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Elim Evangel & Foursquare Revivalist

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Vol. XVIII. No. 33.

AUGUST 13th, 1937.

Twopence.

Whitfield— Evangelical Zealot

By Pastor H. W. GREENWAY

Pentecost ; a Mighty Epoch in the History of Redemption

By A. E. STUERNAGEL

God - Guided Steps

By Pastor E. C. W. BOULTON

Contending for the Faith

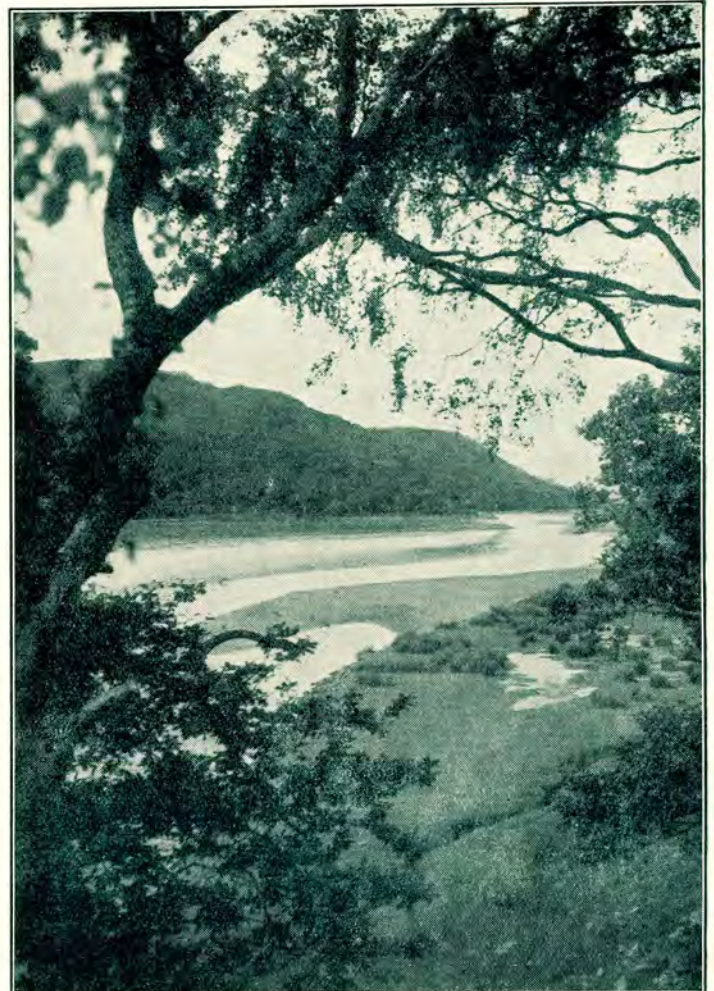


Photo by]

BEAUTIFUL WATER

[Mr. C. Guy.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Official Organ of the Elim Foursquare Gospel Alliance

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General Headquarters:

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

Vol. XVIII.

August 13th, 1937

No. 33

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PRINCIPAL & REVIVAL PARTY'S ENGAGEMENTS

THROUGHOUT AUGUST

BLACKPOOL

REVIVAL AND HEALING CAMPAIGN
IN THE BIG TENT

on the L.M.S. Railway ground adjoining Blackpool South Station, Waterloo Road. **Sundays, 11 a.m. and 4.30 p.m.**
Weeknights at 7.30 (except Fridays). Wednesday afternoons, 3.30.

Note.—Visitors to the Blackpool Campaign should note that there is an Elim Holiday Home at St. Annes-on-Sea. Applications should be made to Mrs. Saxon Walshaw, Lawrence House, St. Annes-on-Sea, Lancs.

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on Wednesdays August 11th and August 18th. A drive through beautiful country and a day at the sea with happy fellowship. Coach will pick up passengers at London Bridge, Clapham, and Croydon. Picnic lunch and indoor tea provided. Inclusive charge 7/6. Apply in advance for seats to Miss D'Leny, 30, Clarence Road, Clapham, S.W.4.

4 Coming Events 4

BANGOR (Ireland). August 14—16. Youth Rally. Open air meetings at "Pickie" and Water Baptisms, Saturday and Sunday, 3.30 p.m. Indoor Rally at 7.15 p.m. Special speakers.

BIRMINGHAM (Selly Oak). August 15—29. Selly Oak Institute, Bristol Road. Revival and Healing Campaign conducted by Evangelist Peggy Ames.

COVENTRY. Regular services are now held in the Elim Hall, Stoney Stanton Road (off Red Lane).

DEPTFORD. Now proceeding in Large Tent erected in Watson Street, off New Cross Road (three minutes New Cross Station). Revival and Healing Campaign, conducted by Evangelist W. R. Cole. Sundays, 7.30 p.m.

ELIM WOODLANDS. Elim Woodlands will be open to visitors from 3.30 to 9 p.m. every Saturday throughout the summer. Beautiful garden; tea out of doors, weather permitting. Special speakers; musical items. 1/- inclusive.

GUILDFORD.—Revival and Divine Healing Campaign conducted by Pastor P. S. Brewster and Party now being continued in the Ward Street Hall, every evening except Tuesday and Thursday.

COME TO THE GREAT

FOURSQUARE GOSPEL RALLY

at the

**CENTRAL HALL,
WESTMINSTER, LONDON**

Saturday, 4th September

A continuous programme all day from 10 a.m.

including

11 a.m. DIVINE HEALING SERVICE

conducted by

Principal GEORGE JEFFREYS

3 p.m. ELIM CRUSADER RALLY

(A Great Gathering of Youth)

Speaker: **HUGH REDWOOD, Esq.**

7 p.m. GREAT UNITED MEETING

Speaker:

Principal GEORGE JEFFREYS

Special Choirs and Instrumental Parties—Organ Recitals—Services of Immortal Music—Sunday School and Cadet Rally—World Crusade Meeting—Lecture on Archeology—Talks to seekers for Divine Healing, and the Baptism in the Holy Ghost—Students' Meeting—Communion service, etc.

