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WHAT THE FOURSQUARE GOSPEL MEANS TO ME (see page 760)

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The Elim Evangel AND FOURSQUARE REVIVALIST

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Vol. XVII., No. 48

NOVEMBER 27th, 1936.

Twopence

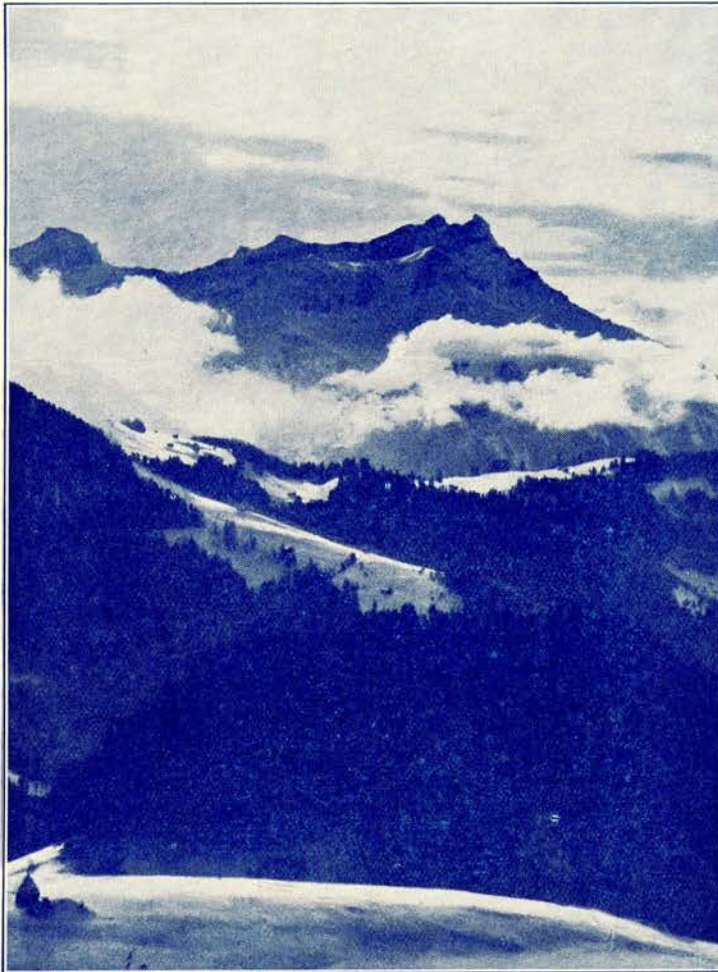
SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



THE CLOUD-ENCIRCLED MOUNTAINS OF SWITZERLAND

COMING KING



"I will come again."

John XIV. 3.



BAPTISER



"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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Vol. XVII. November 27, 1936 No. 48

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ABERTILLERY. Now proceeding, Revival and Divine Healing Campaign in The Institute, Division Street, conducted by Pastor P. S. Brewster and Evangelist C. A. C. Hadler.

BARNSELY. Commencing December 6. Arcade Hall, Market Hill. Campaign by Evangelist J. E. Shaw.

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BRISTOL. November 15—29. Elim Evangelical Christian Church, Terrell Street (Near Infirmary). Evangelistic Campaign conducted by Pastor Hubert Entwisle.

BRIXTON. Sussex Hall, Sussex Road. Regular Foursquare Gospel services. Sunday, Wednesday, Friday.

CARLISLE. November 22—December 6. Elim Tabernacle, West Walls. Revival Campaign by Pastor C. J. E. Kingston.

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EXETER. November 28—30. Elim Tabernacle, Paris Street. Special visit of Mr. John Leech, K.C.

GUILDFORD. Regular Foursquare services in the Orphanage Hall, Park Road: Sundays, 6.30 p.m.; Tuesdays, 7.30 p.m.

HOVE. Now proceeding in the Elim Tabernacle, Portland Road. Special series of studies on "The Tabernacle," by Pastor Charles W. Slemming.

HULL. November 23—December 3. City Temple, Hesse Road. Special services conducted by Pastor R. D. Bradley.

IRISH FREE STATE. Now proceeding. Eight Tates Orange Hall. Conducted by Evangelist D. Hood. Special prayer is requested.

KENSINGTON. November 29. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special visit of London Crusader Choir, 6.30 p.m.

LINCOLN. November 23—December 3. Oddfellows Hall, Unity Square. Special services conducted by Pastor H. W. Greenway.

LLANELLY. November 30—December 19. Siloam Tabernacle, Ann Street, Wern. Evangelist David Vanstone.

READING. Now proceeding in the Elim Tabernacle, Waylen Street. Revival Campaign conducted by Pastor H. W. Fielding.

ROMSEY. November 8—22. Elim Tabernacle, Middlebridge Street. Evangelistic campaign by Pastor W. N. Brambleby.

SUNDERLAND. November 15—29. Elim Evangelical Church, Bedford Street. Bible Teaching Mission conducted by Principal P. G. Parker.

WANDSWORTH. November 22. London Crusader Choir conducts two services in H.M. Prison.

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Principal GEORGE JEFFREYS' Revival & Healing Campaign

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of the sum required

Gifts will be gratefully acknowledged by the Secretary, Elim Foursquare Gospel Alliance, 20, Clarence Road, Clapham Park, London, S.W.4.

OUR GOAL

PRESENT POSITION

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. 48

NOVEMBER 27, 1936

Fridays, Twopence

The Baptism or Filling—Which?

By Principal P. G. PARKER

CONTROVERSY over the phrase, "The Baptism in (or of) the Holy Ghost" has been strong for many years. "Pentecostal" people have not hesitated to use the description. Those who preach what is popularly called the Foursquare Gospel affirm as one of their fundamentals that Jesus Christ is the Baptiser in the Holy Ghost.

The main difference between "Keswick" teaching and "Pentecostal" teaching has been that Keswick has confined the term "Baptism in the Holy Ghost" to an initial, collective experience when at conversion every believer is baptised into the mystical body of Christ according to I. Corinthians xii. 13, while the "Pentecostal" people have confined the term to an individual experience which takes place at some point after conversion.

Those who have read the present writer's books on the subject will know that he considers the truth lies in the combination of the two views, and he does not hesitate to speak about a "collective" and an "individual" baptism in the Holy Ghost.

But the main point at issue now is whether there is such a thing as an individual baptism in the Holy Ghost after salvation, or whether we should drop the word "baptism" and only speak of the "filling" with the Holy Ghost after salvation?

This point of controversy has been made more acute because one well-known "Pentecostal" preacher has recently accepted the "Keswick" position and now uses the term "filling" instead of "baptism."

This action is more or less a challenge to the present writer because some years ago he did just the opposite—he moved from a "Keswick" position to a "Pentecostal" one.

Now which is right? Are we to keep the term "Baptism in the Holy Spirit" simply as a description of what happened at (1) Pentecost, or as what happens (2) at conversion when we are baptised into the one body of Christ; or may we still use the phrase to describe an individual experience that may come to every believer after salvation?

In passing let it be said that Dr. Torrey (who was also a Keswick speaker), did not hesitate to use the

term "Baptism in the Holy Ghost." He says: "*The Baptism with the Holy Spirit is a work of the Holy Spirit separate and distinct from His regenerating work. To be regenerated by the Holy Spirit is one thing, to be baptised with the Holy Spirit is something different, something further. Look carefully at every passage in which the Baptism with the Holy Spirit is mentioned and you will see it is connected with and is for the purpose of testimony and service. The Baptism with the Holy Spirit is not for the purpose of cleansing from sin, but for the purpose of empowering for service.*"

Dr. Torrey's viewpoint is interesting, especially as he did not move in what are generally known as "Pentecostal" circles. But the vital point is what does the Bible teach?

I have no hesitation in affirming that the Bible distinctly justifies us in using the term "Baptism in the Holy Spirit" as a true description of an experience that may come to believers after salvation. There is only need to set down one line of argument. It is sufficient and cannot be disproved.

Turn to Acts x., verses 44-47. It is the story of the outpouring of the Holy Ghost upon the household of Cornelius as Peter preached to them the message of salvation. Especially notice in these verses the words:

"The Holy Ghost fell on all them which heard the word."

"On the Gentiles was poured out the gift of the Holy Ghost."

"Which have received the Holy Ghost as well as we."

Notice how in these words the Cornelius converts were said to have "received the Holy Ghost"—to have had the gift of the Holy Ghost outpoured upon them—to have received the "falling upon" of the Holy Ghost. It is obvious therefore that "receiving" the Holy Ghost—receiving the outpouring of the gift of the Holy Ghost—and the Holy Ghost "falling upon" them were all descriptions of the same experience.

But can we say this was the *baptism* in the Holy Ghost? We can—definitely can! But someone objects, “It does not say so. It does not use the word ‘baptism.’”

Ah, but wait a minute. Read on in the next chapter. Peter is telling the disciples at Jerusalem exactly what happened at Cæsarea. He says to these Jewish Christians, “*The Holy Ghost fell on them, as on us at the beginning.*”

In other words Peter said that the household of Cornelius received a similar experience to that of the early Church on the Day of Pentecost. Therefore it logically follows that if the disciples at Pentecost received the Baptism in the Holy Ghost then the household of Cornelius also received the Baptism in the Holy Ghost. Such a deduction would be *logically* sound.

But we are not left to logic, for Peter referring to the Cornelius experience definitely says, “Then remembered I the word of the Lord, how that He said, John indeed baptised with water; but ye shall be baptised with the Holy Ghost” (verse 16).

So that Peter makes it quite clear that this “outpouring,” this “falling,” this “gift” of the Holy Ghost was the Baptism in the Holy Ghost.

