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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. XVII., No. 11

MARCH 13th, 1936.

Twopence

## Revival Scenes in Glasgow

**CITY TEMPLE BESIEGED WITH HUNGRY CROWDS  
PRINCIPAL EXTENDS CAMPAIGN**

The intense revival fervour which has characterised the whole of the Scottish Church Tour, conducted by Principal George Jeffreys and his Revival Party, was present in a very real sense at Ayr. A happy congregation filled the Hall, and after the Principal's ministry three souls accepted the Saviour. Hearts were rejoiced as these precious ones responded to the appeal and as the power of God came upon those seeking deliverance from bodily ailments. After leaving Ayr the Party continued on their journey to Glasgow. The revival fire that had swept through the seven centres already visited now burned its way into the City Temple, Elim's magnificent Church building so splendidly situated in the heart of this the second city of the British Isles. The first meeting on the Sunday morning was a breaking of bread service, and it was a mighty one for the Risen Christ was in the midst, no less than eleven souls accepted Him as Saviour. Sunday night and the three following nights saw the great building besieged and crowded to overflowing so that the people were compelled to pack themselves into the aisles and even stand outside in the lobby. The enthusiasm was tremendous and brought back memories of the Principal's first triumphant campaign in Glasgow some nine years ago. This time again as a result of his powerful ministry when dealing with vital themes from God's Word, the eleven souls saved at the opening service were augmented by scores of others until over one hundred had decided for Christ in the four days. Not only was the power of God present as the crowded congregations sang joyous praises and during the ministry of the Word, but also in a special way at the hallowed time of prayer when, in accordance with the Scriptures, the Principal laid hands upon hundreds seeking bodily healing. The power literally fell upon the people and testimonies to Divine Healing have been given. Knowing the mighty spirit of revival that prevails at the moment, and in response to the many requests, the Principal has been compelled to postpone the opening of the new Jubilee Temple at Blackpool until Saturday, March 14th in order to continue the meetings in Glasgow another week. God grant that not only Glasgow but the whole land might flourish by the preaching of the Word as a result of this glorious outpouring of the Spirit. To God be the glory!



"I am come that they might have life."

John X. 10.



"I will come again."

John XIV. 3.

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



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



# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance.

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## EASTER MONDAY

April 13th, 1936

ELEVENTH ANNUAL FOURSQUARE GOSPEL

# Demonstration

in the

ROYAL ALBERT HALL (London)

when

Principal **GEORGE JEFFREYS**

WILL PREACH AT THREE GREAT GATHERINGS

11 a.m. Divine Healing; 3 p.m. Baptismal Service;

7 p.m. Communion Service

**RESERVED SEATS.** Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W. 7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!



**ADDISCOMBE.** March 22-23. Adult School, Woodside Green. Anniversary Services conducted by Pastor W. N. Brambleby. Monday, Illustrated Song Service, entitled "The Prodigal Son"; Pastor W. G. Hathaway will preside.

**BANGOR, CO. DOWN.** Now proceeding in the Elim Tabernacle, Southwell Road. Campaign conducted by Miss A. Kennedy.

**BARKING.** March 8-22. Elim Hall, Ripple Road. Evangelistic Campaign by Pastor W. Barton. Sundays, 6.30; week-nights, 7.30. Thursday afternoons 3.

**BATTERSEA.** March 15. Unity Hall, Falcon Grove. Visit of London Crusader Choir (Choir at Brixton Prison, 2.30 p.m.).

**BRISTOL.** March 29. Elim Evangelical Christian Church, Pembroke Hall, Terrell Street (Nr. Infirmary). Special visit of Pastor E. C. W. Boulton.

**CARLISLE.** March 21, 22. Elim Tabernacle, West Walls. Visit of Pastor W. G. Hathaway

**CLAPHAM.** March 22. Elim Tabernacle, Park Crescent. 6.30 p.m. Special service conducted by Elim Crusaders.

**COULSDON.** March 28-29. Elim Tabernacle, Chipstead Valley Road. Church Anniversary Services. Speakers include: Pastors W. G. Hathaway and J. A. Vanstone.

**DUNDEE.** March 11-22. Elim Tabernacle, Dudhope Crescent Road. Youth Campaign by Evangelist D. Vanstone.

**EASTLEIGH.** Now Proceeding. Elim Hall, Nutbeam Road. Campaign by Pastor J. Williams.

**EAST HAM.** March 29. Elim Tabernacle, Central Park Road. Visit of Pastor P. N. Corry.

**GREENOCK.** April 4-9. Elim Tabernacle, Belville Street. Spring Convention. Special speakers

**HOVE.** March 21-23. Elim Tabernacle, Portland Road. Visit of Pastor P. N. Corry.

**KINGSTON-ON-THAMES.** Commencing March 25. Emmanuel Hall, Thames Street. Campaign by Evangelist E. J. Thompson.

**MILLISLE; CO. DOWN.** March 21, 22. Masonic Hall, Main Street. Convention services. Speakers include Pastor A. S. Gaunt, Miss M. Linton and others.

**PECKHAM.** Weekly Convention every Friday at 7.30 p.m. Elim Hall, Nunhead Passage, Whorlton Road. March 13. Pastor L. Morris.

**ROCHESTER.** March 8-22. Elim Tabernacle, Star Hill. Campaign by Evangelist J. Thompson.

**SHEFFIELD.** March 7-9. Friends' Meeting House, Hartshead. Special visit of Mr. J. Leech, K.C.

**WEST BROMWICH.** Commencing March 8. The People's Hall, Lower High Street. Evangelistic Campaign by Pastor L. Barrie.

**WORTHING.** March 29. Visit of London Crusader Choir, 6.30 p.m. (choir at Lewes Prison, 2.30 p.m.).

FOURTEENTH ANNUAL

## LONDON

# Easter Convention

GOOD FRIDAY, April 10th to Friday, April 17th

Speakers include: Pastors J. J. Morgan, W. L. Taylor, H. Entwisle, J. A. Vanstone, W. L. Bell, J. E. Shaw, Pastor and Mrs. G. Kingston and Miss A. Henderson.

Accommodation: Those requiring accommodation at Elim Bible College should write not earlier than 20th March to Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

## Easter Conventions in the Provinces

**BELFAST.** Particulars later.  
**BIRMINGHAM.** April 10-13. Elim Tabernacle, Graham Street. Speakers include Pastors H. W. Greenway and P. S. Brewster. Convener: Pastor A. Longley.

**BOURNEMOUTH.** April 10-13. Elim Tabernacle, Victoria Road, Springbourne and Elim Tabernacle, Hawthorn Road, Winton. Speakers include Mr. John Leech, K.C. and Pastor L. N. Knipe.

**BRIGHTON.** Elim Tabernacle, Union Street. Speakers include: Pastors E. C. W. Boulton, W. L. Kemp, and G. Stormont. Convener: Pastor H. W. Fielding.

**CARDIFF.** City Temple, Cowbridge Road. Speakers include: Pastor J. T. Bradley. Convener: Pastor J. R. Moore.

**CARLISLE.** Elim Tabernacle, West Walls. Speakers include: Messrs. F. Carson and W. Uprichard. Convener: Pastor J. Tetchner.

**DOVLAIS.** Particulars later.  
**PORTSMOUTH.** Elim Tabernacle, Arundel Street. Speakers include: Pastors W. G. Hathaway and W. Barton. Convener: Pastor S. Gorman.

**VAZON, GUERNSEY.** Particulars later.

## OPENING of NEW ELIM TABERNACLES by Principal George Jeffreys

**BLACKPOOL.** Jubilee Temple, Waterloo Road (near Waterloo Road Station). Saturday, 14th March, at 7.30 p.m., followed immediately by a Revival and Healing Campaign by the Principal and Party. Sundays at 11 a.m. and 6.30 p.m. Every week-night (except Fridays) at 7.30. Wednesday afternoons at 3.

**WINTON, BOURNEMOUTH.** Elim Tabernacle, Hawthorn Road. Good Friday, 10th April, at 11 a.m. The Principal will be the speaker at the Convention meetings at 11 a.m., 3, and 6.30 p.m. on Good Friday.

# 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. XVII., No. 11

MARCH 13, 1936

Fridays, Twopence

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Eph. vi. 18.

## How Prayest Thou?

By Pastor A. LONGLEY

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. iv. 6.

IT was during the first cool moments of the late afternoon that four men emerged from the hospitable shade of a tent pitched on the plains of Mamre. For hours the plains had baked in a shimmering heat poured out from a sky white-hot through its contact with the blazing sun. Its burning shafts now no longer rained straight down upon the parched earth but glanced obliquely and with less intensity. The four men walked a little way from the tent, then two of them went on their way towards Sodom, "but Abraham stood yet before the Lord" (Gen. xviii.). Between these two there existed a friendship which cold logic would persuade us could not possibly exist between humanity and divinity, but which the Scriptures tell us did exist. Abraham's remarkable prayer for Sodom was only made possible by his more remarkable friendship with God.

The man in desperate circumstances like Jacob can teach us something about prayer. Extremity goads the soul to spiritual achievements unthought of and unattempted in times of ease. The prayers of desperation are often prayers of tremendous spiritual intensity. We also pray at times like Daniel (chapter ix.) by the inspiration of righteous feeling and thought. In such prayers the rights and wrongs of the situation are the inspiring facts of the prayer. We plead the promises of God and our right to see them fulfilled. We confess our natural destitution and reliance on grace. There is a strict adherence to the legal aspect of our

### RELATIONSHIP WITH GOD

and acknowledged dependence upon spiritual laws and such attributes as mercy, love, and justice. The emphasis in such prayers is on the words, "For Thy name's sake." These are the effectual fervent prayers of righteousness. Elijah's prayer on Mount Carmel is another type. It is a torrent of evangelical zeal bursting from the impassioned heart of God's messenger. "Let it be known this day that Thou art God in Israel, and that I am Thy servant." Its inspiration is not so much a personal exigency as a passion for demonstrations of divine reality. True he desires the vindication of his position, but that is, plainly, an evangelical desire. A similar vivid sense of God's

reality will inspire impassioned zealous prayers capable of accomplishing sensational results.

The prayer of Abraham, however, belongs to none of these three types though it contains something of the nature of each. As a working model for the general prayer life it appears, at first, useless. It is a conversation as well as a prayer and is thus not really a model of our position when we pray. Abraham did not get what he wanted though his prayers were literally answered. His manner throughout is a strange mixture of familiarity and deference, boldness and humility, certainty and uncertainty and the result must have been disappointing to him. Further, it has neither the legality of Daniel's nor the results of Elijah's. Yet it is a prayer which, in essence, is exemplary and is, I think, of the highest and

### MOST SPIRITUAL TYPE;

a prayer that only a friend of God could and would pray.