Admission to the Central Hall, Westminster, and to all the meetings is free.

Reserved Seats. Tickets are obtainable for reserved seats for the 3 p.m. and 7 p.m. meetings. Ground Floor, 1/- each; Balcony (limited number) 6d. each.

Lunch and Tea are obtainable on the premises, but tickets should be secured before the day. Lunch 2/-; Tea 1/3.

Programmes. Illustrated programmes, giving full particulars of the meetings, choirs taking part, and other interesting information, ready in August, price 3d.

Tickets and Programmes, as above, obtainable from the Accountant, 20, Clarence Road, Clapham Park, London, S.W.4. Enclose stamped, addressed envelope (foolscap size for programme).

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVIII., No. 33

AUGUST 13, 1937

Fridays, Twopence

Whitfield—Evangelical Zealot (No. 2)

His Dominating Passion.

By Pastor H. W. GREENWAY

LIKE his early prototype, John the Baptist, the life of George Whitfield can be summed up in the words of Holy Writ: "He was a burning and shining light." He was a man with a message, vital yet simple; "Ye must be born again." He was a man with a dominating passion; the zeal of an active evangelism. He was a man with an indomitable spirit; sometimes perturbed perhaps, but never turned aside from his life-object. For thirty-four years he worked without abatement in this soul-saving revival; his congregations numbering some of the greatest ever seen by any evangelist either before or after his time. Never once did he slack, never once allowed the burning enthusiasm to weaken.

His message broke upon the hardened conscience of a wicked generation like a heaven-sent thunderclap, rousing them from the stupor of a sinful lethargy. It swept like warm breath over a cold and lifeless Church, stirring many of its members to fresh endeavour for Christ. He was determined to reach the lost, and all other interests were made subservient to this sovereign purpose. "Believe me," he said, "I am willing to go to prison and to death for you. But I am not willing to go to heaven without you." The secret of his success and greatness lay in this consistent determination. From his first appearance as a flaming evangelist he never once laid aside the torch of service; but with a burning eloquence he

PURSUED THE PATH

he felt God had called him to tread. All his time was devoted to this one service. Upon one occasion he said, "God forbid that I should travel with anybody a quarter of an hour without speaking of Christ to them."

When preaching in New England, Whitfield was once so carried away that he literally preached till he could speak no more. Very often he preached fifteen times a week. His preaching was always with an earnestness which expressed his anxiety for the souls of his hearers. Cornelius Winter, who spent some time with Whitfield, remarks on the abandon with which he conducted his services. "He always ap-

peared to enter the pulpit," Winter writes, "with a countenance that indicated he had something of importance to divulge, and was anxious for the effect of the communication. His gravity on his descent was the same. As soon as he was seated in his chair, he usually vomited a considerable quantity of blood." The same writer also tells us how Whitfield would weep in the pulpit, and say, "You blame me for weeping, but how can I help it, when you will not weep for yourselves, though your souls are upon the verge of destruction."

Do not imagine for one moment that his determination was merely the result of any easy service which opened before his steady advance. His work was carried on very often in the teeth of violent persecution and

BITTER CRITICISM.

The crowds to whom he preached were sometimes hostile, because of his outspoken denunciations. The clergy reviled him on account of his unorthodox methods of preaching the gospel. Pamphlets were written against him, and pamphlets were written in his favour. He became the victim of vituperative newspaper articles. Doggerel verse was published, describing him as a thief and cheat, a "holy sinner, with a formal face." But despite all the calumny of his enemies, he persisted in the work of reaching for the lost.

One of his outstanding opponents was a great controversialist of the established Church, Dr. Joseph Trapp. This well-known preacher made it his business to preach sermons and write pamphlets against the fervent evangelist and his new forms of preaching. "Surely it is shocking and prodigious," he wrote, "for so young a son of Levi to take so much upon him."

These bitter attacks from his clerical brethren considerably affected Whitfield; but nothing could turn him aside from the path of duty. His answer to one irate cleric is rather amusing. "I am sorry to see you here," said this doctor of divinity when he saw Whitfield; only to receive the reply: "So is the Devil!"

Newspapers also joined in heaping abuse upon him. The *London Daily Post*

RIDICULED HIM

by publishing doggerel verse from which I take the following extract:—

*Now Whitfield has the giddy rabble's praise;
Infatuated crowds to hear him flock,
As once to France for Mississippi stock;
A proof more madmen out of Bedlam dwell,
Than are confined within that spacious cell.*

In his *Life of George Whitfield* Tyerman quotes forty-nine pamphlets issued in the year 1739, both for and against Whitfield and his Methodist friends. He seems to have been the storm centre of bitter controversies; a fact to be observed in the history of any passionate revivalist.

Nor was his open air work as easy as some might be led to suppose. His preaching at Moorfields was resented and opposed by the showmen, who lost a good deal of trade through his preaching there. Whitfield himself tells how they tried to abuse, him and drive him from his pitch. "You may easily guess," he writes, "that there was some noise among the craftsmen, and that I was honoured with having stones, dirt, rotten eggs, and pieces of dead cats thrown at me, whilst engaged in calling them from their favourite but lying vanities. My soul was indeed among lions."

It was perhaps inevitable that the gospel should be

proclaimed under such conditions in that awful age. He was an "Awakener," and only

A TEMPESTUOUS CAREER

seemed fitted to achieve this object at that stage of the nation's social evolution. It was in his nature to thunder. "I love those that thunder out the Word," he said. "The Christian world is in a dead sleep. Nothing but a loud voice can awaken them out of it."