Now narrow down the thought: The gift of the Holy Ghost was the same as the Baptism of the Holy Ghost. Repeat it again and again until the thought is

absolutely settled in the mind: The Gift was the Baptism—the Gift was the Baptism—the Gift was the Baptism.

Now turn to Acts ii. 38, 39: “Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost.” *The Gift is the Baptism.* Therefore Peter said in effect, “Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive *the Baptism in the Holy Ghost.*”

But *who* is to receive this baptism? Was it simply for the disciples at Pentecost? Oh, no! “For,” says Peter, “the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Summary—The Gift or Baptism of the Holy Ghost is for as many as the Lord our God shall call.

Have you been called? Then the Baptism in the Holy Ghost is for you.

We need not hesitate therefore to speak about the Baptism in the Holy Ghost as an experience for all believers. The normal order is:—

- (1) Repent and be saved.
- (2) Confess to your salvation by being baptised in water.
- (3) Ye shall receive the Baptism in the Holy Ghost.

How Does God Regard Spiritualism ?

By Pastor J. SMITH

IF we wish to know the mind of God on this matter then let us turn to His Word, for His Word is His mind expressed on every subject contained therein.

“There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer [one seeking unto the dead—literal translation]. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee” (Deut. xviii. 10-12). “Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God” (Lev. xix. 31). “And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people” (Lev. xx. 6). “A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them” (Lev. xx. 27).

We will now turn to a chapter which is well-known to spiritualists, and in it we shall see clearly what the term “a familiar spirit” really means, and what is the work of one “that hath

A FAMILIAR SPIRIT.”

“Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and

enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.” (I. Sam. xxviii. 7).

This chapter goes on to tell how Saul requested of the woman that she would bring up to him the prophet Samuel, who had been dead for some time, and how that a spirit appeared to Saul in the form of Samuel and spoke to him as Samuel. That this is identical with the claims of modern spiritualists cannot be denied, and it is one of the chapters in the Bible which they are delighted to refer to. That it is also the work of one that hath a familiar spirit is evident, for it clearly says, “Seek me a woman that hath a familiar spirit.” But how did God regard this act of King Saul? “So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse” (I. Chron. x. 13, 14).

I know full well that everyone who goes to inquire of a spiritualistic medium is not slain directly for his or her transgression, nevertheless God has put it on record how He regards their action in

THE EXAMPLE OF SAUL.

The day of judgment is not yet, when God will deal with each and every transgression, but He has given us occasional examples here and there throughout the Bible regarding His attitude towards certain sins. Furthermore, He says: “I am the Lord, I change

not," and His attitude in the past is His attitude now, and will be His attitude on the day of judgment. This portion of the Word also makes it clear that anyone who is a spiritualistic medium is one "that hath a familiar spirit." Another scripture: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them" (Isaiah viii. 19, 20, R.V.).

Can this be the work of good spirits? How could they be good and do that which is an abomination in the sight of God? If our loved ones are with the Lord will they transgress His commandments in being a party to that which God abhors? Are our loved ones at the beck and call of any spiritualistic medium in any back street or darkened room anywhere and everywhere throughout the earth? Is it reasonable? Will Jesus Christ be a party to that against which God has hurled such

DREADFUL DENUNCIATIONS?

Yet He says: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." If Jesus Christ has the keys it is evident that no one can come back from the dead apart from His opening the door. What is the mind of God the Father is the mind of Christ the Son, for they are both one in everything.

There are only two places mentioned in the Bible as the abode of those who leave this world, and Christ's talk in Luke xvi. 19-31 clearly demonstrates this fact, and how suddenly men pass from this world to the next, and also the impossibility of returning, and the uselessness of such a request being granted. Job says: "When a few years are come, then I shall go the way whence I shall not return" (Job xvi. 22). David says concerning his dead child: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (II. Sam. xii. 23).

But who are these personalities with whom men speak by means of mediumship? There is only one answer. They are evil spirits who impersonate the departed loved one. None other but evil spirits could do that which is evil in the sight of God, and practise the thing which He abhors. But, says someone, how can they be evil when they so often give us such comforting messages and such good advice? That is just where

THE PERFECT DECEIVER

shines. How could he deceive you so completely by any other means? I might quote testimonies to prove the above statement: that it is a work of evil spirits impersonating our loved ones, but for the sake of space I must omit these.

It is noteworthy that in the Bible it is only wicked kings like Manasseh, or backslidden Saul, who turn after such as have familiar spirits, or to use a modern word: spiritualism (II. Kings xxi. 1-18). But good kings like Josiah put these abominations away out of the land (II. Kings xxiii. 24, 25). Furthermore, there

is not a single record between the covers of the Bible of any, save evil spirits, coming into and taking possession of men, because it was God's special prerogative that He would dwell in His people. Whenever Jesus Christ came into contact with evil spirits He cast them out.

We also find that the effect on the bodies and minds of men is disastrous when such are made the channels for these evil powers. Many eminent physicians might be cited as testifying to this fact. A gentleman came to my office one night and begged me to cast the evil spirit out of him. It had taken possession of him through indulging in spiritualism. He said it was ruining his life, that it hindered him from concentrating on his work, and

ITS MORAL EFFECT

in his life was bad. To use his own words he said it was giving him "a hell of a time." He had gone to the spiritualists for help, but the only advice they gave him was to use his will power and not say anything to anyone about it. However, he told me that I was free to make any use I pleased of his testimony, as he did not want anyone to get what he had received.

I fully recognise the longing which fills some sorrowing heart to get just one short message from some dear one who has been called from this scene of time, and not knowing the danger he is running, neither the mind of God expressed in His Word on this matter, he turns to some spiritualistic medium for a message of comfort in his hour of sorrow. But alas, what is mere human reasoning against the supernatural powers of evil and deception? They know how to draw the net, how to win the confidence of the seeker, how to lead him on into their devilish clutches, until at last he becomes so entangled in their net that all hope of extricating himself is gone for ever, and unless the Lord Jesus Christ comes to his aid he is undone. The light becomes as darkness, the way he has lost, and unless he takes the only sure way of life and light illuminated by the Word of God his case is hopeless. But in the darkness there rings out a message of deliverance and assurance: "Whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13).

INSIDE THE PLATTER

By Dr. A. T. PIERSON

There are too many who are trying to put on Christ without putting off the old Adam. In sanctification the rags are to be put away, and the Lord Jesus Christ is to be the true garment that robes the soul. We should not be satisfied only to be justified by faith, and still permit any filthy thing to remain under the garments of our imputed righteousness.

God says to us, "Be ye holy, for I am holy!" and we should not be satisfied to have a wrong lust, an ungodly passion, an unholy temper, or any other form or remnant of evil to defile the body and the spirit, and so dishonour our blessed Lord.

A Keeper of the Vineyard

A Talk on Personal Responsibilities

By Pastor T. BURTON CLARKE

They made me the keeper of the vineyards; but mine own vineyard have I not kept.—Song of Solomon i. 6.

THE style of the Song of Solomon is such that only sober, serious and spiritual souls intelligently grasp it, and find it profitable. In our approach, the most important preparation is the preparation of the heart. The book should be read with great abstraction from outward things and steeped in prayer: without this, carnal passions would be aroused and not spiritual affections invigorated. It is edifying and animating only to the consecrated Christian. It is a love-song 'twixt Christ and His Church, and told in the form of an allegory. This book is written in dialogue form and is delightful if delicate in its dulcet tones. Says one quaint old writer, "Such teaching is not merely confined to this book, but here you have it as the dish itself rather than the seasoning of the dish."

The present writer's purpose is not to discourse on the book as a whole, but to speak of the underlying thought and principle conveyed in the verse chosen for meditation. The spouse is speaking—"They made me the keeper of the vineyards." "Made me!" This is more in the nature of a compulsion. Compelled to endure hardship and to do the most unsuitable drudgery, and in some measure this had caused her to neglect her personal beauty, and mar her comeliness. Hypocritical brethren enraged by her devotion and her attachment to her beloved had thus dealt with her. It is surprising how Christian people are caught in the meshes of the great world system, having to subscribe their quota. Attention is gained and claimed in many directions purporting

THE PUBLIC GOOD.

Further it takes men all their time looking after the vineyards of others, to provide a livelihood, that their own is neglected. The foregoing may be an extreme statement providing men with excuses for neglecting soul culture. How many to-day are compelled to work on the Lord's Day or else lose their job altogether. While we deplore such conditions and pray for wholesome revisions, every effort must be made by individual Christians to develop the garden of their own soul. Our text in the spiritual realm is only too true. How many are neglecting their own vineyard in a strained attempt to work in another. The picture is an Eastern one. Vineyards in the East are common. What is a vineyard? A walled enclosure, the interior given to vine culture, the climate lending itself to extensive cultivation. Solomon in his proverbs paints a picture of the neglected vineyard: The vineyard of the slothful—noxious weeds, cruel thorns, protecting walls broken down, any wild animal finding ingress. How graces need cultivating in the soul. Neglect will allow the noxious weeds of sin to grow and choke the good. Our virtues must not be merely negative but mainly positive.

We have a vineyard of our own that must not be neglected.

Let us take a few examples. We are amazed at the people who are trying to set the houses of others in order, when their own is so sadly neglected. The pages of advice that are written by those who never intend following it themselves are legion. Listen to the quack on any market square. If we are sensible he

DOES NOT IMPRESS US.

He is merely plying his trade, playing a part, and in his heart he knows his nostrums to be of little value. Our conclusions are that much service is superficial, perfunctory and professional. How much service is rendered on a commercial basis. The question is again and again put to the modern Jobs, "Does he serve God for naught?" and the tragic truth so often is he does not. He is seeking reward or a name. In undertaking to benefit others there may be no moral gain to ourselves or spiritual reaction. You have heard the old saying, "Shoemakers' children go the worst shod." We must take care the professional spirit does not impregnate our spiritual relations. We may very easily slip into a perfunctory performance of life's holiest tasks. Let us look at our kingdom relationships in the light of this thought.