For the sake of future generations the iniquitous blots of Sodom and Gomorrah must be removed from the face of the earth. But the judgment that justice demands must not fall yet. "Shall I hide from Abraham the thing which I do?" said God. The inviolable purposes of God must be suspended for the pleasure of His friend. Till Abraham knows His plans the cities shall stand. Now we begin to appreciate something of the supernal intimacy existing between these two. Whoever has such a relationship with God can pray with confidence. Jesus said, "And when ye pray say, Our Father." This paternal familiarity makes the power of the Almighty accessible. There is no more familiar relationship than sonship. The formalities between counsel and judge, the studied address of the courtier to his king and the obsequious mannerisms affected by the servant can be dispensed with before a heavenly Father. None of these things are in Abraham's prayer yet he maintains a proper relationship with God. Such a friend can teach us how to pray. The prayers of such a confidant provoke the pleasure of God.

So we see Abraham standing before the Lord on the plains of Mamre this late afternoon when the angels

had been dismissed on their errand to Sodom. Abraham is certainly not indifferent to his position. The angels had gone and what right had he to linger? The Lord had ended the conversation. The doom of the cities had been announced. But Abraham wanted something. The passion of his desire made him a little reckless and

#### CARELESS OF TECHNICALITIES.

Prevailing prayer is passionate. Not necessarily a torrent of words, but certainly an intensity of desire. Words, at best, cannot properly express the tumult of the emotions nor those deep spiritual states, any more than the sculptor can put light into the eyes of his marble angels. The passion of Abraham's desire rooted him to the ground. Hopes for the doomed cities filtered through his forebodings like thin streaks of autumn sun through the gloom of a forest. Would God destroy the city if there were any righteous in it? If there were fifty righteous? Fifty who, in the midst of that iniquity, had kept their lives unspotted. It was not like the Lord to destroy the righteous with the wicked. Just as the ragged splashes of sunlight expand into a golden pool when the cloud bank splits and releases the imprisoned rays, so hope spread its light across the mind of Abraham and erased the depressing mental picture of the cities' doom. It was a bold thing to break in upon the defined intentions of God with a plea that appeared presumptuous. In this, however, he is a glorious example of that freedom of speech and daring urged upon the believer in Ephesians iii. 12, "In whom we have boldness and access with confidence by the faith of Him"; and in Hebrews xiii. 6, "So that we may boldly say, The Lord is my Helper." Only a friend of God who knew him intimately would attempt to alter his stated intentions. Abraham is not without timidity however. He is cautious to start his plea with the mention of fifty righteous. The voice of the Lord was encouraging. Abraham's idea of pressing

#### THE PETITION WAS DARING.

He seems to be guilty of that presumption which is the abuse of friendship; a little too self-confident in driving a bargain. But a man with Abraham's humility will not sin in these ways. "I have taken it upon myself to speak unto the Lord." This appears to be an acknowledgment of presumption. On the contrary it is this acknowledgment that saves him from presumption. Had he taken such liberties without such humility, had he been so bold without being so deferential he would have been presumptuous. Abraham's prayer was only possible because he was certain of his relationship with God.

The greatest prayers are offered by those who pray with an understanding of the character of God. Such prayers are not vague but crystal clear in their intentions, decisive in their objective, and precise in their requests. No such prayers can go round the earth in five minutes as some prayers do. This expression of sentimental but impossible requests is not prayer. Though Abraham did not get Sodom saved he did know when his prayer had reached the boundary of possibility. If he had asked God to save the city because of one righteous soul, God could have found one

in Lot. But Abraham stopped at ten and one who knew God's mind like Abraham did not miscalculate the divine intentions to the extent of nine. Ten righteous, without a doubt, was the limit of divine justice and mercy. God would not save the city for any less or it may have been saved. When Abraham had got to

#### THE LIMIT OF DIVINE POSSIBILITY

he stopped praying and hoped as intensely as he had prayed that ten righteous would be found. We would have less praying and more answers to prayer if people would only pray with such perfect understanding of the mind of God. Such prayers fly like winged shafts direct to their objective and do not attempt to smother the throne of grace with a shower of meaningless words.

Abraham's deep sense of his unworthiness is vividly apparent in his prayer. Humility is a virtue that refines humanity. Abraham is bold but not vulgar, free but refined, familiar but without license, because he is humble. So strong is the sense of his unworthiness that he sees himself as a spot on the surrounding holiness. "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." The conflict between his passionate desire and his humility may have ended on the one hand in him fleeing from this sacred spot or on the other hand in a disregard of the condescension of the Lord's friendship. While thoughts of his unworthiness assailed his mind like circling vultures with noisy flapping wings, passionate desire made him bold. Because passionate desire and humility were perfectly balanced, Abraham's prayer was pleasing to God and is an example for us. Prayers are so often either too timid through a sense of unworthiness or too selfish through lack of humility.

Abraham's prayer did not save Sodom because Sodom could not be saved. But if we can pray like Abraham prayed on this occasion we will

#### ACCOMPLISH GREAT THINGS

for the Kingdom. This prayer that failed to achieve Abraham's desire; this prayer that did not prevail is an example of prevailing prayer because though God knew it could not finally be answered, He encouraged it, for it pleased Him. To pray in perfect harmony with the mind of God as Abraham did is the prayer that prevails even though sometimes God cannot grant you your desire.

## The Inner Voice

By George Weppler

*The Inner Voice calls me to prayer  
While in the round of daily care;  
And so I pause to intercede  
For someone, known to God, in need.*

*The name I may not even hear;  
The trial itself may not be clear;  
Still I can raise my heart in prayer—  
God knows the need, and answers, there.*

*Blest mystery of communion sweet,  
When thus my blessed Lord I meet;  
To heed His call as best I may,  
Gives joy to me through all the day.*

# Four Aspects of Prayer

By ARTHUR H. GRAVES

**"I** EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (I. Tim. ii. 1).

*Petition based on God's mercy.*

Supplication is a form of prayer, which is open to all who will plead the mercy of God, and which has no reason to claim an answer, except that God is merciful. The woman who asked healing for her demon-possessed daughter (Matt. xv. 22), cried for mercy, realising that although she was not one of the chosen people, yet God loved her and would respond to her desperate cry for help. When Jacob wrestled with the angel (Gen. xxxii.), he knew that he deserved punishment from his brother Esau. He knew that he had no claim for deliverance because he deserved Esau's vengeance, but in desperation he clung to the man from heaven until he prevailed with him, and Jacob was blessed. This is desperate prayer—the cry of one whose life depends upon the answer.

Our prayer for unsaved people belongs to this class. We cannot claim God's favour for them, for they are rejecting Him. We cannot point to any act of obedience upon their part which entitles them to claim a promise, for they are disobedient. But when we realise what it means to God the Father and to the Lord Jesus Christ and to the soul for whom we supplicate, we cry desperately from hearts which are on the point of breaking, and God in His mercy answers prayer. But this kind of supplication requires a life and death earnestness upon the part of the one who prays.

When John Knox cried, "Give me Scotland or I die!" he had nothing on which to base his claim except the intense desire of his heart, which, of course, he received through the Holy Spirit, and the mercy of God.

Sinners sometimes cry to God in desperation when in danger or great trouble, and God delivers them and gives them further opportunity to repent.

Even in cases where we are praying for those who will not seek God, or who are rejecting and fighting Him, God will hear our supplications for them as we come in desperate earnestness to beg for mercy for them. This kind of supplication is begging, and the only claim a beggar has on others is the claim of sympathy and the pitifulness of his condition. When we realise, by the help of the Holy Spirit, the pitifulness and desperateness of the condition of those who are without God, we can come in supplication and claim an answer because of the mercy of God and because "no good thing will He withhold from them that walk uprightly." So Paul exhorts that supplications be made for all men, not because these men deserve anything from God, but that God's will may be done to the fullest extent.

*Prayer based on obedience to God's will.*

This kind of prayer is a petition which has a reason for being answered, this reason based on God's will and the petitioner's obedience. So when the disciples

asked Jesus to teach them to "pray," He told them to say, "forgive us our sins; for we also forgive every one that is indebted to us" (Luke xi. 4). Here obedience is given as a reason why prayer should be answered. Jesus said the publican went down to his house justified. And what did the publican pray? He smote his breast and would not so much as lift up his eyes to heaven, but cried, "God, be merciful to me, a sinner." This confession of sin was an act of obedience. It is written, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I. John i. 9). This prayer, based upon an act of obedience, had a reason for being answered, and although he was a publican he took home a heart full of the joy of the Lord.

This is the basis of most of our prayers, and as we do the will of God, we can claim His promises. The Apostle John adds a word on this subject when he says, "Beloved, if our heart condemn us not, then have we confidence toward God. And 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. 21, 22).

*Petition for the welfare of others.*

Another aspect in the prayer life is called "intercession." This is an experience in which we require the help of the Holy Spirit (Rom. viii. 26, 27). Intercession is the act of coming between God and the people. When Moses said, "Blot me, I pray Thee, out of Thy book which Thou hast written," he was offering himself instead of the people. That was intercession. God refused Moses' offer because no one could give his life a ransom except Jesus. But there is an experience in which the Holy Spirit through us claims the atonement of Jesus for the needs of men. We do not understand very much about intercession, but we know that it is prayer in the Holy Spirit, and that it is always answered, for it is according to the will of God (Rom. viii. 27). Intercession goes beyond our understanding of the need or of how God can supply the need, for when we know not what to pray for as we ought, then the Spirit helpeth our infirmities.

We are told in Hebrews vii. 25, that Jesus is able to save all those who come unto God by Him, because He ever liveth to make intercession for them. He is their representative before God, and can provide grounds upon which God can act in their behalf. When we intercede, we are helped by the Holy Spirit to represent men before God in the name of Jesus. Through the Spirit we actually have a part in bringing them into the Saviour's redemption. We do not understand all about it, but, thank God, we can have the experience as we let the Holy Spirit have His way in our lives. Intercession is on a higher plane than ordinary prayer, for God Himself, in the person of the Holy Spirit, takes part with us in intercession. Oh, that there were more intercessors! Then, more would be done for God.

### *The prayer of thanksgiving.*

The last kind of prayer might not be called prayer at all, in a strict sense. Perhaps we may describe it as prayer in the form of thanksgiving. It is the experience of getting what we need even before we ask for it, and instead of praying for it and thanking God for it, we have to begin at once to give thanks, for the answer is already ours. This is the highest form of prayer, and is possible only in a life of perfect obedience. This is the kind of prayer Jesus prayed at Lazarus' grave, when He said, "Father, I thank Thee that Thou hast heard Me" (John xi. 41).