One last example will serve to illustrate the devotion of this amazing worker. It was during his first voyage to America. Only twenty-two years of age, on a vessel crowded beyond its normal capacity, his job as chaplain was by no means an enviable one. At first he was treated with contempt by the blasphemous passengers. But he organised services, prayed with the sick, and even sang psalms to the frightened people on a night of violent storm.

His faithfulness eventually brought its reward. Gradually the obstacles were overcome, until we find him not only preaching to his own ship, but to two others as well. The Rev. A. D. Belden describes the incident. ". . . the *Amy* and the *Lightfoot*, which attended the *Whitaker*—would draw near to their consort and Whitfield would preach to the total company of his shipboard parish from the larger vessel. Was there ever such a chapter in sea-evangelism as this? Three tiny vessels grouped in mid-Atlantic, their crews and passengers listening hungrily and eagerly to a preacher perched in one of them, whose voice soared easily above the wash and roar of the ocean!"

And so to the very end he carried the gospel torch, refusing to lay it aside, until death had quietened that magnificent voice.



THE BAPTISM IN THE SPIRIT?

By Pastor JOSEPH SMITH

"What is this Baptism in the Spirit about which you are talking? I thought I received that when I was saved. If I did not receive the Holy Spirit then, well, what did I receive? Why I know that the Holy Spirit dwells in me, for I am conscious of the presence of God in my life."

That this is the common line of argument we readily agree. Furthermore that the person who reasons thus is truly sincere, we also agree. It may be that the one who has been met with such an argument has for the time been entirely non-plussed for a satisfactory answer. He knows he has had an experience over and above the New Birth, but how to explain the difference between receiving the Spirit of Christ at conversion, and receiving the Holy Spirit subsequent to conversion, he finds difficult. Let us put it this way:

We know that there are three persons in the Trinity. We know that these three persons are identical in the essence of their nature. We know that the natural attributes of God apply to all three, Eternity, Omnipresence, Omniscience, Immutability, etc. Also that the moral attributes of God apply to all three: Love, Holiness, Truth, Mercy, Goodness, Faith, etc. It is as if I took one substance: water, and filled three vessels with it. This is quite a scriptural illustration, for we know that water is used in the Bible to figuratively represent the three persons in the Trinity (Jer. ii. 13; John iv. 14; John vii. 38, 39). One common name applies to that which fills each vessel:

"Water"; as one common name applies not only to that which fills, but that which constitutes, each member of the Trinity: "God." Now there are two members of the Trinity through whom God works on the earth: The Son (who is our Lord Jesus Christ), and the Holy Spirit.

A man seeking to find God comes to the vessel marked: "The Son," and receives a drink, which becomes in him a well of living water. But he is not filled, he only receives a measure of the Spirit of Christ (Eph. iv. 7). His spirit is quickened, he receives life, and light, and joy and blessing. He immediately becomes a new creature, and all the old things which were evil pass out of his life, and the new things of God come in. Having tasted and found that the Lord is gracious, he passes on to the next vessel marked: "The Holy Spirit." Having received life and light he now examines himself, determines to obey God in everything (Acts v. 32), he asks, and receives. What does he receive this time? A further drink? Ah, something more. He is filled this time with the contents of this vessel. He is filled with the Holy Spirit. He is conscious now of having received more of God in his life than ever before. He is conscious of more power in his life, more of the glory of God, more of the Divine illumination of the Spirit, more of the spirit of prayer.

Now what is the difference in these two experiences? According to our Lord Jesus Christ there is the same difference that there is in having a well in your innermost being or in having a river in your innermost being. There is water in a well, and there is water in a river. Therefore in the essence of their nature they are the same. But there is more water in a river than there is in a well. The well is more for individual use, but the river is for the good of the whole country. Therefore, if you are longing to be a blessing to many, seek for the river experience.

The Unfailing Efficiency of I. Corinthians xiii.

Love Never Faileth—I. Corinthians xiii. 8 (R.V.)

By Pastor W. H. URCH

OUR translators have placed a colon after this statement, but one cannot help but feel that a full stop would have been more correct, for here we have an amazing statement which stands absolutely complete in itself. "Love never faileth." The subject is stated but not defined; many definitions have been advanced but without exception they are inadequate, for it is impossible to bring within the confines of a few words a definition of so great a quality. In this rationalistic age we require definitions for almost everything, but such as seek one in this article will be disappointed. Verbs we can find in plenty when speaking of love's activities; adjectives abound when describing love's virtues and victories, but there we must stop. Professor Henry Drummond speaks of love as being the greatest thing in the world, with which statement we find ourselves in complete agreement, though sad to say in these days the true idea of values is being grossly perverted: power, wealth, armament and other factors, in the opinion of many, claim the paramount position of greatness, yet despite these perversions and false claims Professor Drummond's statement will yet prove correct.

And now shall we

TURN OUR ATTENTION

more directly to our text and its environment? Will you in the first place observe that—the text stands out in such bold relief simply because it is surrounded by so many failures.

Failure is stamped upon almost every chapter of this Epistle; indeed the main object had been to correct the irregularities that existed in the Corinthian Church. These failures are to be seen in both the moral and spiritual realms. Paul is most stern and emphatic in his denunciations, but in the middle of it all comes the breath of inspiration, and for a while at least he lays aside the burning indignation that filled his heart and bursts forth into this ecstatic and profound description of love. Every phrase seems more wonderful than the last, it is a continual mounting up with wings until in his ecstasy he reaches the top-most pinnacle and cries out in triumph, "Love never faileth." Prophecies might fail, tongues might cease, knowledge might vanish away, but "love never faileth." This peak is plainly visible amidst all the crashing failures that surround it. We, too, are surrounded by similar environment—failures are to be seen everywhere—the world is one big failure;

NATIONS HAVE FAILED,

governments have collapsed, war is rampant, whilst hatred and suspicion abound on every hand. But let us localise the application for we do not need to survey the world to discover failure; it is sadly in evidence in our own immediate neighbourhood. Hatred, the antonym of love, holds sway where love should be sovereign. Failure is seen politically, morally, socially and religiously; and it may be that this article will be read by those who feel themselves to be failures.