Take the ordinary Church member. In all his relationships he is to bear an altruistic influence. Is that influence hypocritical or healthful? Does he appear to be playing a part only? Does his service lack sincerity, or is he trying to say in his outward relations as a Christian what he is unsaying by the broken walls of his own inner life?

Take the office-bearer. The man who has definitely prescribed duties in connection with his Church. By the very fact of his call and the character of his connection with the Church he is distinguished. The world knowing him to hold certain positions, he is prominent in a two-fold way. Sometimes as a man of importance, but often as a target to shoot at. See his danger if he

NEGLECTS THE VINEYARD

of his own soul. The Church of Jesus Christ is brought into disrepute. The inconsistencies of highly-placed Christians is one of the greatest bars to progress.

Take the Sunday school teacher. The tender young vines need training carefully. What a gracious work, but the young must absolutely believe in the teacher. There must not be the faintest suspicion of insincerity or inconsistency. Such is the impressionable nature of the child that taint would be quickly transferred from a teacher with a low standard of living.

Take the parent. Parental relations are spiritual, for human love is but an extension of the Divine. If the

children see the wasted gardens of our own lives as parents, the absence of sweet-scented flowers and well-kept vines, the bare patches and uncultivated soil; if they note neglect in spiritual things; a bad example set; then we are unfitted for the high calling of parenthood. Christian parents have a great and grave responsibility.

Take the Christian minister. He is essentially a keeper of the vineyards of others, and must always live above reproach in the matter of keeping his own vineyard. His position is such that any flagrant digression will speedily be seen and made much of by the world outside. He cannot afford to be lax in his vigilance; he must keep upon the watchtower that the enemy may not enter the vineyard and make him a reproach.

The Christian's life must counterpart Christ's teaching and not counterfeit it.

Listen to the great Apostle Paul using a pugilistic term: "But I bruise my body and

FORCE IT INTO BONDAGE

lest perchance having called others to the contest I should myself fail shamefully of the prize" (I. Cor. ix. 27, *Conybeare and Howson*).

Literally and logically it is impossible to be consti-

tuted keeper of the vineyard of another if neglecting our own. God never makes such demands, nor yet issues such commissions. The task is divine so the call to it must be divine. By the fact of our own vineyard being unattended, we are unfitted to perform such a task. God never calls to His service those who are careless in their own spiritual relationships. Alas, there are too many proofs in the visible Church of man-made offices with disastrous results. The reason is because the Holy Spirit has been deposed, He does not control. Shall we get a new rendering of the verse and say, "The Lord hath made me a keeper of the vineyards, for mine own have I kept"?

REPENTANCE BREVITIES

If we put off repentance another day, we have a day more to repent of, and a day less to repent.—*Mason*.

He that hath promised pardon on our repentance hath not promised life till we repent.—*Quarles*.

You cannot repent too soon, because you know not how soon it may be too late.—*Fuller*.

True repentance is never too late; but late repentance is seldom true.

Surgical Belt Discarded—Tumour Disappears

An Eastbourne Miracle



THE question is often asked, Do these healings last? Well, praise God, they do. I suffered many years with serious internal trouble, brought on through acute indigestion and gastric trouble, until I was in such a state I had to wear a surgical belt. I was anointed and prayed for by Principal Jeffreys during the campaign at the Music Pavilion on the Pier at Eastbourne, and was completely healed, leaving off my belt next morning. That was 28th April, 1928, and I have never had any return of the trouble since. Praise His holy name.

I have had several minor healings, but the next serious trouble was in 1932. I had a large tumour come in the left breast; my doctor advised me to go to hospital and have an operation at once. But having been so wonderfully healed, I told

him I had decided to trust the Lord. He said, "I have never known anyone get rid of what you have without an operation." And I said, "No, doctor, and I shall not, unless the Lord undertakes, but I believe He will." I decided to attend the Principal's campaign at Edinburgh. Now came an awful test, and I am writing this to be a help to some who are having gradual healings, that they may not lose faith in God's power. I was anointed and prayed for several times but nothing happened, and I came home just as I went. The night before I came away I shook hands with the Principal and we spoke about it. He said, "Well, remember the words of the Lord to Paul: 'My grace is sufficient for thee.'" How often in the dark days that followed those words were a comfort to me. When I returned home people said to me, "Now what are you going to do?" Well, I simply trusted the Lord; when I prayed I said, "Lord, Thy Word says, 'They shall lay hands on the sick and they shall recover,' and 'I am the Lord that healeth thee,' so I believe, Lord, Thou hast started to heal me, and I thank Thee, and ask Thee to complete the work," and the tumour started softening and going, and although it took several months, praise the Lord, *He did heal me*. To Him be all the glory!—MILDRED JOHNSON (member of Eastbourne Church).

A Hymn for Tithing

TWO hundred years ago, on 6th January, 1735, Philip Doddridge wrote the greatly loved hymn, "O God of Bethel by whose hand," to follow a sermon on Jacob's vow. It is a paraphrase of Genesis xxviii. 20-22, and declared by John Bright to be the best hymn in English. Dr. Banks Nelson writes that, being under treatment with eyes bandaged so that he could neither read nor write, he happened to be singing this hymn with memories of God's protecting providence through a lifetime. When he came to the last lines,

And Thou shalt be our chosen God
And portion evermore,

it suddenly occurred to him that this was not the end of Jacob's vow, but that he made a further covenant, saying, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Did not Doddridge include this in his paraphrase? He began to investigate and discovered that Doddridge did indeed write a final verse and an exceptionally fine one:

To Thee, as to our covenant God,
We'll our whole selves resign,
And count that not our tenth alone
But all we have is Thine.

"If that verse had been sung by my young generation," wrote Dr. Nelson, "we all would have been tithers from our first communion. I cannot express the joy I felt when I made this discovery. What a perfect paraphrase of the original! The more I examined it the more I felt like Browning's diver, I had 'risen with my pearl.'"

John Logan, who introduced the hymn into the Book of Scottish Praise, omitted the verse, apparently out of dislike of tithing. "So did he come between the Church and Doddridge, yes between the Church and the Holy Spirit. I am writing this," continues Dr. Nelson, "in the hope that it may open the eyes of all to the serious loss to our souls and to God's cause when anyone tampers with God's Word and declines to tithe the 'prosperity' God gives."—*Sel.*

The Lord's My Shepherd

GRIMOND

D. GRANT.

1. The Lord's my Shep - herd, I'll not want;
2. My soul He doth re - store a - gain;
3. Yea, though I walk in death's dark vale,
4. My ta - ble Thou hast fur - nish - ed
5. Good - ness and mer - cy all my life

He makes me down to lie In pas - tures
And me to walk doth make With - in the
Yet will I fear none ill; For Thou art
In pre - sence of my foes; My head Thou
Shall sure - ly fol - low me, And in God's

green: He lead - eth me The qui - et wa - ters by.
paths of right - eous - ness, Ev'n for His Own name's sake.
with me; and Thy rod And staff me com - fort still.
dost with oil a - noint, And my cup o - ver - flows
house for e - ver - more My dwell - ing place shall be.

Bible Study Helps

WHY PREACH THE SECOND COMING?

1. It leads to preparedness (Luke xii. 40).
2. It centres the mind on heavenly things (Phil. iii. 20; Titus ii. 11-13).
3. It comforts those who mourn (I. Thess. iv. 13).
4. It furnishes a strong incentive for holy living (I. John iii. 3).
5. It creates willingness to suffer for Christ. (I. Peter i. 7).

THE WORKERS

(John xxi.)

1. **Failure**—"they caught nothing" (v. 3).
2. **Friend**—"Jesus stood on the shore" (v. 4).
3. **Faith**—"they cast therefore" (v. 6).
4. **Find**—"multitudes of fishes" (v. 6).
5. **Fellowship**—"Come and dine" (v. 12).

SALVATION IS ALL OF GOD

(Philippians i. 6)

1. **In its initiation**—PAST: "He which hath begun a good work in you."
2. **In its continuation**—PRESENT: "will perfect it."
3. **In its completion**—FUTURE: "until the day of Christ."

THE ROYAL CHARGE FROM THE KING

(II. Timothy iv. 1, 3)

1. **What to preach**—the Word.
2. **When to preach**—in season and out.
3. **How to preach**—reprove, rebuke, exhort with all longsuffering and doctrine.



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

Sunday, Nov. 29th. II. Pet. iii. 1-10.

"The Lord is not slack concerning His promise . . . but is longsuffering" (verse 9).

Here is depth of mercy. God is waiting on the decisions of men. His patience is beyond our understanding; but then so are all His attributes. In a measure—a very small measure indeed—we understand Him, for are we not ourselves the beneficiaries under His long-suffering? Had the great winding-up taken place a few years ago some of us would have been in desperate case now. He waited and wooed us to Himself. He used influences and forces until our wills were broken. There are other wills to break. If we yearn for His coming let us assist Him in breaking those wills. Our longings will be the sooner realised if we translate those longings into action. Not that our labour is to be actuated by selfish motive. Let us love souls for their own sake and for His who redeemed them. We shall soon discover that love is its own reward.

PRAYER TOPIC:

That God's hand may be upon the Principal and Revival Party in a special way this day as they minister to the perishing.

Monday, Nov. 30th. II. Pet. iii. 11-18.

"What manner of persons ought ye to be?" (verse 11).

Well might we ask ourselves such a question. The hope of the coming of the Lord should have the greatest of regulating influences on our lives. Will He be here before midnight to-day? Then away with those unworthy thoughts that arise in my mind, those harsh, unkind, ungodly mental criticisms of my fellow-believers. Away with these trivialities that waste precious hours, evidences of small-mindedness. Let me gird myself afresh, and let me with quickened pulse haste me to my fellows with news of a Saviour's love. Let me know the meaning of burning zeal, and furnace-like love. May my energies, my vitality, my influences, my life be under duress to the captivating hope of His coming.