In drawing the picture of what things will be like during the Millennium, when sin shall have been put away from Israel and righteousness shall cover the

earth as the waters cover the sea, the prophet Isaiah quotes the Lord as saying, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah lxxv. 24). This is the reward of obedience, for God has said, "No good thing will He withhold from them that walk uprightly" (Psalm lxxxiv. 11). Jesus had this experience because He could say, "I do always those things that please Him" (John viii. 29).

We cannot have the complete will of God done in us or through us until we learn to pray in all these ways, for we see that each kind of prayer meets a need that none of the other kinds can meet. May God bless us as, by His grace, we learn new lessons in the life of prayer.

## Why it is Hard to Pray

By W. E. MOODY

**I**N these days of increasing darkness and apostasy, many of God's children are finding it hard to pray. There are some definite reasons why this is the case. But, before dealing with these specific reasons, let me mention a few general things which will assuredly make prayer difficult.

1. It will be hard to pray if there is unconfessed sin in the way. The prophet Isaiah gives voice to some startling truths when he says in chapter lix., "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." And in Psalm lxxvi. 18 we have the familiar and yet striking statement, "If I regard iniquity in my heart the Lord will not hear me."

Again, in Matthew v. 23, 24 we are told, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And in order to receive physical healing, we are told in James v. 16, "Confess your faults one to another, and pray one for another, that ye may be healed." Unconfessed sin will stand as a wall before us in the place of prayer, and we shall certainly find it "hard to pray."

2. It will be hard to pray if we are living in a lukewarm condition. Lukewarmness is one thing that God abhors. The one mark which characterises the Laodicean Church and period into which we are drifting is lukewarmness, and this condition God hates and abhors. Could language be more searching and alarming than the words of Revelation iii. 15, 16, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." And yet there are thousands of professed Christians in that condition, and they wonder why it is "hard to pray."

3. It is hard to pray if we fail to pay our vows unto the Lord. In Psalm i. 14, 15, we read, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble:

I will deliver thee, and thou shalt glorify Me." Sandwiched between "thanksgiving" and "prayer" we have the ringing admonition, "Pay thy vows." Until this is done, we shall find it "hard to pray."

The Psalmist declares in Psalm lxxvi. 13, 14, "I will go into Thy house with burnt offerings: I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." And in Psalm cxvi. 17, 18 he says, "I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord." But to this he takes care to add the significant words, "I will pay my vows unto the Lord now in the presence of all His people."

Broken vows, which gather about their feet as the chaff of the summer threshing floor, constitute the reason why many churches and people are to-day finding it "hard to pray."

4. The Apostle Peter intimates (I. Peter iii. 7) that the way some husbands treat their wives prevents their prayers from "going through." He says, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Any lack of tenderness, consideration, and due respect between husband and wife will make it hard to pray. To this many a husband and wife can bear testimony. God has made them "heirs together of the grace of life," and as He classes the wife as the "weaker vessel," the husband is exhorted to give her honour.

There are many other reasons why it is becoming increasingly "hard to pray." Many, even of those who are Spirit-filled and Spirit-led, are finding it so. Let me mention one or two specific reasons why this is the case.

1. One reason is because in these last days the powers of darkness are standing against us as never before. We are not in a position to know how far Satan is cognisant of coming events. It is a common saying among God's children that Satan knows that his time is drawing near when he will be for ever stripped of his power. However, our knowledge is limited to what is revealed in the Word of God. That God is flashing light upon the sacred page relative to the dark days

that are ahead of us, seems clear to all humble students of the Word. And among the facts that are clear to us regarding prayer is that Satan is doing his utmost to hinder the prayer of intercession from getting through.

Intercessors increasingly feel that prayer is a battle with demons. We are realising more and more the import of the words of Ephesians vi. 12, "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, or, as the Revised Version has it, "against wicked spirits in the heavenlies." It is Satan's business to withstand our prayers to the limit, as in the case of Daniel (see Daniel x. 12, 13). This he will continue to do to the very end of the age. So far as he has the power, he will continue to make it "hard to pray."

There seems to be no limit to his dark tactics of obstruction, but to the one who has caught the full vision of the power of the Cross, there rises to view a limit to Satan's dark tactics, and that limit is the victory of Calvary. To the praying saint of God there looms up before him the fact that on Calvary Christ "spoiled principalities and powers and made a shew of them openly, triumphing over them in it" (Col. ii. 15).

Mrs. Penn-Lewis has truly said that, "All the powers of hell are aroused to prevent the believer's knowledge of the victory of Calvary over the prince of darkness and his evil hosts." Without this knowledge of the victory of the Cross over Satan and his forces, we are doomed to failure in our prayers and intercessions; but seeing this victory and entering into it, we can shout the victory in his teeth, knowing that, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." That standard is the Cross.

2. Another reason why many are finding it "hard to pray," is that they fail to fully realise their "identification with Christ" in the life of prayer. It is a fact to be lamented over that so many of God's dear children have failed to see and appropriate the truth

of their identification with Christ in His death, resurrection, and ascension. If every child of God could but see the truth of Romans vi. 6, "Knowing this that our old man was (R.V.) crucified with Him," etc., also the truth of Ephesians ii. 5, 6, "Hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," and would take their place by faith with Christ in His death, resurrection, and ascension, the Spirit would soon reveal to their hearts their "oneness with Christ." Paul said, "It is no longer I that live, but Christ that liveth in me" (Gal. ii. 20). What a glorious truth that we are one with Christ—

1. In His death (II. Cor. v. 14; Rom. vi. 2, 6; Gal. ii. 20).
  2. In His resurrection (Col. iii. 1; Eph. ii. 4-6; Col. ii. 12).
  3. In His ascension glory (Eph. ii. 6; Eph. i. 20, 21; Col. iii. 3).
  4. In service (John xiv. 12; xvii. 18; xx. 21; I. Cor. iii. 9).
  5. In suffering (II. Tim. ii. 12; Rom. viii. 17; Col. i. 24; Phil. iii. 10).
  6. In His life (Eph. v. 30; I. Cor. vi. 15; Col. iii. 4).
- Last, but not least, we are one with Christ,
7. In His prayer life (John xiv. 13, 14).

Do we realise the fact that in the new creation Christ is all and in all? (Col. iii. 11). What then is the measure of our prayer life? Is it not Christ? He wants so to possess our being that He can pray through us by the Spirit as and when He will. "We know not how to pray as we ought," but He does, and by His Spirit He will help our infirmities and pray through us His own prayers. When He does the praying we shall not find it so hard, for He can and will break through every demon oppression. We shall then enter into the full meaning and joy of John xiv. 13, 14, "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

## Life Prolonged by Prayer

**A** MOST wonderful tribute to the efficacy of prayer was the answer which the Lord sent to Luther's prayer. A message was sent Luther that Melancthon was dying. He found him presenting the usual premonitory symptoms of death. Melancthon roused, looked in the face of Luther, and said, "O Luther, is this you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply and turning around, he threw himself upon his knees and wrestled with God for Melancthon's recovery upwards of an hour. He went from his knees to the bed and took his friend by the hand. Again he said, "O Luther, why don't you let me depart in peace?" "No, no, Philip, we can't spare you yet," was Luther's reply, and he ordered some soup. When pressed to

take it Melancthon declined, again saying, "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply; then he added, "Philip, take this soup or I will excommunicate you."

Melancthon took the soup, regained his wonted health and laboured for years afterward in the cause of the Reformation. When Luther returned home he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to prayer."

In this incident is given this extraordinary statement that while death had seized a man, who wished to die and did not want to live any longer on earth, yet his life was given back to him in answer to the prayer of faith of another.—*Sel.*



## PRINCIPAL'S VISIT TO KILSYTH A Glorious Meeting

By Mr. W. FLEMING

PRINCIPAL GEORGE JEFFREYS AND HIS REVIVAL PARTY RECEIVED A WARM AND ENTHUSIASTIC WELCOME FROM THE DEAR SAINTS AT KILSYTH WHEN THEY VISITED THE ASSEMBLY DURING THEIR SCOTTISH CHURCH TOUR. THE OPENING CHORUS, "I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE HOUSE OF THE LORD," WAS SUNG WITH GREAT FERVOUR, AND IT FULLY EXPRESSED THE FEELINGS OF ALL WHO WERE ASSEMBLED IN THE CHURCH, WHICH WAS FILLED TO CAPACITY. AS THIS CHORUS WAS REPEATED, AN ATMOSPHERE OF PRAISE, POWER AND EXPECTANCY PERVADED THE WHOLE BUILDING. THE MINISTRY OF THE WORD BY THE PRINCIPAL WAS LISTENED TO WITH RAPT ATTENTION. HE DEALT WITH THE PRESENT-DAY FULFILMENT OF BIBLE PROPHECY RELATIVE TO THE RETURN OF THE JEWS AND PALESTINE. HIS MESSAGE WAS ONE OF WARNING TO THE SINNER AND COMFORT TO THE BELIEVER AND WAS DELIVERED WITH GREAT POWER. AMIDST AN ATMOSPHERE OF PRAYERFUL INTERCESSION, THE SICK WERE THEN MINISTERED TO ACCORDING TO MARK XVI. AND JAMES V. 14. WE WERE VERY CONSCIOUS THAT THE POWER OF GOD WAS PRESENT TO HEAL, AND GIVE THANKS TO HIM FOR HIS GOODNESS. THE SERVICE WAS BROUGHT TO A CLOSE BY THE SINGING OF THE SHEPHERD PSALM, SO DEAR TO THE HEARTS OF ALL SCOTTISH PEOPLE. TRULY A GLORIOUS DEEPENING OF SPIRITUAL LIFE MEETING BECAUSE THE LORD JESUS CHRIST WAS IN THE MIDST.

## Jubilee Fund Jottings

Elim Churches are taking up the appeal for the Jubilee Fund with enthusiasm. One Church has already given more than £1 per member.

At Aberdeen over £100 was promised at one meeting.

Elim Woodlands stands at the top of the list for its contributions to the Fund. Readers of the "Elim Evangel," come next. If the response from our readers continues as at present, readers of the "Evangel" will soon surpass Elim Woodlands.

In sending us the proceeds of the sale of a collection of foreign stamps, a reader of the "Elim Evangel" writes: "The day came when I asked myself what actual worth were they to me,

and how much more good the money realised by their sale could do in the furtherance of the knowledge of the Gospel among poor unbelievers?"

We were much encouraged by two gifts of £30 each from a country town in Ireland where there is no Elim church, and by a gift of 500 francs from Switzerland.