How depressing are all these sad, yet indisputable facts—but stay a moment lest depression and a sense of failure obtains complete mastery over you and hear again the words of our text "Love never faileth." The surrounding darkness gives added glory; the words shine out to you and to me as a beacon of hope. It is often the preacher's lot to speak with unhappy people, folk who have been wellnigh overwhelmed by a sense of failure and guilt, and a sense of their utter weakness before the ever-opposing forces of evil. To such there comes this reassuring message—"Love never faileth."

Will you further notice that the text is an unqualified statement. Many of the statements we make have to be coupled to the qualifying words, "if," "but," etc., but this statement needs no such qualifications simply because it is

A RULE WITHOUT EXCEPTION,

and the statement is complete in itself. Principalities, powers, and all the forces of evil might do their worst to bring about love's dethronement but love's throne is as stable as the throne of God Himself. Were it possible for God to either die or suffer defeat one might entertain the thought of love suffering likewise, but our God is "The Everlasting God," knowing neither beginning nor end.

This is a most sweeping statement—an unqualified assertion—"love never faileth." Let us put it to the test, first of all in the realm of action. Where love has been the guiding and controlling power behind any venture it has proved effectual. Think of our great philanthropic institutions, our hospitals, our orphan homes, almshouses, asylums for the blind and all other such organisations. What has been the driving force which has brought them into being? That which never fails—"love." Turn your attention to the haunts of vice and crime in the slums of our great cities. What the power of law has failed to do, "love" has accomplished. Into those places have gone forth noble men and women in whose heart the love of God has been shed abroad. They have loved not in word and tongue, but in deed and truth; it has been an active love resulting in

TRANSFORMED HOMES AND LIVES.

Hells have been made heavens; cesspools of iniquity have been made as the garden of the Lord. Love has conquered.

Let us turn our thoughts now to the realm of suffering, for says Paul, "Love suffereth long and is kind." Here again it has never failed or proved inefficient. I have just read through that beautiful and ancient hymn sung so frequently in the established Church known as the *Te Deum*. In it occurs the words, "The noble army of martyrs praise Thee." Scenes of long ago came vividly before me. I thought of them on the rack, at the stake, chained to pillars to await the incoming tide, and all the while suffering in silence. How could they do it? The text supplies the answer: "Love never faileth." This, however, is by no means

confined to the noble army of martyrs, for multitudes around us are proving daily by their fortitude and faith in the hour of suffering the truth of Paul's words.

Before leaving this point let us think of "love" in its universal application. There again, the truth remains unchanged—it never fails. Mary Slessor, through "love," conquers the hearts of the degenerate savages of Calabar. John G. Paton accomplishes the same in the South Sea Islands. David Brainard, racked with tuberculosis, prays from

A HEART OF LOVE

for the poor Indians of North America, and though he died at an early age, he lived to see the triumph of love's relentless conquest.

To summarise let me say that no matter into what realm we go "love" is ever efficient; no matter to what hemisphere the power of love is applied it never, never fails. Allow me to apply it to you. What about your life? Your home? Your business? Your Church? Has love its rightful place? If so, there cannot possibly be failure.

And now let me tell you *why "love" never fails.* It is quite a reasonable question to ask. Why? Paul makes the assertion, but we are going to the beloved disciple John for the answer to the question "Why?" In the First Epistle of John chapter iv. 7, we read—"Love is of God." In verse 8 of the same chapter we read, "*For God is love.*" This, then, is the answer to our question.

In my introductory remarks I spoke of an inability to define "love"; John's lofty and sublime statement is the nearest approach to an adequate definition, but even this I feel to be more of an assertion than a definition. Every time we witness acts of love we have proof of the being of God. We cannot doubt

THE EXISTENCE OF GOD

until love is removed from the hearts of mankind. Sometimes people think hard thoughts of God. He is blamed for all the calamities that come upon the world instead of the rightful cause, "sin." Allow words of John to remove all such thoughts—"God is love"—

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

When Dr. Nansen went in search of the North Pole he found himself in very deep water, so deep that it could not be fathomed. He took his log book, wrote the date and length of line and then as a footnote the words "deeper than that." The next day the line was lengthened but once again failed to reach the bottom. A further entry was made, the date, the extended length of line, and again the footnote "Deeper than that." Next day every available piece of rope was collected to lengthen the line; it was once more let over the side of the ship, but again failed to plumb the depth. Again the date, and the length of the longest line was entered and yet again the footnote "Deeper than that." My friends, this love is of

God, and is deeper than the deepest sea; though your measuring line reach

FROM POLE TO POLE

you still would be forced to write the footnote—"Deeper than that."

Lastly, let me point out that *God has proved His love.* Romans v. 8 tells us "God commendeth His love towards us, in that while we were yet sinners Christ died for us."

A little child once said to his mother, "If I could say what I liked to God, it would be this: 'Dear God, love me when I'm naughty.'" The verse quoted reveals that God has answered the child's request and loved us all when we were naughty.

God has proved His love—How? Ah! we cannot travel very far along this avenue of thought without coming into contact with Jesus. Sure enough He is there on the highway of life to meet us. Listen to the words with which we are greeted—"He that hath seen Me hath seen the Father." Someone has rightly said that "In His life Jesus brought God to us; in His death He takes us to God." But both by life and death He proves that "*God is love.*" In thought we travel with the Master throughout the years of His public ministry; day by day the truth of Paul's words are evidenced, for, "Love never failed."