PRAYER TOPIC:

For special blessing upon those who yesterday gave themselves to the Lord, the joy of divine salvation filling their hearts.

Tuesday, Dec. 1st. Jude 1-13.

"Earnestly contend for the faith" (verse 3).

I wonder how the lukewarm Christian reads these words. If he has no conscience they will be like all other Bible spurs, and he will doze off again. But if he has a conscience I should imagine that their effect will be immediate and permanent. For here is a call to effort. Can YOU hear the call in these words? Are they not reminding you even now that the Lord Jesus is expecting you to

stand out in the ranks of servers? Can you not hear Him asking you to fill one of the gaps? Faith-undermining "isms" are lining up as never before to tear from Christianity those essential truths that have set slaves free. Will you stand by and see it done without raising a finger in protest? Can you hear the sickening rend of holy things unmoved? God can look after His own affairs, we know, but He has asked us—you and me—to take a hand. Are we going to let Him down at a time when the enemies' attacks are at their strongest? The best defence we can put up is aggression. Up, then, and forward!

PRAYER TOPIC:

That in the prayer meetings in our Elim Churches this evening a spirit of prevailing intercession may be realised.

Wednesday, Dec. 2nd. Jude 14-25.

"Keep yourselves . . . looking for" (verse 21).

Some of us are finding our own lives a big world. Not that we are thinking selfishly; but there are so many problems confronting us in the true ordering of our lives. It is as though we received the largest of commissions when we were appointed to keep an eye on our own lives. Some of us are so keen (?) on keeping others in the love of God that we forget to keep ourselves there. When that happens we discover that neglected duties accumulate most disconcertingly. We do well to keep a constant check on our own lives. If we are looking for the mercy of God in relation to ourselves we cannot afford to play fast and loose with what we are. The world's favourite maxim "God helps those that help themselves" has at least a grain of truth. This does not make life an unnecessary struggle. It means that we are not neglectfully relying upon what the Bible does not teach. What we can do in settling our life's problems is probably very small. It is what God does with our attempts that counts.

PRAYER TOPIC:

Thanksgiving for blessing received through the pages of the "Elim Evangel," and for the very evident touch of God upon this channel of ministry.

Thursday, Dec. 3rd. Dan. i. 1-10.

"Daniel purposed in his heart" (v. 8).

And that is how Daniel faced lions. The man's character was in the making long before he entered their den. The lions' den incident was the test, not the maker of the courage. When the prophet steeled himself to be true to his convictions he had no idea that they would lead him into a den. He had one thought—to be true. But when the crucial test had to be faced there was a wealth of spiritual stamina to see him through. Had Daniel contented himself with the

milk-and-watery "circumstances" excuse of some folk we would have one less character to admire. He would then have fitted in with all that the king of Babylon commanded with words something like this: "Circumstances are against me. I must wait until they are favourable, and then, perhaps I can serve my God." He was not like that, thank God. God must be obeyed, convictions adhered to and circumstances laughed at. The twentieth century has need of Daniels, and if we will purpose in our hearts we can fill the rôle.

PRAYER TOPIC:

That seekers for the fullness of the Spirit may receive this mighty outpouring and become powerful witnesses for God.

Friday, Dec. 4th. Dan. i. 11-21.

"Fairer and fatter" (verse 15).

Note the comparative. These men were not just as fair and just as fat as the men of Babylon. That would have been good, and would have proved an answer to any that doubted. Despite their simple repast these men were an improvement on those who had dined on the food of kings. Oh, please do not refer to the results of godliness as a compensation for all that is given up of worldliness. Surely it does an injustice to the satisfying qualities of true religion to so speak of it. The blessings of saving grace do not balance the competitive offers of the world. They outweigh by far anything that the world can give. The children of God are not as fair and fat; they are fairer and fatter. They are not compensated for what they give up. *They are better off.* To be a Christian is not to try to impress the world that you get as good as you give up, but that it is a distinct advantage. Hallelujah!

PRAYER TOPIC:

For great blessing upon the labours of the London Crusader Choir, especially in their visits to H.M. Prisons.

Saturday, Dec. 5th. Dan. ii. 1-13

"Tell me the dream, and I shall know that ye can shew me the interpretation" (verse 9).

This is not as unreasonable as one might at first suppose. The magicians with whom the king was surrounded claimed to give inspired interpretations of his dreams; that is, explanations that were supernatural. Nebuchadnezzar remembered one thing about his dream: it troubled him. But what was the dream? He could not remember the details. What more reasonable a thing than that the men who could give a supernatural explanation of it could give the thing itself? It was a grand exposure of trickery, and how those tricksters that had the temerity to deceive the king must have trembled at this sudden threat not only to their positions but their lives. Daniel and his companions were wise men, too, but they derived their wisdom from God. Now, with all others, they were to be submitted to a test, with what result we know. We need not be afraid of the test if we are faithful to our God. Right will triumph.

PRAYER TOPIC:

That our Elim missionaries labouring so faithfully on the foreign fields may be continually upborne by the prayers of the Lord's people; that in seasons of darkness and depression they may realise the touch of God.

FULNESS OF LIFE

THE Lord Jesus Christ, the inestimable and unspeakable gift of God to a prodigal world became my Saviour nearly nine years ago and words are quite inadequate to express what the Master has been and is to me.

The same afternoon in which the light of the gospel of Christ shone into this poor, benighted heart, I experienced the touch of the heavenly Physician. In this age of modernism and materialism I can testify to the fact that His touch has not lost its ancient power.



Following conversion and divine healing I experienced the infilling of the Holy Spirit. Someone has written: "It is fire we need; not the fire of fitful impulse; not the flame of intemperate bigotry; not the kindlings of unregulated enthusiasm; not the ignis fatuus gleam of bewildering

human reason; not the strange fire of deified intellect; but the living fire of burning words and burning deeds, lighted from the inner sanctuary." The baptism in the Spirit answered that deep need in my life.

My face is turned heavenward from whence the great God and Saviour Jesus Christ is to appear. The prospect fills me with joy unspeakable and acts as a purifying hope.

Life. Eternal life. Redundant life. This fulness of life I enjoy through the Christ of the Foursquare Gospel.

H. Benton - Haynes

THE OVERFLOWING WELLS OF GOD

TO me the Foursquare Gospel means "putting souls into life." The whence and the whither of things—the whys and wherefores of being! These problems threatened to turn my years into a waterless, songless waste stretching between the two eternities. Furthermore I had been busy raking among the ashes of a well-nigh burnt-out personality only to discover a character warped and withered by the practical wrongs of my life. The spiritual instincts and cravings of my soul were crying out for some point of contact with the living God. In this



critical state the author of untruth presented himself in the form of a sympathetic friend who suggested I was the victim of vain imaginations. They were the fruit, he said, of traditional superstition. Educational influence and social environment from which no man can wholly free himself. Soon after I heard the glorious Foursquare

Gospel message and the question, Why wait to possess life? Life is now here! "I am the Life," says Jesus. You may possess Christ now and so

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have life at once. It is yours to grasp. And it is to be measured not by its length but by its depth. It is the life hid with Christ in God. Was it desirable? Yes, it was the answer to all my cravings.

Jack R. Moore

TWO NEVER-TO-BE-FORGOTTEN NIGHTS

JACOB had two red-letter nights in his experience; the first at Bethel, and the second at Peniel. I also can praise the Lord for two such outstanding occasions in my spiritual experience.

One night thirteen years ago (3rd February, 1923) I came into vital contact with Jesus Christ, and He saved and healed me. Then again it was at night, two-and-a-half years later (3rd November, 1925) the Lord whom I sought to baptise me in the Holy Ghost, suddenly came to the temple of my being and in His own glorious way announced His advent. Hallelujah!



The Foursquare Gospel message is so comprehensive in its scope, meeting the need of spirit, soul and body.

Therefore it means everything to me. It is a profound joy to realise that seven years ago God definitely called me to proclaim this life-giving gospel, to tell all the story of His matchless grace and boundless love; to let the world know that Jesus saves, heals, baptises, and will one day return to gather His saints unto Himself. Hallelujah!

A. F. Cooper

A FULL-ORBED MESSAGE

I REMEMBER a sister on one occasion prefacing her testimony by saying, "Friends, I have not much to say, but I thank God that I know Jesus Christ as my Saviour." I also have proved the Lord as the Healer of my body, the Baptiser in the Holy Ghost, and now I am looking for Him as the coming King.

QUARE MEANS TO GOSPEL

Simple words of witness these and yet they speak volumes. They represent somewhat of that which the Foursquare Gospel really means to me. Through its message as a backslider I came back to God, finding in Him the joy of salvation. Through its message of healing deliverance was brought to my body, and in the light of that glorious gospel I was led to claim my birthright as a Christian believer, seeking and finding the blessed baptism in the Holy Ghost. Things that had previously been so mysterious to me in the Word of God now became clear and plain.



As a preacher I am proud of such a full-orbed message which meets the need of every class of hearer. To the sick in soul I can say, "Look unto the Crucified and live." To the sick in body I can pass on the words of Jehovah, "I am the Lord that healeth thee." Whilst to those who seek power in their lives I can cry, "Tarry . . . till ye are endued." Blessed evangel of life and liberty for spirit, soul and body!

H. Jas. Slammery

A DOOR OF OPPORTUNITY

INTO my mind comes a flow of thought, inspired by the theme upon which I write, "What the Foursquare Gospel means to me."