A 48-paged Souvenir tracing God's faithfulness in the history of the past twenty-one years of the Elim work is now being prepared, and should be ready early in April. It is a book that every friend of Elim will treasure and desire to see widely circulated. Published at 1/-, the whole of the profits will be devoted to our Jubilee Fund.

## Some Promises for the Prayer Warrior

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. vii. 11).

"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. xviii. 19).

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22).

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son" (John xiv. 13).

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

"Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full" (John xvi. 24).

"Him that is able to do exceeding abundantly above all that we ask or think, according to the power that

worketh in us" (Eph. iii. 20).

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (I. John v. 14, 15).

### HE MUST REIGN

The little lad reading some story becomes enwrapped in the fortunes of his hero, difficulties and dangers thicken about him; his safety is threatened on all sides; how shall it end? Excited and eager he turns over the pages and looks further on. It is all right, the hero lives and triumphs. Now the lad breathes again, and with a brave heart faces the course of the fight once more. We, like the little lad, have sometimes trembled for the fortunes of our King. Then it is good to skip the pages of time and to look at the end. It is all right.—*Mark Guy Pearse.*

# FAMILY ALTAR



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

**Sunday, March 15th.** Rom. xi. 1-12.

“Otherwise grace is no more grace” (verse 6).

In the Epistle to the Romans there is much stress laid on the fact that the Gospel of Christ brings all men on one level. All nations must converge at the Cross. It is the only way to God. Israel has rejected its Messiah. The Gentile races have accepted Him as Saviour. But let us never forget that it is of grace. It is not works on the part of the accepted people that give them present priority over Israel. The Gentiles have not proved themselves a better people than ancient Israel. Their works are just as evil. But the grace of God is so boundless that He offers His salvation to all. If Israel rejects, it is her loss. But it does not signify a superior righteousness on the part of the rest of the world. All the world is guilty. But only that part of the world that sees its guilt and the remedy, benefit by the extended grace of God.

**PRAYER TOPIC:**

That this may be a “long-to-be-remembered” day in the Principal’s Blackpool campaign because of outstanding miracles of healing and of salvation. That God’s mighty power envelop every Elim minister to-day.

**Monday, March 16th.** Rom. xi. 13-24.

“Be not high-minded” (verse 20).

What a timely caution God caused Paul to insert at this point. Following our meditation yesterday we continue our thoughts along a similar line. Let us not regard our acceptance as signifying a superiority. Israel, because she was the chosen of God, is considered under the simile of the natural branches. Because she failed to produce what was expected of her she was cut off. Now the tree has other branches—those that have been grafted. Because we have replaced the chosen there is a tendency to high-mindedness. Hence the caution. If we fail to produce what is expected of us then a similar fate may await us that befell Israel. Let us thank God that He opened our eyes when the eyes of His chosen were yet blind. And may He keep us in the humble place where we realise that all were impossible but for His wonderful grace.

**PRAYER TOPIC:**

Rejoicings for gracious response from loyal hearts to Jubilee Fund. “Give and it shall be given unto you” (Luke vi. 38).

**Tuesday, March 17th.** Rom. xi. 25-36.

“O the depths . . . how unsearchable . . .” (verse 33).

This ecstatic outburst of wonderment on the part of the chosen penman of Jehovah is not surprising. He has been meditating on the most wondrous of all themes

—the matchless wisdom of God expressed through grace. Who, pondering on such a theme cannot yield to such outbursts! As we reverently think of all the goodness of the Lord as it touches our puny little existences it is as though some spring within is agitated by an unseen hand, and from that spring gushes forth rivers of praise. It is this spontaneous praise that is the most effectual. Mid the whirl of present-day affairs it is difficult to obtain that seclusion so essential to such meditations. It must be sought for. But when obtained it repays for itself many times.

**PRAYER TOPIC:**

St. Patrick’s Day.—Special remembrance of Erin’s dear Isle, and thanksgiving for all the blessing God has copiously poured upon Ireland all down the years.

**Wednesday, March 18th.** Rom. xii. 1-9.

“By the renewing of your mind” (verse 2).

There is a tendency on the part of many to isolate the mind from spiritual things. But it just cannot be done. The mind is in Scripture associated with a true attitude towards God. To have only a mental (or mind) knowledge of God, is, of course, insufficient. Then the affections would be untouched. But let us remember that the greatest commandment (summarising the ten) calls for service of the mind. It seems to me, too, that it is through the mind that temptations come to us. It is the mind that informs us of what we see and hear. How essential it is then that the mind should be renewed. When our minds had a leaning worldward they readily accepted anything that came along. But with the renewing of the mind there is a leaning of the mind towards God. There is a resultant discrimination, and those things are eschewed that would be disapproved of by God.

**PRAYER TOPIC:**

That Miss Ewens in India be graciously strengthened and encouraged to press valiantly forward in her work at Giridih and Telaiya.

**Thursday, March 19th.** Rom. xii. 10-21.

“Fervent in spirit” (verse 11).

The word translated “fervent” is from a Greek word meaning “to boil.” It suggests the highest form of enthusiasm in service. What, after all, is service for God if it lacks enthusiasm. It is like a coloured garment that has lost its dye in washing. It is like the engine that has leaks in its cylinders. True service for God calls for the concentration of all our energies coupled with the “do or die” spirit. The world can produce fervency in many walks of life. All its adventurers have possessed it. Its inventors had it. And any good thing that has

been given to posterity was obtained only through the intensity that characterised human research. Must the spiritual be behind the natural? Can we be content to see the advance of things that at best appertain to the natural while we satisfy ourselves with mere religious observance, and call that service?

**PRAYER TOPIC:**

Praise for sovereign blessing on campaigns now proceeding and definite prayer for the noble campaigners to be kept fresh and keen for God.

**Friday, March 20th.** Rom. xiii. 1-14.

“Make not provision for the flesh” (verse 14).

Yesterday we spoke of an adventure. When embarking on one it is customary to make allowance for many possible contingencies. For instance there is a possibility that the adventurers may reach a point where water is scarce. At the beginning of the journey this may appear very unlikely. But just in case such a circumstance should arise a few drums of water form part of the equipment. In the Christian adventure many things must be allowed for. But one thing, we are told, must not be allowed for. That is the flesh. It would, if possible, exert itself that its presence might be realised. But the sacred advice is that we should not provide for its presence on the journey. If on the route it clamours for help and sustenance its need if unprovided for cannot be met. And few of us would complain if that bugbear—the flesh—were starved out of existence. The sooner the last Amen is said over its life the happier we all shall be.

**PRAYER TOPIC:**

India’s sobbing prayer for revival. That God will so flood this vast Empire with revival through Calvary’s Cross that false religions and false cults will be blighted by its power.

**Saturday, March 21st.** Rom. xiv. 1-12.

“Every one of us shall give account of himself to God” (verse 12).

A little more attention to this portion of Scripture and there would be less rupture in the Church of Christ. Intolerance is a sad mistake. Why should we conceive the idea that the other fellow is always wrong? We must be on a very high self-pedestal when we entertain such notions. Personally I find that when another has an opinion at variance with mine the first thing to do is to carefully and critically check over my own, allowing rather that he is right and I am wrong. This is not the place, however, to publish the conclusions arrived at. I will say here, though, that such a policy is a happy one, and tends to humble satisfaction. I shall represent myself at the judgment seat of Christ. You will represent yourself at the judgment seat of Christ. Let us each one take this truth to heart and we shall then be able to remove and suppress many a harsh note that hitherto has spoilt the harmony of the gospel muse.

**PRAYER TOPIC:**

For Miss Hoskins to receive impartation of divine life and health during this coming last week of her homeward journey from Japan.

**N**UMEROUS have been the books written and verbal expositions given concerning prayer, and yet, because of its vital comprehensiveness it remains an inexhaustible subject. In this brief article, only one of the many aspects of prayer is considered, namely, "Prayerful Waiting upon God." In this connection there comes to mind those beautiful and familiar words of the inspired prophet, "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles." The very simplicity of these words at once convey to the mind many precious truths, three of which we will consider.

### 1. *That God is accessible.*

We are exhorted to wait on the Lord because He is approachable and by a mighty act of condescension on His part meets with and bestows the favours and benefits of His love upon the prayerful waiting soul. A recent writer, evidently with this thought in mind, puts pithily the statement, "Of all religions, Christianity makes most of prayer because it makes most of the personality of God. The aim of other religions is to remove God to an infinite distance; the aim of Christianity is to bring man nearer to His Maker." The primary purpose of prayerful waiting upon God is to bring about definite and personal communion between the individual soul and the Infinite One. The Master gave great emphasis to this truth by instructing His disciples to pray, "Our Father." The revelation of the Fatherhood of God at once conveys to the mind thoughts of the blessed privilege conferred upon man in being able to wait upon God in prayer. It reveals the free and open access into the presence of the God of heaven which the pray-er is permitted to enjoy. Therefore we may come boldly to God in prayer, for it is to our Father who is gloriously accessible we draw nigh.

Many prayers are offered invoking God as the majestic, incomprehensible and mighty One, but while these names reveal the great quality of His divine character, they fail to engender thoughts of God which reveal Him as accessible and easily approachable. When He is presented as a Father, we feel a sense of relationship existing between Him and us, and because of this we do not hesitate to approach God and enter into a state of elevated consciousness and communion with Him, when the inner man is made deeply aware of supersensual realities. At such times our souls are enveloped in and enraptured by the glory that close and intimate contact with God affords. A philosopher of the Hume and Huxley school would be likely to dismiss this as a devout dream of an excited imagination,

# Prayerful Wait

but the blessed fact remains that the Christian can enter into and enjoy soul-stirring contact with God in prayer.

### 2. *Waiting upon God is imperative for He is the infinite Source of strength.*

The text says, "They that wait on the Lord shall renew their strength." Through coming to God in a receptive, suppliant, hungering spirit, and by tarrying in His presence our souls are restored, our weakness girded by the infusion into our lives of His strength and power. The shake and tremble is taken out of the life, and there comes a deep sense of security and firmness in God.

By prayerful waiting upon God we are strengthened mentally. How often we approach God in prayer with a heavy heart and disturbed mind, but after waiting some time in His presence the mind is cleared and the depression lifted. It has been proved over and over again that depression impairs the acuteness of the rarest mental power in the same way as a damp atmosphere will blunt the keen edge of a razor or a knife. When such a mental state is reached, and we wait on the Lord, divine energy flows into and strengthens the mind. Mr. Hutton the great essayist stated at the time of Sir Isaac Holden's death, that he believed the extraordinary fertility and inventiveness of Sir Isaac's mind had been fed and nourished by the deep underlying spirituality and nobility of his life. Similar testimony could be given concerning many others whose mental achievements both in the spiritual and material spheres have been unique. When a person waits upon the Lord with all his heart and soul he receives a mental quickening.