It did not fail to bring the cultured Pharisee Nicodemus to the place of complete satisfaction via the new birth, neither did it fail to lead

THE WOMAN OF SYCHAR

to the place where she obtained a draught of the living water. Mary of Magdala, though possessed by seven devils and an outcast of society, was transformed. Men and women broken in mind and body and spiritually dead were made completely whole, for *Love never failed.* Love's miracles were innumerable. His words of peace, His acts of compassion, His infinite tenderness all prove God's eternal attitude to the world and tell us in language unmistakable that *Love never fails.*

We are still following Him in our minds, but now the scene changes. We find ourselves in company with multitudes of others at the foot of a rugged hill: they are all ascending and we join them.

My friends, you know the rest. In humility we kneel at the foot of Jesus' Cross and looking up we see upon a background of darkest night in letters of light ineffable the words of our text—

"LOVE NEVER FAILETH."

And behold I am with thee, and will keep thee in all places whither thou goest, . . . I will not leave thee, until I have done that which I have spoken to thee of.
—Genesis xxviii. 15.

Songs in the Night

NIGHT-TIME is the Devil's time of opportunity. Evil men, the Word tells us, love darkness rather than light, and they inherit this trait from their father the Devil, the prince of the powers of darkness.

Whether the mind is less capable of resistance then, or whether the very darkness creates a favourable atmosphere, we will not presume to say, but everyone, we feel, will agree that we are more susceptible at night to disquieting thought and fears, than when daylight reigns. Familiar objects assume a startling shape betimes, when darkness garbs them in its ghostly gown. Fears we have not known before loom up before us. And yet it need not be thus. Our Lord has provided for us a salvation that is a strong and sufficient bulwark of defence against the enemy, even though he seek to torment us in the darkness.

No doubt the Psalmist knew something of the haunting fear, the tormenting doubt, the faith-strangling grip of night, when pursued by Saul he lay in caverns or crouched beneath the rocks on lonely mountain sides. But the victory came. He learned that God could give "songs in the night" (Psalm xlii. 8).

Similarly the darkness need hold no terrors for us. Perhaps we have sometimes omitted to ask Him to cover us with His protecting hand, when we betook ourselves to rest. No wonder, then, our slumbers were disturbed. But this is not His will. "He giveth His beloved sleep." Darkness and light are alike to the One who neither slumbers nor sleeps. We can be well assured if we fail not to commit ourselves into His keeping, and if our last thought before closing our eyes is of Him, that through the silent watches of the night, we shall be kept in perfect peace.—J.C.C.



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

Conducted by Pastor J. J. MORGAN

For Christian Workers in General.

SUGGESTIONS TO SOUL WINNERS

1. If possible speak to the inquirer alone.
2. Pray with him.
3. Trust that the Holy Spirit will give the right word.
4. Trust the Holy Spirit to use the word. Always remember that He alone can give light, and bring the soul out of darkness and death to Christ.
5. Do not repeat too many passages of scripture if you feel the inquirer is a bit slow to respond.
6. Be sure to know your Bible, and especially the scriptures bearing upon the question of Salvation.
7. Be careful not to get into an argument.
8. Be patient and pleasant.
9. Be careful not to point him to an experience but to a Saviour.
10. Do not trust in your method of dealing with the inquirer. There is no convicting and converting power in a method.
11. Be definite in making known the truth that salvation is by faith and not by feelings.
12. Do not slacken in your efforts if the inquirer breaks down and weeps. Doctors do not stop their work when the patient cries.
13. Don't be afraid if the Word cuts before it cures.
14. Don't frighten the inquirer by telling him how much he has to give up before he can be saved. Show him that salvation is a gift. It is not so much giving up but giving in that matters. It

will be a mistake to give the impression that a man will be a candidate for salvation when he has scrapped his sins. When he is willing to go God's way the rest is easy. Endeavour to show him that way from the Scriptures.

15. Don't tell him he is saved simply because he has prayed and confessed. The Spirit beareth witness when the work is done.

16. Before leaving commit him to God, and counsel him from the Word of God how to continue steadfastly in the faith.

—GEO. DEMPSIE.

For Local Preachers.

HINTS TO PREACHERS

1. Resolve to be brief rather than too long.
2. Be pointed. Never preach all round your text without hitting it.
3. State your proposition plainly, do not stop long to particularise.
4. Avoid long introductions, but plunge into your sermon like a swimmer into cold water.
5. Condense. Make sure you have an idea and then speak it right out in the plainest, shortest, possible terms.
6. Avoid high-flown language, quote no Hebrew or Greek, aim to be simply a preacher.
7. Be honest enough to own that you do avail yourself of help from any source. But in using helps be sure you never make stilts of them, when your own legs are far better.
8. Stop when you have done.

—"Revival Advocate."

ARROWS

Don't be afraid of modern thought; there is far more danger in modern thoughtlessness.

—Dr. STUART HOLDEN.

There would be many good Samaritans if it were not for the twopence and the oil.

When the preacher knows his Bible well, he won't have to pound it to keep people awake.

If the minister preaches too long it may be your prayers for him are too short.

Blessed is the man who having nothing to say, abstains from giving us wordy evidence of the fact.

—D. B. KNOX.

For Sunday School Teachers.

THAT CLASS OF ONLY ONE

It sometimes happens that the teacher is faced on a Sunday afternoon by only one scholar. How hopeless it seems. Why couldn't the other boys or girls come? Perhaps the teacher feels that he or she is not popular with the children. Then Jesus must not have been a popular teacher for He frequently taught a class of one. He could leave the multitudes and teach Nicodemus in the quietness of the night, or the woman at the well in the broiling sunshine. Of all His discourses, none is sweeter than that wonderful talk about the New Birth, and included in that class discussion comes wonderful John iii. 16. Again in John iv, we have the beautiful talk on the Water of Life and Worship.

