his weary pillow, the sweet refrain would often recur to him; and at length, unconsciously, he began to dwell upon the words and their meaning. He soon found out that, simple as they were, they spoke of something he had not understood. He considered himself clever in argument, but here was something that could not be argued against until it had been tested by experience. If he had never come to Christ as a sinner, how could he honestly deny the truth of that Scripture, familiar enough, "Him that cometh to Me I will in no wise cast out" (John vi. 37)?

And then, again, conscience told him he was a sinner. All his clever sophistries could not dispose of that fact; and the more he thought of it, the more he felt he would like to know by experience whether Christ indeed received sinners; for, once this fact was proved, there was an end to all argument, to doubt, and to scepticism for ever. If, moreover, this fact was not determined, his infidelity was based on ignorance, and how awful the consequences might be!

Thus the Spirit of God was gradually pulling down the strongholds, and preparing the way for the entrance of the Son of God into this poor sinner's heart.

One day, he called his wife to his bedside. "Sing 'Take me as I am,'" said he.

As she did so, he seemed to listen with more than mere admiration, for he heard the voice of God speaking to his soul, and when she came to the words,—

"And this my plea, Christ died for me,—
Oh, take me as I am,"

the proud man turned his face, and sobbed like a little child.

"Will He really take me as I am? Will He receive one who has so often spoken against Him, and lived all his life in hatred and opposition to Him?"

The very words of the hymn were an encouragement, and Scripture assurances were plain. The moment when this poor sinner was to know their truth in his own heart had now come (John vii. 17).

"Then, Jesus, take me as I am!" responded he; and in self-abandoning trust he cast himself upon the Saviour of sinners, and then and there found sweet peace and rest.

His independence and self-sufficiency were completely broken down, and his pride laid in the dust. Self, with its arrogant importance, retreated more and more as Christ came into view; and during the few short days he was permitted to remain in this world, the once bold scoffer delighted to tell of the grace and excellence of the Saviour he had found.



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CAPABLE domestic help requires post, London preferred, not essential; Elim member. Would appreciate being free for church meetings. Box 350, "Elim Evangel" Office. B1893

DOES anyone require brother in the Lord, long city experience, world travelled, as business help? Excellent references; able to conduct meetings. Apply, Box 349, "Elim Evangel" Office. B1892

MARRIAGES.

LIVINGSTONE, GALLANDERS.—On January 1st, at Elim Tabernacle, Dundee, by Pastor J. J. Morgan; Thomas Livingstone to Catherine McLauchlan Gallanders.

LOTT; JORDAN.—On January 1st, at Morice Square Baptist Church, Devonport, by Pastor J. Woodhead; Cyril Henry Lott to Evelyn Jordan; both Elim Crusaders.

SLEMMING; GLOVER.—On December 31st, at Elim Tabernacle, Carlisle, by Pastors H. T. D. Stoneham and C. W. Slemming; Pastor Frederick James Slemming to Miss Violet Glover.

WITH CHRIST.

COLE.—On December 31st, Mrs. Cole, of Ulster Temple, Belfast; passed into the presence of the King. Funeral conducted by Pastor H. Kitching.

PYFFE.—On December 22nd, Mrs. Pyffe, member of the Elim Church, Dundee. Funeral conducted by Pastor J. J. Morgan.

HARTRIGHT.—On December 14th, Mr. Thomas Hartright, of Hillside, Malvern, passed to his reward, aged 77 years. Funeral conducted by Pastor W. Attwood.

KIDD.—On December 27th, Mrs. Annie Bell Kidd, beloved wife of Mr. Albert Kidd (Deacon of Elim Church, Dundee). Funeral conducted by Pastor J. J. Morgan.

WITHAMS.—On December 24th, Mr. Arthur Withams, aged 52, of East Ham. Funeral conducted by Pastor J. C. Kennedy.

HAVE YOU SEEN

the photograph of Principal George Jeffreys as a boy?
It's in the January "Young Folks' Evangel."
Only 1½d, post free.

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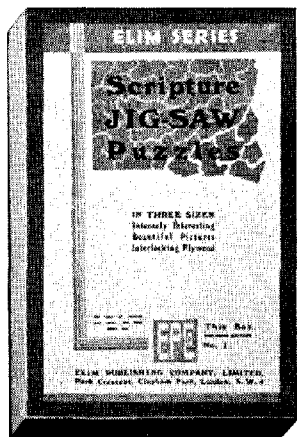


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