1. The Foursquare Gospel message is the key to complete revelation. What a different conception of Christianity I possess, since the Foursquare Gospel message, was presented to this poor heart of mine. And still I find daily delight in God's Word, as an outcome of the Foursquare Gospel message.

2. The Foursquare Gospel message is to me "The opening of a door of opportunity." Since such a complete revelation of the Christ has come to my heart, I feel the inward urge to spread abroad His fame, and to my joy I discover a door of opportunity opened to me under the banner of "The Foursquare Gospel



Church." The motto "Saved to serve" is truly meant, by the members of the great army of saints marching 'neath this banner, for service is being rendered to the good of mankind in city, town and village, by those who have felt the same impulse to tell the story of redeeming love.

3. Lastly, the Foursquare Gospel message means to me admission into a blessed circle of fellowship. What a pleasure is mine, in being able to blend my praise with those of kindred minds. "There is a place where spirits blend," and the truth of these words has been best realised, I am sure, when amongst Foursquare folk. Truly my fellowship is with the Father, since the Foursquare Message reached this heart and with those who form this blessed Foursquare Gospel Church.

Albert S. Dunk

A SYNOPTICAL SURVEY

THE Editor of the *Elim Evangel* has set me thinking. I have been preaching the Foursquare Gospel message to others for years, but what does it actually mean to me? I will endeavour to give my feelings in the form of a synopsis.

The survival of fundamental belief—salvation from the age of crumbling morals, theological acrobatics, pleasure seeking and indifference—an unassailable and indestructible standard—personal confidence, when so many are making shipwreck of spiritual experience.



The survival of supernatural religion; an element now eliminated from modern ecclesiastical seminaries, where materialistic, or to be more exact, speculative science has become the norm from which to conduct religious inquiry—a workable interpretation of the divine declaration: "Jesus Christ the same yesterday, and to-day, and for ever"—a living demonstrable faith, reaching into the unseen and tapping spiritual springs, resulting in the miraculous intervention of God in everyday life.

The survival of divine love and mercy—belief in a God nigh at hand, liberating the soul from its misery through the saving Word; palliating physical distress with His virtuous touch; quenching the thirsty spirit with copious showers of "latter rain"; stimulating the whole man with the hope of a glorious meeting face to face—a God sufficiently interested to have cognizance of our affairs now, not merely promising to help in the millenniums ahead—a sympathetic message; without partiality, colour prejudice, or race preference.

H. Greenway



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.

Diversity of Gifts.

WHAT a blessing it is that God has made our gifts to differ. It is according to His infinite wisdom that we have been endowed as we have. Perhaps there are moments when we cast longing eyes upon the talents which others possess, and feel how much more we might accomplish in the kingdom of God if we were as richly equipped as they. We should not forget that our talents, be they great or small, are bestowed for the benefit of others and not for personal advancement or ambition. We prostitute our gifts when we use them selfishly. Let us bear in mind that the larger our store of gifts the greater our responsibility in their use. We remember reading one of Matthew Henry's striking observations. Speaking of Peter and John at the tomb of Jesus he says, "Observe here the boldness of Peter, and how God dispenses His gifts variously. John could out-run Peter, but Peter could out-dare John. Some disciples are quick, and they are useful to quicken those that are slow; others are bold, and they are useful to embolden those that are timorous; diversity of gifts but one Spirit." And thus we see that God has granted to some those particular qualities that fit them for the battle's front, whilst others are fitted for some more hidden though equally important service. However small our capacity and limited our sphere at least we have this greatest of all privileges—to fulfil the purpose of God. There is nothing to prevent us living magnificently, obediently and sacrificially, and thus glorifying the name of Him whom we love.

Something New.

In order that local preachers, Sunday school teachers, open air workers and all who are in any way engaged in public service for the Master may benefit from the Elim Bible College, it has been decided to hold extension lectures on Friday evenings during the months of January, February and March next. The Tutors will be:

Pastor P. N. Corry (*Dean of the Elim Bible College*).

Pastor C. J. E. Kingston, Pastor J. Smith, Mr. J. Leech, K.C. (*Elim College Tutors*).

Pastor W. G. Hathaway (*Field Superintendent*).

Pastor E. C. W. Boulton (*Editor of the "Elim Evangel"*).

LOOK OUT FOR FURTHER PARTICULARS.

World Unrest.

PRESIDENT ROOSEVELT'S recent words concerning his own country are both striking and significant. Coming from the mind of one of the leaders of world thought they are full of weight and reveal a deep insight into the fundamental causes of national perplexity and peril. He says, "*No greater thing could come to our land to-day than a revival of the spirit of religion, a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem, social, political, or economic, that would not melt away before the fire of such a spiritual awakening.*"

So many well-meaning attempts are being made to solve world problems and remove those things that make for friction. But in the foregoing words of the American President we come right to the root of the trouble. The disease from which the world is suffering is moral and spiritual. It is the changed heart that will bring about international harmony, and no amount of political or social reform can effect this inward and central transformation. But here lies the challenge of true Christianity; this is the miracle that it promises to perform. By the creation of a new attraction—by the possession of a selfless passion, by the bestowal of an adequate motive—and by the domination of the divine urge to love, Christ undertakes to purge the life of its fundamental weakness. A revival of true religion is the only effective antidote to the evils which are now threatening to overwhelm the world in irremediable disaster. And we believe that this deluge from on high, which will turn men's hearts from ruthless ambition and godless greed, is ready to pour its cleansing, healing fulness upon the fear-stricken nations. Let the Church of God betake herself to prayer, and lay herself out in agonising intercession. The helpless condition of the world demands it. Imminent international catastrophe urges it. It is an inescapable obligation that God's people must meet. Salvation lies along this path. To turn the world's pressing problems into prayer means the release of incalculable spiritual forces.

If only it could be realised by the leaders of Christian thought that the powers behind the present sinister world situation are supernatural, and that as a consequence it must be with supernatural weapons that those powers must be combatted. If ever there was an age in the history of the world to which the great apostle's words applied, surely it is the present. "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."

It is strange we trust each other,
And only doubt our Lord;
We will take the words of mortals,
And yet distrust His Word.

Liberty

By Evangelist G. W. GILPIN (Penzance)

Ye have been called unto liberty.—Gal. v. 13.

LIBERTY! What an appeal this word makes to every true Britisher. It echoes and re-echoes across our land and wherever you find a true subject of the British Empire you will find an individual who craves for liberty. It is his native air, and his ideal for all humanity. In a very great measure, it is enjoyed in this country as compared with others—liberty of speech, religion, politics, etc. (within limits, of course)—a nation with a mind and will of its own, and a sphere of activity free from dictatorship, terrorism, and coercion. Blessed and privileged state of liberty!

In days past this liberty has been bought with the price of blood, has been entered into via the tunnel of oppression and the giants of bondage have been overcome by a sheer assertion of that spirit which God alone has placed within every man—a spirit which craves for independence, freedom and unrestricted liberty to think and act for himself. Liberty was the cry of the French Revolutionists, the demand of the American slaves, and it is the heritage of every individual with a mind and will of his own. But, while “Britons never shall be slaves” thousands of her subjects in every land are daily led captive by the Devil at his will, for “to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of

OBEEDIENCE UNTO RIGHTEOUSNESS ”

(Rom. vi. 16). Yet again, thousands who appreciate the privileges of a free country are continually experiencing the emancipating power of the gospel in deliverance from the bondage of Satan and the bands of iniquity. “When a strong man armed keepeth his palace his goods are in peace, but when a stronger than he shall come upon him, he taketh from him all his armour wherein he trusted and divideth his spoils” (Luke xi. 21, 22). But this is a very elementary stage in the liberty to which the Christian has been called. It is simply the grounds upon which he can claim, and the door by which he can enter into a state of liberty such as the natural man cannot experience nor the carnal mind understand. “Ye have been called unto liberty.”

It were good to appreciate fully at the outset of this message that the child of God, having been quickened by the Spirit to a living hope, ceases to attempt to enjoy relationship with God upon a purely natural and intellectual plane. He enters upon a life in the Spirit which is not bounded or limited by any law of man nor whose extent can be measured by his mind. Do the scriptures not speak of living, walking, worshipping, praying in, and being led by the Spirit? ”

It is this liberty in the realm of the Spirit that we are called upon to enjoy. There is, therefore, liberty in the life of the nation, liberty from the thralldom of

Satan through the power of the all-conquering Christ, and liberty in

THE REALM OF THE SPIRIT

enjoyed by the believer whose life is dominated by the Spirit of God. It is this last phase of liberty I wish to discuss.

We read that “Where the Spirit of the Lord is there is liberty,” and we would rob the Spirit of that liberty if we insist that He must operate along lines we have laid down or conform to convention in any way. He who worketh all things after the counsel of His own will has sent forth His Holy Spirit into our lives and only in so far as the Spirit uses any channel as a means of ministering to the believer, in so far as that Christian enjoying the liberty which is his true heritage. The Spirit of God is not bound to operate in any prescribed or preconceived way. The secret of true liberty is the recognition of the sovereignty of the Spirit in Christian experience and fellowship.

We can best illustrate the meaning of this truth by thinking of some things which might become a means of bringing the Christian into bondage.

1. *Legalism.* This, we understand, was the source of bondage in the Galatian Church—the tendency to serve God in the oldness of the letter rather than in the newness of the Spirit. These Christians were obsessed with the idea that a life well pleasing to God could only be produced by strict adherence to lines set down in the Mosaic Law. The apostle would have them understand that the days of the “schoolmaster” were finished and in

THE LIBERTY OF SONSHIP

that which inspired and governed their lives should be love to the Father, causing them to say with Jesus, “I delight to do Thy will, O God.” There was no legal urge governing the life of the Master but in the intensity of filial love He was led by the Spirit into the wilderness to be tempted of the Devil, humbly washed the disciples’ feet, entered into the shades of Gethsemane’s Garden, meekly stood the jibes of that blood-thirsty mob, and through the Eternal Spirit “offered Himself without spot to God.” In the liberty of the Spirit He condemned sin in the flesh and became the end of the law for righteousness. The same principle is the secret of the believer’s liberty—“For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father” (Rom. viii. 15). A Christ-like life is not mere legal correctness, but a beauty produced by the unrestricted liberty of the Spirit in changing us into the same image from glory to glory as we behold, as in a glass, the glory of the Son. Thus the acceptable life is not the result of stringent adherence to the “Thou shalt’s,” and “Thou shalt not’s,” of the Law, but continuous surrender to the claims of Divine Love.