By prayerful waiting on the Lord we are strengthened morally. All the Christian men and women of power and great moral courage are those who have found time to wait upon God in sacred and hallowed communion. Sometimes a smooth-tongued temptation assails us, and we find ourselves wavering, but immediately when we go to God in prayer a vision of Him who conquered the adversary



Pastor S. Gorman

# Waiting upon God

breaks in upon our souls, and we receive the needed strength to overcome. The ancient Polycarp was a man who spent much time prayerfully waiting upon God, and as a consequence, in the face of the most trying circumstances manifested a great moral

By  
Pastor  
S. Gorman

courage as the following record reveals. "When Polycarp was apprehended, and was on his way to the tribunal, his father Nicetes met him, and taking him up into his chariot, began to advise him, asking, 'What harm is it to say, Lord Cæsar! and to sacrifice and be safe?' Polycarp replied, 'I will not follow your advice.' When persuasion failed he was treated abusively. Later, when before the tribunal, the proconsul urged him, saying, 'Swear and I will release thee; reproach Christ.' Polycarp said, 'Eighty and six years have I served Him, and He hath never wronged me, and how can I blaspheme my King who hath saved me?'" His refusal was definite and abiding. Those sacred times of waiting upon God had equipped him for this great ordeal by strengthening and developing his moral character. When the strength of God flows into us, then takes place the developing and strengthening of the moral and mental side of our lives.

By prayerful waiting upon God we are often strengthened physically. Many of the Lord's people as a result of very strenuous activity in Christian service have become run down constitutionally, and at such times have repaired to God in prayer, and had their strength renewed. We could well couple with the words, "They shall renew their strength," the New Testament declaration, "He shall quicken your mortal bodies by His Spirit that dwelleth in you." Some relegate the fulfillment of these words either to the remote past or an altogether remote futurity, but this can be the present and continual experience of all those who wait on the Lord—their physical strength renewed. The Lord not only quickens the spiritual but also the physical capacities of the life.

3. *Waiting upon God is indispensable to our lives, therefore he should reign pre-eminent in our hearts.*

The fact that we are exhorted to wait on the Lord to have our strength renewed implies that God is the

indispensable source of strength. The truth is we cannot live and thrive spiritually without Him, we are absolutely dependent upon God for all the blessing and strength we need. Man does not often like to find his fellow leaning upon him, much less throwing himself wholly upon him. He is afraid of the demands that may be made and perhaps drain his resources, but it is not so with God. Infinite in His resources, God can never be exhausted, and the larger the demand made upon Him, the more He is pleased with the trust invested in Him. Unfortunately we, imperceptible to ourselves, measure God by our own finite standards, and consequently we fail to lean upon Him with that thorough dependence which He loves. The natural tendency is to plan and act for oneself independent of waiting on the Lord, and of course this is a great impediment to the necessary realisation by us that we are entirely dependent upon God. Augustine realised his need of close and continual contact with God, and expressed the wish that if Jesus should return He might find him *Aut precantem, aut praedicantem*—either praying or preaching.

God being indispensable to our lives we should give Him the pre-eminence place in our affections and desires. Only by doing this will we acknowledge our entire dependence upon Him. It is very remarkable that in the prayer Jesus taught His disciples, its first three requests should concern the honour of God—the hallowing of His name, the coming of His kingdom, and the doing of His will. It is only in the last part of the prayer that any request is made concerning our personal wants. This order of the petition of the "Lord's Prayer" was not accidental, but sets forth that the highest form of prayer is that which gives God the pre-eminence. In prayerful waiting upon God our highest aspiration should manifest itself in pleading for the glorification of His name, and that He be greatly magnified in our lives. There is an old Greek legend that beautifully illustrates this truth. An announcement was made that the sculptor who fashioned the best marble statue of a certain god would be awarded a handsome prize. A poor country lad heard the news, and as he passionately believed in this god he decided to make a statue of it. Choosing a block of marble he devotedly and with great patience worked upon it to the best of his ability, but his noble effort was far below the required standard of work that a skilful sculptor could produce. However, the god, seeing the lad's effort to honour him, decided to turn his failure into perfect success. The day of the judging arrived and when the gathered multitudes compared the boy's crude work with the delicate and skilful work of the

(continued on page 172).





The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

### The Foursquare Call of the R. A. H.

ALBERT HALL is calling. Albert Hall is calling Easter-lovers. Some love Easter because it brings rest and refreshment to them. Easter is associated with temporal enjoyment. But to others the joy of Easter is found in its spiritual associations. Easter speaks to them of a crucified and risen Redeemer. To them the resurrected flowers of earth are beautiful, but they are far eclipsed by the resurrected Rose of Sharon in glory. Easter is vibrant with the message of a living, loving Lord—One who lives in victory because He died in apparent defeat.

Albert Hall stands at the very centre of our national life. It is the public-heart of the nation. At the heart of England there will be revealed on Easter Monday the heart of God.

Principal Jeffreys will once again declare the fact of Christ. Three times on Easter Monday great gatherings will witness to the fact that Jesus Christ is Saviour, Healer, Baptiser, and Coming King. Many thousands will gather to support the testimony. On Easter Monday the sun may be shining with penetrating delight over city, field, valley and mountain. But there will be found no earthly sunshine to equal the shining of the Sun of Righteousness beneath the dome of England's premier concourse centre.

Bring your unsaved friends. Maybe the Sun of Righteousness will penetrate their hearts with a light which will last for eternity.

### Sunday School Lessons.

ALL those interested in Sunday Schools and especially Elim Sunday Schools will be glad to know that at last a long-felt want has been met in the publication of our own Elim scheme of lessons. The handbook for the second quarter—April to June—is now on sale and contains copious notes for teachers. We trust that other schools, in addition to the Elim Sunday Schools, will avail themselves of the opportunity afforded by this new departure. The review on page 173 gives full particulars.

"O blows that smite! O hurts that pierce  
 This shrinking heart of mine!  
 What are ye but the Master's tools  
 Forming a work Divine?"

### Clusters of Camphire.

### The Higher Reaches of Life in God

By Pastor E. C. M. Goulton

"He will be silent in His love."—Zeph. iii. 17

Within this pregnant silence  
 God doth Himself impart,  
 No richer revelation  
 Could ravish human heart.

WE must be careful lest the true meaning of life's deep silences is missed, and thus we are deprived of some of the richest inspirations which God's hand offers: Let us gather the harvest of these hallowed seasons when God is "silent in His love."

In the urgency of our desire to know the meaning of the silence let us guard against anything approaching ungoverned impatience. Beware lest you misunderstand the silent phase of love's ministry; because there is no sound, do not assume that God is inactive. The silence is only in order to teach thee a deeper lesson of trust. Thou must learn that the law and life of love is not dependent upon sight or sound for expression; love in its highest and holiest revelation and realisation is beyond the sphere of sense. God can communicate His will and impart His life in the deepest stillness. He can take hold of the silence and make it the most eloquent vehicle of communion.

There is a place in God where the soul has succeeded in entering the fragrant and pregnant quietness, capturing the rich spiritual treasures and secrets of its unknown depths. It is a realm that yields the hungry heart the most enthralling and transforming experiences.

Oh, show me, dear Lord, that the absence of voice or vision need cause no surprise nor anxiety to the soul that truly trusts Thee. Thy great changeless love is not affected by such things. Let me not grieve Thee by clamouring for some visible or audible manifestation of that love. Cause me to live in the glad consciousness of Thy constancy.

God's hand hath led this fever'd soul  
 To rest within His own deep calm;  
 The hush of Love's o'ershadowing  
 Doth shield from all that would alarm.

O hallowed place of union where the soul absorbs the life of God, where it bathes in the blessedness and bliss of mutual surrender, the human and the divine so interwoven that the twain are one. Here life comes to its noblest expression and completion. How I praise Thee, blessed Master of my soul, that Thou hast brought me into Love's banqueting chamber of silence that here I may have engraven on this life the seal of separation unto Thee.

O let me learn the secret  
 Of Love's omnipotence;  
 In silent adoration,  
 Pour forth its sweet incense.

# Prayer

By Pastor E. G. W. BOULTON

**W**E venture to say that the deepest and truest type of prayer is that which is born out of hunger for God, although this is by no means the common form of prayer amongst Christians to-day. Prayer is the highest and most eloquent expression of that hunger within the human heart. Such hunger invariably and inevitably leads to the fruitful and fervent outpouring of the being before Him whom the soul seeks to possess. Fellowship demands prayer—it cannot be sustained apart from the exercise of this holy capacity. Prayer is the medium of intercourse 'twixt the human and the divine. It is through this channel that God reveals and imparts Himself to the believer. As one writer aptly says, "The great gift of God in prayer is Himself, and whatever else He gives is incidental and secondary."

It is in quest of God that the prayer life is lifted on to its finest and highest plane and comes within reach of its greatest possibilities. Often in inarticulate importunity the soul reaches out after God, finding itself carried to a place where prayer is too profound for words; laden with the irresistible dynamic of God-begotten desire it pierces the veil of the unseen, and establishes contact with the Eternal which must yield its rich harvest in the sphere of the experience. Savonarola said that "in the final activity of prayer words are an impertinence." Ofttimes wordless prayers are most potent in their ministry.

There are those, whom we might describe as masters of the prayer life, who, in the hour that their hearts have been awakened to a sense of desperate hunger for God, have learnt the greatest secrets of the life and power of prayer. They have discovered that as they gave themselves up to the constraint and control of those divinely implanted yearnings after God, it has led them into a place of largeness of vision and compassion of soul. And here we should like to speak of

## 1. *Prayer in its relation to personal holiness and development in the Christian life.*

Prayerlessness no doubt is more often than not the cause of arrested spiritual growth. It is in an atmosphere of prayer that the graces of the Christian life flourish best. Those who give themselves most earnestly to the spirit of prayer make the most rapid advance in spiritual things.

This is demonstrated by a careful examination of those lives in the Christian Church which have provided the most eminent examples of Christlikeness, who have been distinguished by their holiness of character and conduct. In most instances with them prayer has been a passion; it has been the supreme urge within them.

It is reasonable to expect that contact and communion with God must leave its mark upon life. The seal of the secret place is stamped upon the whole experience.

It is in the place of communion that we catch that mystic radiance and fragrance which beautifies and glorifies the most commonplace life. Prayer has become more than a transaction, it has become a transformation. Moral and spiritual strength has been imparted to the waiting soul. In that place of intimate union with God a consciousness of and sensitiveness to the Infinite has been developed. Life has gradually been invested with and enveloped in the Divine glory.