Choice portions indeed, but no big class heard them, no attentive group, no eager crowd, no thronging multitude, only a class of one. Read those two chapters again, and tackle that disappointing class and put all the energy into that task. God has given you a rare opportunity to have a private pupil upon whom you can concentrate your activities. Be assured of this, God is going to do something with that particular life, when He wants you to be so particular.

—J. J. M.

Love's Longing

E. C. W. BOULTON.

CLAUDE C. SWIFT.

1. O Lord, this heart is ach - ing To yield yet more and more, Its
 2. How strange this heart in yield - ing Should find fresh urge to seek, That
 3. I bless Thee for this pas - sion Which gives to life new birth, Re -
 4. I thank Thee for the vi - sion Un - veil'd with-in this heart, Of

wealth of deep de - vo - tion At Thy dear feet to pour; But
 each new sum - mit mount - ed, Re - veals some lof - tier peak; Ah,
 deem - ing it from fail - ure, And set - ting free from earth, I
 hope that ne - ver wea - ries, Of love which naught can part; And

earth - ly claims are striv - ing To hold me back from Thee, And
 'tis Thy way of draw - ing This heart to things a - bove, Each
 would not miss the glo - ry Which comes thro' times of test, Nor
 for this bless - ed con - quest That makes me Thine own slave, That

hind - er me from find - ing Life's ut - most li - ber - ty.
 glo - ri - ous ho - riz - on, Leads on to per - fect love.
 sac - ri - fice the bless - ing That fol - lows hours of quest,
 gives to life fresh pur - pose, From bas - er things to save.

CHORUS.

O sweet and blessed tra - vail, Of hearts that thirst for Thee, What

pain could be more pre - cious, What joy could deep - er be?

Copyright.

Bible Study Helps

A HIVE OF "BE'S" WITH SOME HONEY

1. Be thou diligent to know the state of thy flocks (Prov. xxvii. 23, cf. Rom. xii. 11).
2. Be ye imitators of God (Eph. v. 1).
3. Be ye holy (I. Pet. i. 15).
4. Be ye filled with the Spirit (Eph. v. 18).
5. Be of the same mind (Rom. xii. 16; I. Thess. v. 13).
6. Be ye kind one to another (Eph. iv. 32).
7. Be strong and of good courage (II. Chron. xxxii. 7; Eph. vi. 10).
8. Be faithful unto death (Rev. ii. 10).

SEALING

1. **Denotes a finished transaction.**—"Sealed . . . law" (Jer. xxxii. 11).
2. **Denotes security.**—"Set . . . him" (Rev. xx. 3).
3. **Denotes ownership.**—"Having . . . his" (II. Tim. ii. 19).
4. **Denotes recognition.**—"The king . . . signet . . ." (Dan. vi. 17).
5. **Denotes secrecy.**—"A book . . . seals" (Rev. v. 1).
6. **Denotes value.**—"Sealed . . . treasures" (Deut. xxxii. 34).
7. **Denotes genuineness.**—"Sealed . . . ring" (Esther iii. 12).

THE EXAMPLE OF CHRIST IN PHILIPPIANS

- Chapter 1. The gospel mind and Christ the life.
- Chapter 2. The humble mind and Christ the example.
- Chapter 3. The earnest mind and Christ the object.
- Chapter 4. The peaceful mind and Christ the strength.

THE NEW LIFE

1. **Life is a journey.**—I will live it trustingly (Psa. xxiii. 4).
2. **Life is a task.**—I will live it obediently (I. John iii. 22).
3. **Life is a mission.**—I will live it helpfully (Eph. iv. 32).
4. **Life is a contest.**—I will live it earnestly (I. Cor. xvi. 13).
5. **Life is a battle.**—I will live it courageously (Josh. i. 9).

II. TIMOTHY IV. 7

1. **Paul the soldier.**—"I have fought a good fight."
2. **Paul the worker.**—"I have finished my course."
3. **Paul the preacher.**—"I have kept the faith."

"That the love wherewith Thou hast loved Me may be in them, and I in them."—John xvii. 26.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, August 15th. Luke ix. 37-48.

"When they were come down from the hill" (verse 37).

What a dreadful scene met the gaze of our Lord and His disciples when they came down from that mountain top: a demon-possessed boy, whom no one could deal with but our Lord. As the transfiguration was but a foretaste of the kingdom of God, what will the fulness be like? When the dead in Christ, prefigured by Moses, and the living in Christ, prefigured by Elias, meet our Lord in the clouds, surely it will be good to be there. But we shall not stay there always: we must come down to the earth; and what a scene we will behold! The devil will literally have taken possession of men, his hold upon them will be so strong that no one except our Lord Himself will be able to deliver them from his grasp. Christ will speedily deal with Satan, casting him into the bottomless pit; and the bruised and battered earth, free from his grasp, will then come to its senses, and enjoy the peace and blessing of God.

PRAYER TOPIC:

That God may honour His Word in all our churches this day.

Monday, August 16th. Luke ix. 49-62.

"Jesus said unto him" (verse 60).

How different are the answers of our Lord to these three followers. You would have thought that the Lord would have been delighted at the ready and willing offer of the first to follow Him anywhere and everywhere. But our Lord saw that there was with him too much gush and flourish, and that he did not realise what he was coming into; therefore he needed a check. He needed to know what it would cost him to follow the Lord all the way. The second one was a most desirable candidate for the ministry, but he was too hesitant. He was too much taken up with his home responsibilities. For this man to go back and wait around home until his father died would perhaps have meant that the best part of his life would have been spent before he was free to start for God, besides there were others at home to look after his father. The third one felt the urge to go now, but wanted to go home for just a little while. These short visits back to old haunts are likely to prove longer than anticipated. Jesus knew this, and advised him against it. "Whosoever. He saith unto you, do it."