2. *Observances*, e.g., the Lord's Day. Whether they admit it or not, it is evident that to many

EARNEST AND SINCERE

Christians the observance of the first day of the week has become somewhat irksome, for the simple reason that they still carry through the old principle, that "man was made for the sabbath." They have gathered round them such a host of binding duties and compelled themselves to refrain from so many things out of a mere sense of duty that the true meaning and purpose of the day does not exist for them. The day and its demands are first of all recognised and then the Spirit is expected to minister in blessing along these lines, whether the observances be adhered to willingly or not. The result is bondage, and the Spirit is oftentimes quenched. But with a recognition of the fact that the first day of the week is the celebration of the bursting forth of the Son of God from the bands of death and the bondage of corruption, into the liberty of immortality, revealing to every redeemed soul a path of life not controlled by any bye-law of human demand; what greater means of blessing could there be than like John of old, being in the Spirit on the Lord's Day to take advantage of its provision, free from business worries, daily duties, and the limitations of worldly surroundings to enjoy the ministration of the Spirit in liberty? Beginning with a revelation of his Lord he was carried from earth to heaven and from heaven to earth, and in ecstasy cried out for

THE RETURN OF HIS LORD

when he for ever should enjoy that liberty in the realm of the Spirit which had been his privilege for but a few brief hours. He gladly dropped every temporal duty and worldly engagement—"the things which are seen"—for a look at "the things which are not seen, but eternal." Under these conditions alone do we enjoy true liberty in the Spirit and the Lord's Day fulfils in our lives its true design as being "made for man." It is not simply because it is Sunday that we refrain from weekly duties, but because we desire to take full advantage of the day for worship in the Spirit, these things are automatically excluded. Said Paul, "All things are lawful for me, but I will not be brought under the power of any." The day is used by the Spirit rather than the Spirit being used for the day. The same applies to any other day or period of observance. The Christian can similarly be brought into bondage by following tradition, adhering to convention, ordinances, ritual or superstition. The central truth of this message is that apart from distinct scriptural commands regarding certain ordinances, the Spirit of God is not bound to operate along any prescribed line. To insist that certain customs must be observed or convention adhered to is to bring the soul into bondage and stand in the way of the Spirit in leading that soul into its

TRUE HERITAGE OF LIBERTY.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free."

In this connection it is well to note that there is a word of warning which balances the exhortation to liberty, "Use not liberty for an occasion to the flesh."

While rigid law no longer demands, but filial love constrains, it requires a little vigilance lest fleshly, selfish desires should run riot, in abuse of the Christian's privilege of liberty in the Spirit. Many things are lawful but all things do not edify.

To carry this truth to the full extent of vision, let us consider that consummation of liberty which is to be enjoyed on leaving this body? We are all aware that the spirit of man is that element of his being which is God-conscious and which is both the instrument and the register of the movements of the Holy Spirit. Primarily, it is to the spirit of man that the call to liberty comes, but the meaning and the enjoyment can only be interpreted in terms and experience bounded by the limitations of the human mind, and the physical body. At times, when man's spirit as led by the Spirit of God would soar into the realms of freedom which is its natural country, it is rudely held by earth's shore line and anchored to a body of humiliation. Who of us has not stood by the wharf side and watched that majestic vessel roll uneasily at her moorings? With every breeze and movement of the tide she fain would

LAUNCH OUT INTO THE DEEP,

but is held back by the anchor and shore line. At last the anchor is hauled up, the shore line loosed and she moves out into the deep, where with perfect dignity and majesty she rides the waves and revels in the ocean's wide expanses. Surely it is evident that she was never constructed to remain by the quay side but to ride the wave. Now turn to Philippians i. 23, and there in the expressed desire of the apostle we have the revelation of a beautiful truth: "For I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better." The original Greek meaning of the word "depart" in this verse is "to loose up" (an anchor) or "raise anchor" and be with Christ which is far better. Here, a similar lesson is taught, that the spirit of man, just as in the case of the ship, was not intended for ever to be anchored to the "shores of earth" and tied to a corruptible body. It strains on the rope and rolls uneasily at its moorings, having a desire "to raise anchor" and to launch out into the boundless expanses of the liberty of eternal life which is the sphere of its full capacity.

This, I feel, is the consummation of the call to liberty, and in the hope of it let us claim and enjoy that liberty through the power of the Holy Spirit which is the heritage of every child of God.

CHEERFUL GIVING

Thomas Carlyle tells us that his most liberal gift was made in his childhood. When he was six years old, an aged man came to the house to beg. The boy Thomas was quite alone in the big house. His heart was touched by the old man's appeal; so he went to his own little penny bank, broke it open and gave the entire contents to the beggar. In looking back upon that act when he had become a famous writer, Carlyle used to say, "I never knew anything in all my life that gave me so much pleasure." Giving with the cheerful spirit always brings satisfaction in the retrospect.



The Elim Evangel



NEWS FROM THE CHURCHES

Souls Saved—Saints Sanctified—Wonders Wrought—in the Name of Jesus

THE MIGHTY POWER OF PRAYER IN CHURCH LIFE

Cardiff (Pastor J. J. Morgan). In common with most churches God's blessing has been experienced in waves. There have been the ebb tides, and it has driven God's people to their knees. It was the special week of prayer that turned the tide of blessing. The church was opened



Pastor
J. J. Morgan

each morning at 6 o'clock, and about 40 to 50 gathered for the early morning hour; throughout the day people came and went as they had opportunity. To the credit of God's people, let it be said, the church was never once empty, from early morning to night, from Monday to Saturday.

Things soon began to happen that week, people were healed, and filled with the Spirit, and on the Tuesday following about 30 requests for praise were handed in. The Sunday following nine souls came out for salvation, and each week there has been a steady flow of conversions, eight last Sunday and eight the Sunday before.

Sixteen believers recently passed through the waters of baptism, and among these were three husbands and their wives. The appeal for others to follow the Lord resulted in seven more being baptised on the next Tuesday evening. The right hand of fellowship has been given to 15 brothers and sisters, thus strengthening the local fellowship.

Even the Jubilee Fund found some benefit through the week of prayer, the September offering was double the usual monthly amount, and in October almost two-and-a-half times. Sovereigns and threepenny pieces found their way into God's treasury.

The church has been favoured by the ministry of Pastor P. N. Corry, Miss M. Paint, and Mr. W. L. Bell recently, and the people of God have been blessed and encouraged thereby.

A GRACIOUS WORK OF THE SPIRIT NOW IN PROGRESS

Barnsley (Pastor L. H. Newsham). There is evidence of the Lord doing a new thing in the midst of His people at Barnsley as they gather unto His name and around His table each Sunday morning. The Holy Spirit is manifest in the exercise of the Gifts of the Spirit and hearts overflow in praise and worship to the Lamb of God.

Nearly every Sunday night souls are being born again, sometimes in ones and twos and on occasions several have decided in one evening.

Recently one brother testified to healing of a duodenal ulcer, and a sister witnesses to deliverance from a growth. During one service the Spirit of God melted hearts, and one man brought a pipe and signified his deliverance from this habit, consecrating his life to God.

During a recent week-night meeting God's people were delighted to have a visit from Miss Hoskins; a blessed time was experienced, as she told of the wonderful grace and power of God in her life amongst the people of Japan.

Three souls surrendered to Christ at the close of the service.

MANIFOLD BLESSINGS

All Sections Flourishing

Scunthorpe (Evangelist E. Dainton). Many and varied are the blessings experienced by the saints meeting together in the Elim Tabernacle, Ferry Road. Some three months ago Mr. E. Dainton was introduced as the new pastor of the church, Pastor Olivant having relinquished the oversight of the work. The work of Pastor Olivant has been owned and blessed of God, and many in Scunthorpe will long remember his years of

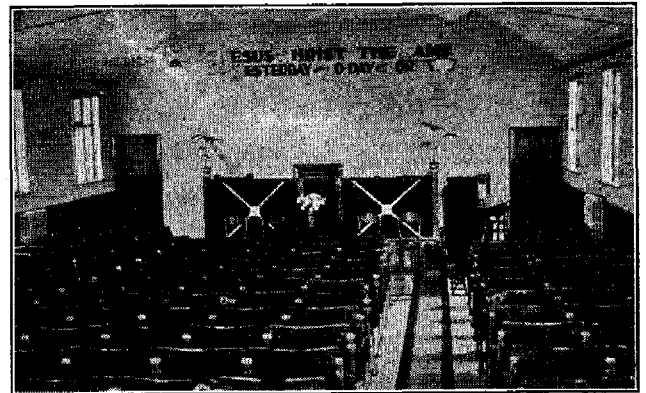
future. Prayer is requested that a real Pentecostal revival may be experienced in this district.

LONDON CRUSADER CHOIR'S MINISTRY OF MUSIC AND SONG

Kings-on-on-Thames (Evangelist G. Stormont). Recently the church at Kings-ton enjoyed a visit from the London Crusader Choir. The St. James's Hall had been taken for the evening, as it was felt that the local Elim building would not accommodate the crowd that were expected. God mightily blessed this step of faith by doubling the numbers. The service itself was charged by the power of the Holy Spirit. The choir pieces, duets, and individual items were all rendered from hearts washed in the precious blood of Jesus, and so full of the joy of salvation that they had to tell others. Dr. F. Weston passed on the message, dwelling on the poverty of the life and death of our Saviour. How He was born in poverty, lived in poverty, and died in poverty that we might obtain the riches of eternal life.