Prayer is not a burden to be borne, an obligation to be fulfilled, something that is due to God and must be paid. Prayer is a privilege; like friendship and family love and laughter, great books, great music, and great art, it is one of life's opportunities to be grasped thankfully and used gladly. The man who misses the deep meanings of prayer has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God.

## 2. *Prayer in relation to revival.*

A survey of Church history will suffice to show that prayer has always proved a vital factor and force in the promotion and progress of revivals of religion. Even though those who have given themselves up as prayer channels may not have figured prominently in the actual revival, yet if we trace the stream to its source we shall find that revival has had its genesis in prayer. The urge to prevailing intercession has been created within some souls, and as they have given themselves to

this ministry the machinery of revival has commenced to move freely.

Such prayer must of necessity be Holy Ghost petition, for if there is any department of Christian life and ministry which demands the energy of the Divine Spirit it is this. This is the place where the believer will realise the fiercest opposition and therefore will need to be energised and equipped by the Spirit to sustain the conflict. Samuel Chadwick once said, "The biggest thing God ever did for me was to teach me to pray in the Spirit."

Every awakening that adds its glorious witness to the faithfulness and power of God has had its origin in prayer. We might furnish instances of this in great number but space forbids. One example will suffice. In that wonderful outpouring of 1857 and 1858, when it is estimated that 300,000 souls surrendered to Christ, and over the great American Continent the fire of revival swept, Churches turned their preaching services into prayer meetings. A mighty baptism of Holy Ghost intercession clothed and possessed the people of God.

Usually those destined to pray through for spiritual outpouring are first of all aroused to a deep sense of the need, as a result of which an irresistible urge and impulse to prayer is begotten.

We are convinced that Holy Ghost prayer is the key to religious awakening; it is the agency which God is pleased to employ in the spread of the gospel and in the demonstration of His power among men. A believer or a company of believers energised and guided by the Holy Spirit in their intercession form a tremendous spiritual force for the accomplishment of the divine will on earth. The praying Church is God's point of contact with the world, in which and through which He can speak and manifest Himself.

In perusing the Acts of the Apostles we are at once impressed with the close connection 'twixt the prayer life of the Church and the tremendous influence which at that early stage in her history she exerted in the world. With this weapon the Church fought her battles and won her victories. Fearful were the odds against her yet she was rendered invincible as she availed herself of this mighty means of aggressive and defensive warfare. Under cover of Holy Ghost prayer she advanced to triumph after triumph.

There are some unfortunately who regard prayer as secondary in the sphere of Christian service. The expression "let us do something" is frequently heard. There is no greater ministry to which a Church can give itself than that of prayer. Here her vision will be the widest and her influence the most powerful.

Prayerless effort can never produce abiding spiritual results. There are many things that can be achieved apart from prayer—things that impress the unanointed onlooker, but which never deceive the illuminated heart. It is eternally true that all that is born of the flesh is flesh. To produce spiritual results, spiritual laws must be obeyed and spiritual methods employed.

One writer, speaking from a long and wide experience, says, "Wherever, throughout the world, he has traced a spiritual awakening to its cause and centre it has always been found in a prayer life that was beyond the ordinary."

What a boundless realm of possibility invites the Spirit-filled prayer warrior. The Word of God is full of tremendous challenge to his faith. Many a Christian Church which now experiences the humiliation of failure might well seek and find in the exercise of the power of prayer a means to successful ministry. God says, "Call unto Me and I will answer thee, and show thee great and mighty things, which thou knowest not." Throughout the fellowship of God's people who dare to venture all upon the Divine promises shall flow those irresistible energies of the Holy Ghost, and through all her quickened ministries shall pour the life of the risen and triumphant Lord.

## Prayerful Waiting Upon God

(Continued from page 169)

other sculptors, they resorted to sneering laughter. As the crowds and the other competitors thus engaged themselves, the god entered the statue and it became a thing of exquisite beauty, and the lad was awarded the prize. Only a Greek legend, but it illustrates what God does for all those who prayerfully wait before Him, and give to Him the pre-eminent place in their lives. As we in utter abandonment to God commune with Him, He radiates to us something of His own loveliness, and we in turn are privileged to rediffuse that loveliness to the gaze of others who know Him not.

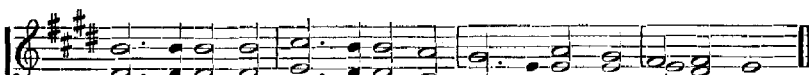
## O This Wondrous Hour of Worship

E. C. W. BOULTON.

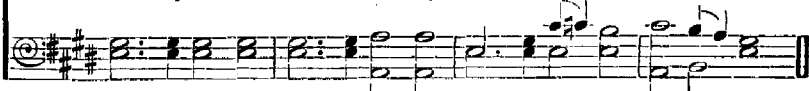
C. C. SWIFT.



1. O this wondrous hour of wor-ship, When the Spi-rit woos the soul,
2. O what ten-der sweetness ris-es, From Love's al-tar deep with-in,
3. From His hand now rests up-on me, And His smile my soul doth thrill,
4. To the Cross Love's hand hath led me, 'Tis the place of vi-sion fair,
5. In that Cross I find the an-swer, To the fears that long have bound,
6. Earth-ly fet-ters all are brok-en, Gone its one-time dazzling dream,
7. Now mine eyes Thou hast a-noint-ed, And my ears Thou hast un-seal'd,



To the place of full sur-rend-er, And with glo-ry fills the whole.  
 Like a sa-cri-fice well-pleas-ing, To my Lo-ver, Lord and King.  
 While with rap-ture of His beau-ty, All my be-ing drinks its fill.  
 Where the life of Je-sus ris-es, And I lose my load of care.  
 There my soule-lights in free-dom, And I stand on vic-t'ry ground.  
 And a new and no-bler pas-sion In this soul is now su-preme.  
 While my heart is now made rea-dy, For Thy will to be re-vealed.



Copyright.

## Bible Study Helps

### THE PRECIOUS BLOOD

Introduction: The blood of the Lord Jesus Christ is our one and only hope of being saved. All the blessings that a Christian receives come to him by means of the shed blood of the "Lamb slain from the foundation of the world."

1. We are justified by the precious blood of Jesus Christ (Rom. v. 9).
2. We are redeemed by the precious blood (Eph. i. 7; I. Pet. i. 19).
3. We are sanctified through the blood of the Lord Jesus Christ (Heb. xiii. 12).
4. We overcome the evil one through the blood of the Lord Jesus Christ (Rev. xii. 11).
5. We are made nigh to God through and by means of the blood of the Lord Jesus Christ (Eph. ii. 13).
6. We are cleansed by the precious blood of the Lord Jesus Christ (I. John i. 7).
7. We are kept from the wrath of God through and by the protecting power of the blood (Exod. xii. 13).
8. We are partakers of His peace through the blood of the Lord Jesus Christ (Col. i. 20).
9. We have atonement by the blood (Lev. xvii. 11).

# Elim Sunday School Lessons

Reviewed by Pastor W. G. Hathaway

**A**T last we have what many Elim Sunday School superintendents and teachers have been desiring for a very long time—a wholly Elim scheme of lessons with full comprehensive notes for teachers.

To be satisfactory, any scheme of lessons to be adopted by Elim Sunday Schools should embrace the following features:

1. They should be fundamental and avoid many of the prevalent errors abroad to-day.

2. They should contain the distinctive teaching on the baptism in the Spirit, divine healing, and the second advent of Christ, characteristic of Foursquare Churches.

3. They should be embracive, bringing in Old and New Testament characters and outstanding themes of the Bible, as well as introducing some noteworthy heroes of the Christian Church.

4. They should have a full range of notes covering both senior and junior classes and be adaptable for any ages.

The new scheme of lessons—the first Full Gospel scheme to be published in this country—includes all

these features and the lessons will undoubtedly commend themselves to all who love the truth of the Word of God.

They have been prepared by Miss I. Volckman who is by no means new to this task and the additional notes have been compiled by Mrs. J. R. Knight. A very wide range has been covered by these lesson notes and they will provide ample material for teachers when preparing for their Sunday School class, each teacher being able to set out the matter either as given in the handbook or in their own way of presentation.

The lessons will be published quarterly as a sixpenny handbook containing sixteen pages packed with concise, helpful, interesting, thought-provoking notes, and the handbook for the second quarter, April to June, 1936, is now on sale. These handbooks, while published for the benefit of Elim Sunday Schools, are available also to all who wish to adopt the Full Gospel lesson scheme which is worthy of a big place in Sunday School work in this country. The notes will also be invaluable to Bible students. Elim Publishing Co., Ltd. 6d. each (by post 6½d.).



Magnifying the Master—Manifestations of Miraculous Power

## PROVING GOD DURING THE PAST TWELVE MONTHS

**Coulsdon** (Evangelist G. Stormont). A review of the past twelve months' work in this church provides much cause for praise and thanksgiving to God. The recent Annual Fellowship gathering proved a most happy season, the various Church Officers being able to bring re-

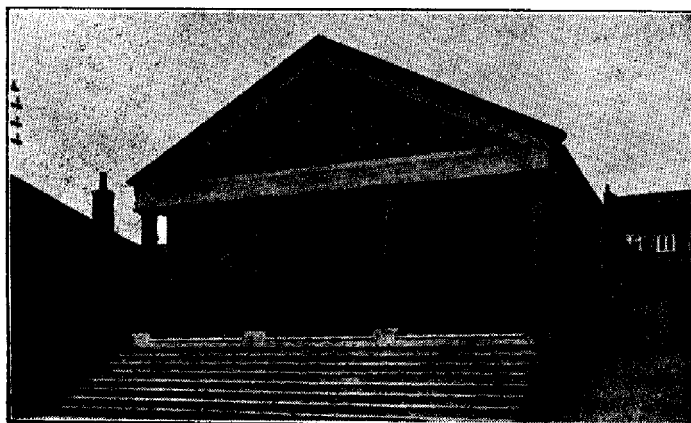
ports which revealed that the work is moving forward. The Lord's people have been more deeply grounded in His Word, and numbers have steadily increased.

One of the church members recently gave a most inspiring testimony, telling how the Lord had wonderfully healed him after years of suffering. Daily injections were necessary to sustain life, but since

God delivered these had become unnecessary.

The campaign conducted by Evangelist D. Vanstone and Miss Vanstone brought much blessing, some being won for Christ and others reconsecrating their lives to His service.

The children's work also shows signs of progress, fresh scholars being added to the number week by week. The church has had another welcome visit from Pastor P. N. Corry whose ministry always brings blessing to the saints.



COULSDON TABERNACLE

## SALVATION AND HEALING

The Goodness of the Lord

**New Malden.** The Lord's people at New Malden would like to offer a tribute of praise to the Lord for His goodness to them. Though but a very small assembly, yet the Lord makes use of the small things that are yielded to Him.