PRAYER TOPIC:

For special blessing to rest upon the Elim publications.

Tuesday, August 17th. Luke x. 1-12.

"The kingdom of God is come nigh unto you" (verse 9).

Paul tells us in Romans that the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." It is that

glorious state into which we enter when we are born of God. It is that glorious reign of God begun in the soul, when God's King is crowned Lord of all in the life. It is a kingdom of peace; and when the King who now reigns in our hearts reigns "where'er the sun does his successive journeys run," there will be peace throughout the whole earth. In that day "righteousness will cover the earth as the waters cover the sea." Thank God that even now we may realise that covering, covering us as with a garment. The joy which will one day result from the reign of Christ over the whole earth may also be our portion to-day. But why take the spiritual blessings only of the reign of Christ when there are physical blessings thrown in as well? Let us awake to the fact that the One who is the Great Physician, as well as the Great Saviour, has come to reign.

PRAYER TOPIC:

Divine blessing to be experienced in all campaigns now in progress in the Elim churches.

Wednesday, August 18th. Luke x. 13-24.

"Blessed are the eyes which see the things that ye see" (verse 23).

It would seem that the disciples were not awake to the identity of the One who was with them, nor to the royal privileges which were theirs. They did not seem to appreciate the fact that they were more privileged than the prophets and kings who had lived and died longing to see those very days. Are we doing the same thing? Are we awake to the fact that prophets, apostles, and kings spake in wonder and amazement of the days in which we are now living: the closing days of this dispensation, the days of the latter rain, the day of His preparation, the days when knowledge would be increased, and many people would run to and fro? Let us awake to the fact that this is the day of great things, of great opportunities, of great possibilities. When a man may speak to the ends of the earth, or by the printed or written page may send a special message to the farthest corner of the globe for a penny or two. How excited Paul would have been to contemplate living in these days. Let us be up and doing.

PRAYER TOPIC:

For God's touch to be given to all those seeking life for the body.

Thursday, August 19th. Luke x. 25-42.

"Martha . . . and Mary" (vv. 41, 42).

I have met with ever so many dear sisters who have remarked on this passage of scripture, and without exception they have said: "But I am Martha." I have never heard one say: "I am Mary." But it was not the serving to which the Lord referred, it was because she had got "cumbered" about the serving. The Bible frequently commends

those who hospitably entertained the servants of the Lord. But when the work begins to get on our nerve, when we begin to get annoyed with those who are more taken up with the spiritual part than we are, when we begin to put first things in the second place, and second things in the first place, then it is if we come to the Lord and listen to His voice we will hear a loving admonition about our anxiety concerning temporal things. Thank God that it is possible to do the serving without the anxiety, and to listen to Jesus as we move in temporal things.

PRAYER TOPIC:

That the Lord may pour His Spirit upon His people in the great Central Hall Meetings on September 4th.

Friday, August 20th. Luke xi. 1-13.

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (v. 10).

If we make a little acrostic from these three words: Ask, Seek, Knock, we see that it makes ASK. In the parable before us we see that the man who came to his friend at midnight asked earnestly, persistently, and fully pleaded his reason for coming to him at such an unusual hour. I feel this is the reason why so many prayers go unanswered. Paul tells us, not only about praying in the Spirit, but watching thereunto with all perseverance and supplication. Where is the persevering in watching unto prayer to-day? Millions pray, but how many persevere in standing before God watching for the answer? How many refuse to be denied? It is very strange, looking at things from the human standpoint, that the Lord encourages this kind of spirit. We would call it "cheek," and "nerve," to continue in such a manner, but the Lord commends it. We may not all be able to pray the prayer of faith, but we can all pray the prayer of importunity if we are willing to sacrifice ourselves to do it.

PRAYER TOPIC:

For continued blessing and guidance in the prison work.

Saturday, August 21st. Luke xi. 14-26.

"He that is not with Me is against Me" (verse 23).

There is no neutral ground. We are either with Christ or against Him, we are either gathering souls for heaven or hell. We may not all be preachers, but we are one and all bearing a silent testimony for Christ or Satan. To refuse to be ruled by Christ is to automatically admit of being ruled by Satan. To refuse to walk in light naturally results in walking in darkness. There can be no neutral ground. To refuse righteousness means to choose to live in sin. We may prefer to be a moral sinner. We may detest and even hate certain sins, but do we hate sin as a whole. If Christ is not Lord of all then He is not Lord at all. If Christ is not given His rightful place as King of our lives He absolutely refuses to come in at all. He will never share His throne with Satan. I do not say that any man chooses Satan in the same sense as we choose Christ, but by not accepting the Light of the World he automatically comes under the rule of the Prince of Darkness.

PRAYER TOPIC:

Showers of blessing upon the services which (D.V.) will be held in our churches to-morrow.

“AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts ii. 1-4).

We believe in every part of the Bible, that it is all inspired, and “is profitable for teaching, for reproof . . . and for instruction in righteousness.” The passage under consideration has to do with the fourfold manifestation of the Holy Spirit in connection with His advent, so we have here a very fundamental truth to deal with. The Holy Spirit manifested Himself in a threefold way when He first appeared on earth as the abiding Guest. Of course the Holy Spirit has always been in the world. He came upon prophets of old and anointed them for a special ministry. That we call sporadic, because it was temporary. The Holy Spirit never abode in the heart of anyone until He came in

THE FORM OF A DOVE

upon the head of our precious Redeemer as He stood in the waters of the Jordan. Jesus was the first One who was qualified to receive into His heart the Holy Spirit as an abiding Presence. He came as the Dove of Peace because in Jesus there was no sin or carnality. He was pure as a sunbeam, spotless as the driven snow. So the Spirit of God abode in the heart of the precious Redeemer in all of His unmeasurable fulness. In fact the Lord Jesus Christ was the reservoir of all the boundless fulness of the Spirit of God as He walked the shores of Galilee. Then when the Lord had finished His ministry and had developed a perfect character through the Divine Spirit, He went home to God. He had borne fruit in the finished work of Calvary, and now that work was accepted and He took the place of supreme authority at God’s right hand.