Although no souls were saved yet one felt that a great work was done, and the saints are praying that God will continue to speak to the people who were present

An Interior View of the Elim Hall, Scunthorpe



faithful ministry. Quite recently the Tabernacle has been decorated and both Pastor and members of the church worked very hard in bringing about this wonderful change.

God has greatly blessed the efforts of the Pastor since his coming to this town, and all departments of the work are flourishing under the divine blessing. The saints are now looking forward to a baptismal service to be held in the near

until they accept His offer of salvation and find rest in Him.

THIRTY SOULS FIND CHRIST Remarkable Healings

Sparkbrook (Pastor J. R. Knight). Have you heard the news of the recent Sparkbrook campaign? If not—lend us your ears.

With great enthusiasm the church awaited the arrival of Pastor W. E.

Smith who was to be the campaigner. The ground had been prepared by a week of prayer, an all-night prayer meeting and much advertising, so we expected the Lord to confirm His Word by permitting signs and wonders to follow Pastor Smith's ministry.

His unique and greatly inspired messages were the means of the salvation of over thirty souls, whilst the never-to-be-forgotten re-consecration service saw about two dozen saints of God kneeling in the front of the church re-dedicating their lives to God.

Night by night Pastor W. E. Smith very sympathetically obeyed James v. 14. How rejoiced were the hearts of all as

they witnessed instantaneous healings. Literally dozens of testimonies of healing have been received. One evening an elderly sister crippled with rheumatoid arthritis was helped to the front and immediately prayer was offered she threw her deformed arms into the air and found her disease had gone. Next she ran up and down the aisle full of praise to God.

Will space allow to tell of those cured of internal troubles, especially of one after six years of incessant suffering—of a sister born with a deformed chest—another with a paralysed arm, and another with a growth? The saints at Sparkbrook have never seen it after this fashion before.

One evening a seeking meeting was held and five received the Baptism in the Holy Ghost, speaking in other tongues. The husband of one also received in his own bedroom the same night. Our brother, Pastor Smith's ministry has left real blessing behind.

Two charabanc loads from the Sparkbrook church paid Rugby a visit, where they enjoyed a spiritual feast in God's presence.

Recently God's people were privileged to have a farewell visit from Miss M. Paint before she returned to India. The love and prayers of the saints go with her, and trust that she will be mightily used of the Lord.

Christmas!

House Parties

at

Elim Woodlands and Beth Rapha

Come and join us.

Happy Fellowship & Home Comforts.

Resounding Choruses.

Infectious laughter.

Seasonable activities.

Times of spiritual refreshing.

Making melody in our hearts.

Attractive programmes.

Special features for all.

Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4; or Pastor & Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.

At the Back of Providence

is a heavenly Father's hand and heart and in the minutest shaping of our lives it is a Father's love and wisdom that is working.

G. H. Morrison, D.D.

Have You Heard?

That we have been much encouraged with the gifts received for the Elim Jubilee Fund following the recent week of prayer in our churches. October witnessed record monthly offerings in two churches, viz: Swansea £141 1s. 9d., and Birmingham (Graham Street) £73 2s. 6d. The Fund is still open and all friends of Elim are asked to rally round and help us to reach our objective this year.

That many visitors to the Crystal Palace in September were unable to secure copies of the programme owing to the unprecedented demand for them. We have now a few unsold copies returned from outlying churches, and while they last they can be obtained at the price of 3½d. post free from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. The programme includes every item in "Twenty-one Years of Revival" the outline of the Elim work from its inception.

An Evangelistic Campaign is now being held at Brookborough, County Fermanagh, conducted by Pastors R. G. Tweed and W. Martin. Another campaign is being held at Eight Tates in the Irish Free State. Our readers are asked to pray specially for these efforts to extend Christ's Kingdom.

That successful campaigns have been held in Aberdare and Merthyr by Pastors Brewster and Hadler, and that as a result Elim churches are now established in both towns under Pastors Cooper and Dyke respectively.

That among recent changes of workers are the following: Pastor P. Le Tissier to Kensington; Pastor J. McWhirter to Glasgow (pro tem.); Pastor J. A. Vanstone to Hendon; Evangelist S. Homer to Blackheath, Birmingham; Evangelist H. Palliser to Selly Oak, Birmingham; Evangelist Hodge to Langley, Birmingham, and Evangelist M. Oliver to assist at Dundee (pro tem.).

That pioneer Revival Campaigns have also been held in Rugby by Pastor W. E. Smith; Hemel Hempstead by Pastor S. E. Hillman; and in Lisnaskea, Ireland.

That churches recently received into fellowship or taken over by the Alliance include: Scunthorpe; Malton, Yorks; Brixton; Fishpool, Notts; Merriott, Somerset.

That Elim Churches have also been commenced at: Guildford, Surrey; St Peter Port, Guernsey; Lisnaskea, Ireland; and Hemel Hempstead, Herts.

WAR IS DECLARED!

West Smethwick (Birmingham). Now as we look back over that memorable Crusader Week we see how good and gracious the Lord was to us in the saving of souls and uplifting the saints. Outside the Tabernacle we placed a large notice-board with this startling announcement upon it: "War is Declared!" and in smaller type these words: "against sin and Satan by Elim Crusaders all over the Country." How the passers-by did stare, but we believe it had the desired effect, namely to bring in the unsaved. We praise God for abundantly blessing us in our war against sin, whose ranks have been broken through by the power of the Spirit. Hallelujah!

God indeed did a new thing in our midst during the National Crusader week at **Grimbsby**. Never before has the sword of the Spirit been wielded with such enthusiasm as this year. Each Crusader excelled under the anointing of the Holy Ghost. The topics announced drew many strangers into the meetings. We had the joy of listening to the **Scunthorpe** Crusaders on one night under the leadership of Pastor Dainton. Then Pastor Bradley brought over two coach loads from **Lincoln**, and what a time of rich blessing was ours. Yes, indeed, we feel new ground has been broken and we are settling down to a real forward move during the winter months under the leadership of our beloved Pastor and Mrs. Pritchard.

Ipswich. We are confident that the blessing of God attended our efforts during the campaign. One precious soul was saved and others were convicted, for which we praise God. The Tuesday evening service brought us a lovely surprise! A brother very kindly presented us with a beautiful banner. This was something we had longed for and the Lord certainly fulfilled our desire. After the presentation three Crusaders gave messages based on texts such as, "We will lift up our banners in the name of the Lord." All the hymns were of the "warrior type." Pastor Eaton from Colchester came along on the following evening. His exhortation was "to climb higher." Saturday night found us in the centre of the town proclaiming the gospel tidings from the foot of the town hall steps, proudly waving aloft the new banner which in itself is a testimony to Christ and the Foursquare Gospel.



(Conducted by Pastor DOUGLAS B. GRAY)

AND THE FIRE FELL

Nottingham. During our National Crusader Week we did truly experience the victory and power of the Cross of Calvary and enjoyed the liberty of the Holy Spirit. A dominant feature of our Crusade this year was the united testimony to the Baptism in the Holy Spirit, as each night Crusaders spoke of the wonderful experience, of previous heart-searching, of deep need and hunger, then being filled, resulting in a mighty baptism with signs following in Pentecostal fashion. Sunday evening saw the Temple well filled, with Crusaders in full swing. We believe hearts were touched and stirred by the messages and virile Christianity of our Foursquare testimony, as young men and women told how they had been—

"Saved from sin, and healed from sickness,
Filled with power, and raised from weakness.
Blessed be His Name!"

Then on Wednesday we had over the **Mansfield** Crusaders, about 40 in number, full of unbounded enthusiasm and revival fire, bringing evidences of the transforming power of the gospel, in the form of new converts; their live testimonies and ministry proved rich in blessing and power. Praise God for these blessed times of Foursquare fellowship and rejoicing in His glorious service.

Brighton. Recently a very successful campaign was conducted by Pastor W. G. Hawkins. From the commencement God honoured His Word by saving souls. Ten cases of conversion have been recorded and during the healing services a number testified to relief and blessing received. Three of our young people received the Holy Spirit with signs following. Throughout the campaign the Brighton

(Continued at foot of next column).

SCOTLAND FOR CHRIST

Edinburgh. Was the Crusader Week a success? Such a question might be asked and boldly we answer "Yes." The result of the week's campaign was that darkened souls were led into the light of God's eternal love. The keynote throughout the week was—

Scotland for Christ, from the cot to the palace;
Scotland for Christ pass the watchword along;
Till from her mountains, her glens and her valleys,
Scotland united shall join in our song."

The enthusiasm with which these words were sung proved that despite the world's opposition we as a band of young people meant to go forward claiming the victory until Scotland would recognise in Christ a King.

Letchworth Crusader Week stands out, and will stand out, as a very memorable time in the history of our Crusader branch. The Lord was indeed in the midst! We felt His presence in a very real sense, and young and old have been blessed as a result of attending those gatherings. On Wednesday evening we held our Re-union Tea in the minor hall, and it was a pleasure to be there—such a spirit of good-will and comradeship prevailed. Friends were invited and old members welcomed back again. The Pastor gave a short talk on "Loyalty." One of the initial messages was taken from John xv., the subject being "My joy," and it just seemed that the joy of the Lord Jesus was manifest right throughout the week. May His joy remain with us all!

Bermondsey. We must thank our Pastor for seeking out such a band of splendid speakers to minister to us. Each one brought to us of heaven's rich dainties—of things new and old. We hope that in future the loud speaker installed and tried out at the Crusader campaign and broadcasting from the pulpit through the window, will prove effective in attracting the unsaved from without.