Since October the Lord has saved several precious souls. Some have been wondrously healed in answer to prayer, and another baptised in the Holy Spirit.

The first Fellowship Tea has been held, and a happy, helpful time it proved to be.

The Sunday School now numbers about 70 children. Recently 36 boys and girls



received awards for regular attendance and for learning texts. A pleasant evening was spent, and a helpful message was given to parents and children by Miss Ching.

The Word says "Despise not the day of small things," so the saints praise the Lord and take courage.

### CHRIST THE CENTRE OF CHRISTIAN FELLOWSHIP

**Coventry** (Evangelist W. Evans). The Holy Spirit is descending upon the meetings in this church with great power and blessing.

The Annual Tea and Fellowship Meeting proved a time of great refreshing. While enjoying the refreshments so generously provided by the friends, the Lord's people found pleasure and profit in fellowship of which Christ Himself was the centre.

After a timely word by the Pastor the reports of the year's work were given by various church officers. It was a joy to note that a number of souls had been saved, and several backsliders reconsecrated to the Lord. The work in the Sunday school also showed increase numerically. New supporters of the World Crusade have also been registered, proving that progress is being made.

The service closed with the singing of the hymn "Blest be the tie that binds our hearts in Christian love."

### A MIRACLE OF GOD'S HEALING POWER

**Twickenham** (Evangelist C. A. C. Hadler). A special visit was paid to the Twickenham church by Miss Jardine who gave the testimony of her miraculous healing in answer to prayer. The following reports appeared in the local press:—

### WOMAN TESTIFIES TO HEALING BY FAITH

"Miss Jardine of Portsmouth, who attributes to the grace of God a miraculous cure for paralysis after twenty years' suffering, testified at a meeting of the Elim Foursquare Gospel Assembly at St. James' Hall, Twickenham, on Sunday. Pastor C. A. C. Hadler (Minister-in-charge) presided. She told how Principal George Jeffreys prayed with her and anointed her with oil, following her confession of faith that God could heal her; and how, when being pushed home in a bath-chair, she felt every muscle tighten up, and said "I can walk," giving one jump out of the chair, and was healed. That was eight years ago, and she had been perfectly well ever since."

"A remarkable story of her life, of 20 years' suffering as an invalid, and a miraculous cure after her life had been despaired of by doctors and physicians, was unfolded by Miss Jardine, of Portsmouth, who addressed a meeting of the Elim Foursquare Gospel Assembly (under the

auspices of Principal George Jeffreys) at St. James' Hall, Holly Road, Twickenham, last Sunday evening. There was a large congregation, and the meeting was conducted by Pastor C. A. C. Hadler (minister in charge)."

Miss Jardine's visit proved a time of great inspiration and blessing to all.

### SPECIAL VISIT OF CRUSADERS

#### Winning the Wayward

**Birmingham, Lodge Road** (Pastor G. S. Dunk). Recently this church had a visit from the Smethwick Crusaders, accompanied by Evangelist J. Frame; the special service which they gave was greatly appreciated by the congregation which gathered.

A splendid work is going on amongst the Crusaders here; every Sunday a band of young people visits a local hostel for wayward girls. These visits are having a visible effect upon the inmates, and there are signs of souls being melted into submission and surrender to the claims of Christ. Such a work presents splendid opportunities for reaching hearts that have been marred by sin. This work is being owned of God in various ways, and it is hoped that much precious fruit will be the outcome of these ministries of the Crusaders.

## Answered Prayer

**M**UCH that perplexes us in our Christian experience is but the answer to our prayers.

We pray for patience, and God sends tribulations; for tribulation worketh patience.

We pray for submission, and God sends sufferings; for we learn obedience by things we suffer.

We pray for unselfishness, and He gives opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our lives for the brethren.

We pray for victory, and the things of the world swoop down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith.

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal.

We pray for union with Jesus, and God severs natural ties, and lets our best friends misunderstand us and seem indifferent to us; and calls on us to walk alone.

We pray for love, and God sends peculiar suffering, and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long, and is kind, love is not impolite, love is not provoked, beareth all things . . . love never faileth.

We pray for likeness to Jesus, and the answer is, "I have chosen thee in the furnace of affliction." "Can thine heart endure?" "Are ye able?" and in the furnace He melts us into something of His own tenderness and gentleness, and teaches us how to bear one another's burdens, and how to love; to make intercession for the sick and sorrowing. But while this is only the transitory side, there is an everlasting recompense of praise and honour and glory, at the revealing of Jesus Christ. "For the momentary lightness of our tribulation in a manner yet more excelling, is working out for us an age-abiding weight of glory, so long as we are not looking out for the visible things, but for the invisible; for the visible things are for a season, whereas the invisible things are age-abiding." —*Sel.*

### ANONYMOUS GIFTS

We acknowledge with gratitude to God the following anonymous gifts:

Jubilee Fund: London, E.C., 5/-; Clapham friend, £1; Elim Woodlands, £7; Neuchatel, Switzerland, 500 Swiss franc notes.

Foreign Missionary Fund: Birmingham reader, £2; Lisburn sister, per Miss Henderson, 5/-; Guernsey sister, per Miss Henderson, 5/-; Caterham brother (Z.Y.X), 5/-; Coulsdon sister, 10/-.

Prison Fund: Ex-prisoner 4357, 2/6.

## The Names of God—VII.

### FUTURE NAMES (2)

By Miss Eva Willmott

We come now to the final name of all. The 1,000 years of millennium has just ended. What now? I. Corinthians xv. supplies the final stages of one dispensation and the heralding of the new. Jehovah-Jesus having completed the work to which He dedicated Himself, 7,000 years before when the human race was captured, will hand over His perfected work to the Father and become Himself subject to Him, so that God will be "all and in all." What will be the name by which we shall know Him? Elohim? That is too distant. El Shaddai? The covenant has been completed. Jehovah and Jesus? Those activities have gloriously come to fruition. Then what will be His name? I believe a secret one which has not yet been revealed, but one which we know will sum up all His attributes, His wisdom, His justice, His love and His power. What a mighty God is He. I believe that somewhere hidden in the sacred Scriptures is that holy name, kept secret, too holy for our frailty to comprehend.

I heard a wonderful saint of God and a brilliant scholar testify once in a large hall in London that in studying this subject of God's names, he came across a name so secretly hidden that he breathed it half aloud and was immediately struck to the ground by the power of God and strictly forbidden to ever use that name again. It is a secret for future times.

To-day we give two interpretations to the Scriptures, literal and spiritual. Both are very necessary, but I believe that God has hidden away in His Word many things we have no knowledge of at all, so that when in the ages of glory beyond the Millennium, the Book may be the guide of mankind even though its story has been completed.

I want you to get one word out of this study and that it may remain in your mind continually: Victory; you and I can shelter in all that that word means—victory over temptations without, victory over temptations within. Not by our own strugglings and strivings as we were taught in the established

(Continued in next column)



(Conducted by Pastor DOUGLAS B. GRAY)

### Crusader Events

**ESSEX RALLY**  
Elim Tabernacle, Glendale Gardens  
**LEIGH-ON-SEA**  
March 17th, at 7.30 p.m.  
conducted by Pastors  
**JAMES McWHIRTER**  
and  
**DOUGLAS B. GRAY**

**NORTH LONDON RALLY**  
ELIM TABERNACLE, ISLINGTON  
March 18th at 7.30 p.m.

Speakers:

**Pastor E. J. PHILLIPS**  
(Secretary-General)

**JOHN LEECH, Esq., K.C.**

**Pastor P. N. CORRY**  
will convene

MUSICAL ITEMS BY EAST HAM AND ISLINGTON CRUSADER CHOIRS

**SCOTTISH RALLY**  
Elim Tabernacle, Dundee  
March 21st at 7.30 p.m.

Speaker:

**Evangelist DAVID VANSTONE**  
(Crusader Commissioner)

Convener:

**Pastor JOHN HILL**

**HANTS AND DORSET RALLY**  
The Town Hall, Bournemouth  
**APRIL 29th**  
(Watch for particulars)

(Continued from previous column)

Church, not by fasting before communion and self-examination, but by claiming the victory of our risen Lord over our failings. With such a Conqueror, why should we fear?

## South Coast Crusader Rally

This long-awaited event took place on Wednesday, February 19th, at the Eastbourne Tabernacle. A good gathering of Crusaders was expected, but the actual number present exceeded our greatest hopes, and by the time the contingents from the various south coast branches had all arrived in happy bands, by road and rail, 150 Crusaders had mustered, and the seating problem for the choir became acute!

The following Crusader branches were represented: Brighton, Hastings, Hove, Preston Park, St. Leonards, and Worthing.

The programme was a full one, and with Pastor J. Smith convening and a full church, one and all entered into the spirit of the evening, which, as befitted a Youth Rally, seemed a particularly happy and alert one.

Two pieces were rendered by the massed choir, conducted by Miss Joan Holman, and very excellently were they sung. The male voice item by the Worthing Male Voice Party, led by Pastor Bale, was much appreciated. A St. Leonards Crusader told of how God had healed her when earthly skill could do no more.

The only regret of the evening was caused by the unavoidable absence of Dr. Weston, who was to have been one of the speakers. Fortunately nothing had detained the other speaker for the evening, Pastor Corry, who had already given us a beautiful solo, in the words of which, as he pointed out,

(Continued on next page)



## Royal Albert Hall (Easter Monday) CHOIR AND ORCHESTRA

**Choir.** It is expected by now that all Crusaders who intend joining in the choir at the Royal Albert Hall are getting well acquainted with the new choir music. It is most essential that practices should be arranged at once, and only Crusaders who attend practices and have learned the choir pieces should apply or be supplied with ticket application forms. It is important that Crusader branches concerned should carry out these arrangements.

**Orchestra.** Will all instrumentalists who have previously played in the orchestra at the Royal Albert Hall, in connection with the Elim Four-square Gospel Demonstrations, together with any new friends who would like to assist in this way, kindly communicate with the Musical Director, 20, Clarence Road, Clapham Park, London, S.W.4? Particulars and form to be filled in by each instrumentalist will be forwarded on application. Kindly send a stamped, addressed envelope.

## South Coast Crusader Rally (continued)

the needs of all, both saint and sinner were met. It is the hope of the writer that every Crusader who heard his message will remember it and apply it in their daily lives. The speaker pointed out the vital need of faith in our life and walk with God, and showed, in a most practical

way, that in asking for our faith in Himself, God was not asking for an impossible thing, because so much of our daily lives with our friends and companions has to be lived by faith, which is another word for confidence.

The message was followed by a solo from Miss Holman.

And so ended a happy and, we trust, fruitful evening. Quite apart from the splendid items it was an inspiration to see such a band of young men and women in the service of the King of kings.

## Ways of Praying

1. *The formal way.* When prayer is a mere form of words; or when it is simply due to the force of a habit which has lost its real motive power.

2. *The hurried way.* Hastening through it is a disagreeable and irksome duty—a duty indeed but not a delight, and to be dismissed as quickly as may be.

3. *The selfish way.* When the real motive is to consume the coveted blessing upon our selfish advantage or pleasure.

4. *The impulsive way.* Praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. *The faithless way.* With no real dependence upon the promises of God, or confident expectation of receiving what we ask for.

6. *The thoughtful way.* Seeking to meditate upon God, and intelligently understand both the nature of prayer and the good we seek.

7. *The earnest way.* With the attention of the mind

and the desire of the heart absorbed in asking, with the determination to persevere.

8. *The trustful way.* Coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father, both able and willing.

9. *The consistent way.* That is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. *The spiritual way.* So cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desires we breathe out in prayer.

Is it not easy to see why we so often fail, and how we may succeed?

Someone has well said that prayer is getting in sympathetic touch with God.

"Lord, teach us to pray as John taught his disciples to pray."



"Didn't she say 'sinners'?"

"Tell him this: 'Christ Jesus came into the world to save sinners,' and if he comes to Christ as a sinner, He will never cast him out." "Ma'am," he said, "Will you say that again; I want to get it straight?"

"'Christ Jesus came into the world to save sinners,' and if he will come to Him just as he is, he will not be turned away."

The old man went away, and as he was going up the hill towards home he said to himself, "I don't like that word 'sinners.' I don't think old Jack is such a bad man. He used to chop wood for the neighbours and go for the doctor when anyone was sick, and he's done a

lot of good. When I get home I'm not going to tell it to him just like that." So when he got there he said, "Jack, the minister wasn't home, but I saw his wife and she gave me the directions. She told me that Christ Jesus came into the world to save folks."

"Didn't she say 'sinners'?"

"Well, I guess that is what she did say, but I didn't want to call you a sinner; I thought 'folks' would be better—I stuck up for you."

"Abe, don't talk to me like that. Since you have been gone, my memory has been at work and carried me back to the time when I used to work with old Job Bitterman, and I remember he used to sing:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
Oh, Lamb of God, I come, I come!"

And I'm going to come just like that, and if that is the message, I can die happy."

Yes, that is the only way to come to Christ. So many come telling Him how good they are. On their own confession they have no need of His mercy. But they are not honest souls. If we come to Christ just as we are, we must come as sinners, and there is rich blessing for such.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

## Come Just As You Are

## Classified Advertisements

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

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

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

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

**Bournemouth, Boscombe.**—Homely board-residence, central, near sea, shops, churches; Christian fellowship; separate tables; highly recommended; terms inclusive, from £2 2s.; gas fires in bedrooms. Miss Cavill, "Salaam," Campbell Road. B2257

**Bournemouth, "Montreal,"** 7, Walpole Road, Boscombe; board-residence, excellent catering, every comfort; recommended by Pastors and Christian workers; 6/- per day; close to sea and assembly. B2270

**Broadstairs.**—Bed-sitting room, breakfast, two friends sharing, 3/- each; other meals if required; central, quiet, homely; highly recommended. 15, Walmsley Road. B2269

**Cornwall, Newquay.**—Picturesque, Christian guest house, in sheltered and secluded position, standing in its own beautiful grounds of 1½ acres; tennis court, putting green; ten minutes' walk from various beaches; on bus route to lovely North Cornwall coast; comfortable, homely, with Christian fellowship, for paying guests; personal supervision, excellent cooking, separate tables, electric light (h. and c. water) garage. Book for your summer holidays. Special offer, now until May 31st, of 35/- per week; Foursquare. Apply Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. Phone, Newquay 526. B2267

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

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

**Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

**Hove.**—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B2251

**London.**—Christian greetings! Mrs. Barnwell offers to visitors and others, home comforts, personal supervision; constant hot water; Christian fellowship at 36, Granville Road, Stroud Green, Finsbury Park, N.4; Recommended by ministers; moderate terms; phone Mountview 7069. B2264

**London.**—Christian home, select district; garden; full board 25/-, without midday meal 21/-, or bed and breakfast; close to buses and trams; highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey N.8. B2260

**London.**—Superior accommodation, bed and breakfast 4/-; select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. B2261

**Old Colwyn.**—Sunny North Wales invites you. Mountains; magnificent scenery, delightful walks; near sea, bathing from house; Christian fellowship, home comforts; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. B2256

**Old Colwyn.**—Holiday Home; board-residence, all home comforts, 2 minutes from sea and buses; bracing sea and mountain air, bathing from house, good catering; highly recommended; Christian fellowship; terms moderate. Apply, Mrs. Thomas, Henblas, Sefton Road. B2254

**Southend-on-Sea.**—Board-residence or bed and breakfast; terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B2245

**Weston-Super-Mare.**—Comfortable house; Christian fellowship; buses pass door; near sea; delightful place for holiday; Easter visitors welcomed; moderate terms. Mrs. and Miss Plant, 31, Exeter Road. B2263

### SITUATIONS VACANT.

**Wanted,** refined, useful help; plain cooking; in select guest house; extra good home; consideration to one interested; maid kept. State wages and experience. Lister House, Park Street, Hitchin, Herts. B2265

**Wanted,** end March, smart, willing, Christian girl, 17 to 20, also girl for season. Apply, Mr and Mrs. E. W. Hooper, "The Place Hotel," St. Columb Minor, Newquay, Cornwall. B2266

**Wanted,** Christian girl, fond of children (ages 6 months, 2½ years and 6½ years) for Foursquare home; age 18—20 years. Fielding, 25, Chelwood Crescent, Street Lane, Leeds, G. B2271

### SITUATION WANTED

**Wanted** by young man, post as caretaker; recommended by Pastors; very handy with tools. Write, W. J. Piggin, Everleigh House, Everleigh Street, Tollington Park, N.4. B2272

### BIRTH

**Hooper.**—On February 2nd, to Mr. and Mrs. E. W. Hooper at "The Place," Newquay, the gift of a daughter, Rachel Edwina. B2268

### MARRIAGE

**Barnes; Wells.**—Recently at the Elim Tabernacle, Rochester, by Pastor J. Kelly; Francis Albert Thomas Barnes to Eileen Maie Wells.

### WITH CHRIST

**Willcox.**—On February 21st, Louisa Mary Willcox, beloved member of Elim Church, Portsmouth. Funeral conducted by Evangelist M. Oliver.

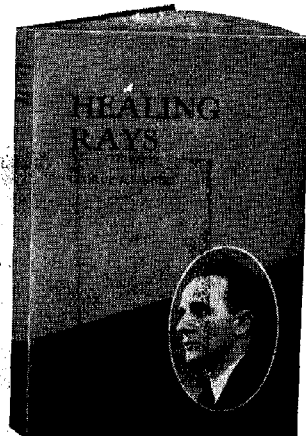
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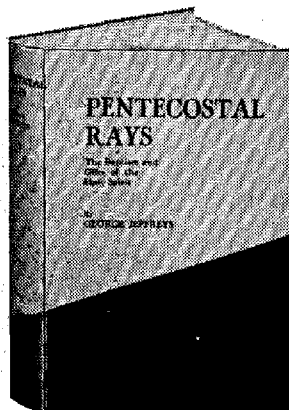
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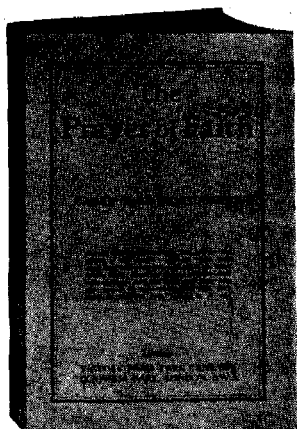
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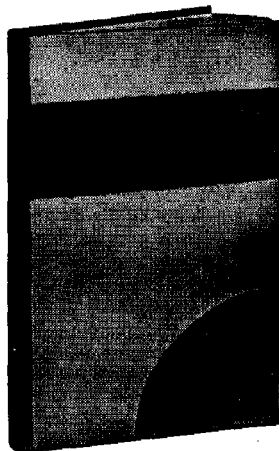
# FOURSQUARE LITERATURE



**The Prayer of Faith.** By Carrie Judd Montgomery. A helpful book on divine healing. Paper covers, 1/- net (by post 1/2).

**A Modern Pentecost.** By Chas. E. Robinson, LL.B. A story describing the thrilling changes brought about in a church by the practical use of prayer as a force. It is the carrying into effect of the teachings of the book, "Praying to Change Things," and will therefore be welcomed by the many thousands who so highly prize that book. Cloth boards, full colour jacket. 2/6 net (by post 3/-).

**In Defence of His Word.** Compiled by R. E. Darragh. Full of testimonies of wonderful healings, with portraits beautifully printed on art paper, and bound in strong cloth boards. 2/6 (by post 3/-).

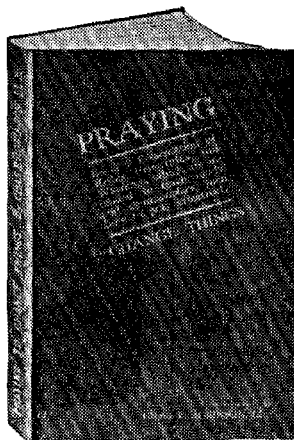


**God Working with Them.** By W. F. P. Burton. Being eighteen years of Congo Evangelistic Mission history. Over 300 pages, including about 40 pages of illustrations. Cloth boards, 5/- net (by post 5/6).

**The Conquest of the commonplace.** By E. C. W. Boulton. A book for the quiet moment and the early morning watch. Gilt-stamped pluviusin covers. 2/6 net (by post 2/9).

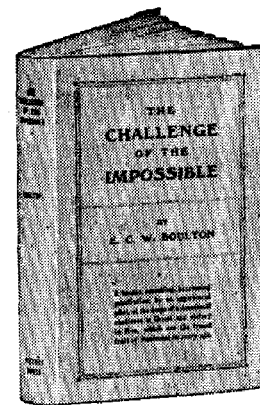
**When God Makes a Pastor.** By W. F. P. Burton. The true life-story of Elias Letwaba, the native Pastor whose name has become a household word in Africa where he still works. Illustrated. Price 2/- net (by post 2/4).

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**When God Changes a Man.** By W. F. P. Burton (of the Congo Evangelistic Mission). A story that will jolt you right out of yourself into the heart of the Congo. Cloth boards, two-colour jacket. 2/- net (by post 2/4).



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