We Crusaders of Bermondsey are glad that headquarters introduced a National Crusader Week, and we know that the older members of our church received as much blessing from Crusader Week as did our growing and lively band of Crusaders.

(Continued from previous column).

Crusader Choir, under the leadership of Mr. Stanley Mather, rendered excellent service in song and praise. The thrilling testimonies of God's grace and power in the lives of some of these young people brought great blessing to all who gathered from night to night. The services were continued for a further week in the form of a children's mission. Quite a large number of boys and girls came along, and their intense interest in the object lessons provided by Pastor Hawkins, we feel sure will bear fruit in the months to come.

COME

to the MONTHLY LONDON RALLY, December 5th at 7.30 p.m.
ELIM TABERNACLE, EAST HAM

FRANCES RIDLEY HAVERGAL CENTENARY NIGHT

Convener: Pastor E. J. Phillips. : : Speaker: Pastor W. G. Hathaway.
Commentaries by Miss A. Henderson

Choir Pieces, massed choir items, recitations, etc., will be the works of
FRANCES RIDLEY HAVERGAL

COME!

PRAYER

By LEILA M. CONWAY

UNTO you, O reader, is heaven's invitation graciously extended, "In every thing by prayer and supplication with thanksgiving [unceasing gratitude for past answers] let your requests be made known unto God" (Phil. iv. 6). For "if we ask anything according to His will, He heareth us" (I. John v. 14), and for the sake of Christ. Walk in all the gospel light given you, "that your prayers be not hindered." Then "all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22).

Prayer! Who can tell its worth? A wise sage writes: "In the quiet of the home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable." Is there a little trysting place to meet with our Lord? Have we set aside time for prayer? Let us never diminish the time but rather increase it. As an author says, "God must long to have us pray more. Will we? Throughout the entire Word He pleads with men to pray; and throughout that entire Word the Holy Spirit keeps telling us of the wonders that followed when men prayed." Unfathomed depths of prayer lie before us. Let us "come boldly unto the throne of grace," for "prayer is not conquering God's reluctance, but taking hold of God's willingness." Hear it, O praying one, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give

us all things?" (Rom. viii. 32). For "no good thing will He withhold from them that walk uprightly" (Psalm lxxxiv. 11). Oh, we would stress the prayer of faith. And to deal a death-blow with the hammer of the Word at ugly, insidious unbelief in its varied forms, for "he that cometh to God must believe that He is,"—the living God, the unchanging God—"and that He is a Rewarder of them that diligently seek Him" (Heb. xi. 6). Hallelujah!

Beloved, pray on. "Continuing instant in prayer" (Rom. xii. 12). As a dear soul testifies, "Never was a faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others; but they come with the richer lading." Thanks be unto the Lord! Listen to His call, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (I. Tim. ii. 8).

Paul the apostle exhorted that prayer "be made for all men." As a writer aptly puts it, "He who embraces in his prayers the widest circle of his fellow creatures is most in sympathy with the mind of God."

Yea, "praying always with all prayer and supplication in the Spirit" (Eph. vi. 18)—"not letting the fires grow dim" on the altar of our heart, but "let us stir the fires to burn brighter till Jesus comes." We are living in the last days. Dark shadows of the oncoming great tribulation fall athwart the world.

"He Wants You"

By EVA STUART-WATT

"IN the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that" (Eccles. xi. 6). That means we must be prepared for surprises in the seeds that take root. God often enables us to reap in the most unlikely places.

It was very late one night when I stopped at a railway ticket office. The man who handed my ticket to me remarked, "I think we have met before?"

"Not that I remember," I replied.

"Have you forgotten the night at —?" mentioning another station.

"But," I said, "surely you are not the man who passed into the inner office that night, are you?" "I am the very one," he answered.

I well recollected the incident in question. I was in the superintendent's office at the time, claiming a lost suit case, when a man, ill-clad and half-drunk, passed on to an inner room. The official, a Roman Catholic, remarked: "See, that man is an atheist." A minute or so later he called him out, saying: "Come! There's a lady here who says that her father was once an atheist, and God saved him, and He can save a fellow downright bad, as you are!"

The man came out, but I had no more than a minute with him before he was off to catch a train.

Remember the occasion? Would I ever forget it! Scenes like those do not happen by chance; they are

planned by the Lover of the souls of men, and we cannot forget them.

That was all I saw that day of the infidel; but some time later, when pacing up and down the platform awaiting my train, I thought once more of the superintendent's friend. On a plain card I wrote quickly: "Jesus loves you. He died for you. He wants you for His own."

"Would you please give that to your atheist friend?" I said to the superintendent, as I got into the train. He quietly assented, touching his cap.

What happened during the next few weeks I do not know; but one day when I went to the ticket office I found this very man giving me my ticket! Something must have happened, for he certainly looked very different. He was clean and well dressed, and his face all lit up. I was dumbfounded, and probably showed it, for he remarked, "Don't you remember what you talked about that night?" "Yes," I said; "the Saviour's love for you. He still loves you. Won't you accept Him as your Saviour?"

"I did," he replied, "and my life has been changed ever since!" Then he shook hands through the little pigeon window.

And for you I pass on this same message, "Jesus loves you. He died for you. He wants you for His own."

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.

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

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

Bournemouth.—Superior, winter board-residence, apartments; home from home, constant hot water, one minute sea, central, reduced terms; stamp. Mrs. Stroud, "The Homestead," 14, Southern Rd., Fisherman's Walk. C167

* **Bournemouth.**—Christian holiday home; good fires, excellent catering, every comfort, Christian fellowship. We can assure you of a happy time. Book early for Christmas. Recommended by Elim Pastors and Christian workers. "Montreal," 7, Walpole Road, Boscombe. C187

Bournemouth.—Winter board-residence in Christian guest house; recommended for comfort; sheltered house, 3 minutes sea and shops, midday dinner; stamp. Misses Green & Blackmore, 5, Beech Avenue, Fisherman's Walk. C192

* **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. Tel.: Tulse Hill 3804.

* **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, 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. C151

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. C188

* **London.**—Christian greetings! Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C174

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C169

* **Wactcliff-on-Sea.**—Board-residence, comfortable, homely, overlooking sea, 1 min. station; Christmas 9/- per day. Miss Collier, 7, Seaforth Rd. C193

SITUATION VACANT

Wanted, bright girl or woman as maid, age immaterial; two in family; modern easy house; fare paid from London; references essential; Christian people. Mrs. Cannon, 51, The Avenue, Potters Bar, Middlesex. C189

SITUATION WANTED

Christian young man seeks situation, store work, anything considered. Willing to make himself generally useful; has good references. Apply Box 441, "Elim Evangel" Office. C191

MISCELLANEOUS

"**Elim Evangel.**"—Thank you for nearly three thousand sent; thousands more wanted; each one prayerfully distributed in a very needy district. Send to George R. Walker, 15, Henry Street, Evesham, Worcs. C194

PROFESSIONAL

Piano Correspondence Lessons.—Anyone can play hymn tunes without drudgery in ten graded lessons. Special course for beginners; highly recommended by "Musical Opinion." Numerous successes. £2 2s. (all books and postages included). Miss Janet E. Fuller, c/o Box 436, "Elim Evangel" Office. C164

ADOPTION

Wanted, a baby girl, 1-3 years of age, to share the love of a Christian home. No other children. Full surrender necessary. Write to Mrs. Sutcliffe, 86, Park Lane, Bradford. C186

BIRTH

Davies.—On November 17th, to Mr. and Mrs. Victor Davies, of Canning Town; the gift of a daughter, Shirley. C195

MARRIAGES

Banks : Le-Tessier.—On November 3rd, at the Castel Methodist Church, Gunnesby, by Rev. F. E. Lines; Ian Henry Banks to Leonie Le-Tessier.

Phillips : Smith.—On November 12th, at Elim Tabernacle, Park Crescent, Clapham, by Principal George Jeffreys, assisted by Pastor P. N. Corry; Pastor Ernest John Phillips to Laura Molly Smith.

WITH CHRIST

Crawford.—On November 5th, Miss Doris Crawford, aged 17 (a beloved Bradford Crusader); Funeral conducted by Pastor J. Woodhead.

Johnston.—On October 14th, Miss M. Johnston, of Mill Street, Pettigo, passed triumphantly into the presence of the King. A warm friend of the Foursquare Gospel work. C196

Mee.—On October 23rd, Mavis Mee, Sunday School scholar of Hull City Temple. Funeral conducted by Pastor H. W. Greenway.

Mosley.—On November 5th, Miss Anne Mosley, aged 41, of Huddersfield. Funeral conducted by Pastor W. B. Kelly.

Nicholls.—On October 30th, Miss Lily N. Nicholls, aged 37, beloved member of Elim Church, Lodge Road, Birmingham. Funeral conducted by Pastor R. A. Gordon.

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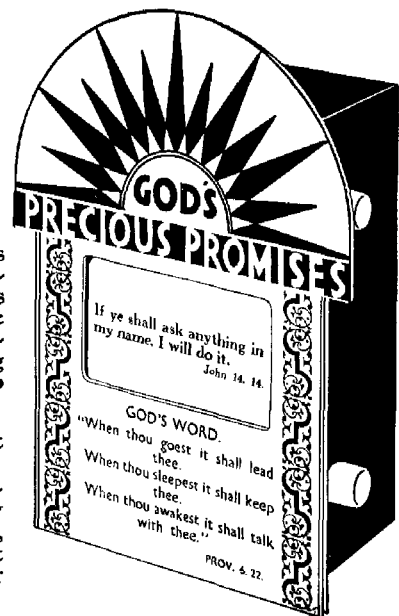
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