The fountain of grace had come to the full and was now beginning to overflow. And this crystal tide of God’s wondrous grace has been flowing from the heavens ever since. It began on the day of Pentecost and has been flowing continuously down through the ages in an unbroken stream. It is flowing to-day. The grace of God is flowing as a mighty refreshing, quickening, transforming stream from

THE THRONE OF GOD

in the heavens.

Some say, “Oh, Pentecost can never be repeated!” Some men who are very “wise” and do not like to go down in humility and get a real infilling, sit off and criticise those who do, and say, “They call this the Pentecostal baptism. Pentecost cannot be repeated any more than can the Passover or the

Pente a Mighty Epoch in the 1

The Holy Spirit

By A. E. STU

experience of Calvary.” That sounds wonderfully wise, but let me tell you nobody that I know believes that Pentecost is repeated. But the mighty Spirit who came at Pentecost is repeating the same experience. Some say, “The Spirit of God is here, and has been here all along; what is the use of praying for His outpouring? Seeing that He was poured out on the day of Pentecost, the work is finished.” Friend, let me ask you, Is it reasonable to think that the Spirit was poured out in such a fashion and to such a finish that there could be no further outpouring since Pentecost? Has the Christian Church been cut off from the Fountain Head of all her blessings? There is no such thing as receiving the Spirit except as He flows from the heart of the Redeemer. While the blessed Spirit was received by the Lord Jesus from the Father and shed forth on

THE DAY OF PENTECOST,

He has never ceased to flow from the heavens to the hearts of believers on earth. So when we pray, “Lord, pour out Thy Spirit,” we are praying a very reasonable prayer.

In Zechariah x. 1, we read that “the Lord will send rain in the time of the latter rain,” in answer to prayer. No doubt they will pray as they did in the early days when the Spirit was first poured out. I say that because there are those who insist that they did not pray on the day of Pentecost for the outpouring of the Spirit. Well, they didn’t wait and fold their hands and say, “It will happen anyhow,” and while it is true that the Holy Spirit could not come until the hour that was appointed, it is true on the other hand that the Spirit of God could not come into the hearts of any of God’s followers until they were prepared to receive Him. And that is the reason people to-day do not receive the Holy Spirit in all His fulness. They do not prepare for His reception. I believe that the Spirit of God came just when those disciples were ready; not one moment later nor one moment sooner. I believe it took 4,000 years, from creation down to the day of Pentecost for the advent of the Spirit to take place. When the 120 were prepared in heart and mind for the reception of the Holy Spirit, He came. According to the foreknowledge of God and the foreshadowing type, it took place on the

Pentecost, The History of Redemption

Spirit as a Fire

TUERNAGEL

day of Pentecost. God was always ready but not the people. When you are prepared you too will have the Holy Spirit as on the day of Pentecost.

Now are you interested in this Pentecostal experience? If you are not interested in this outpouring as it happened nineteen hundred years ago and as it is happening all over the world to-day, bringing a world-wide revival you are missing the sweetest, most comforting and transforming experience imaginable. You are missing the greatest manifestation of God that has occurred since the day of Pentecost, and I consider it a crime against God and His work in the world to-day that men will close their eyes and ears and push the whole thing aside as if it were nothing. Every man and woman will be responsible for their attitude toward what God is doing in the earth to-day. You can brush it aside as if it were something done in a corner by a few fanatics, but you cannot lightly ignore this wonderful revival that is encircling the globe. It is found in every city of the world, and in almost every town and hamlet. The people are receiving the old-time power of the Holy Spirit just as they did in the beginning.

The day of Pentecost marked a mighty epoch in

THE HISTORY OF REDEMPTION.

We ask ourselves what happened? In the first place there blew from heaven a rushing, mighty wind. This wind did not come from the east or the west; from the north or the south, but it came down from heaven. This holy, heavenly wind blew down from the presence of God, and when it came it made a great surging, rushing noise. Have you ever heard a tornado? It comes with a great rumbling noise. I think this wind was something like that. Perhaps it startled everybody. No doubt they sat up and looked around wondering what was happening. You will note it came with a noise. People say to us, "I do not like the noise in your meetings." Well, maybe you do not. I do not like the quietness in some meetings; it reminds one of a graveyard. I am not against quietness; you do not always have to have a noise, but let me tell you this: God does not always work secretly. There are times when He works in such a way that noise is connected with the movings of His divine presence. You will find it

always has been so. There has never been a great revival of religion without noise. Every denomination believes in Charles G. Finney. When he went to preach in a certain place in New York State, they began to make such a noise in his meeting that he could not preach. They became

CONVICTED OF SIN

and with broken hearts cried out to God, so that he stopped preaching and told the people to seek the Lord. It is said of Titus Coan in the Hawaiian Islands, who had that tremendous revival in 1837, that many times he had to stop preaching because of the noise the people made in getting through to God.

When children are playing out of doors, and when they are happy and full of life, they make plenty of noise. I am staying at the Y.M.C.A., and the boys gather in the gymnasium and have a hilarious time. It doesn't put me out at all; I like to see folks have a good time. When they play football they shout and shout, and nobody says "Sh—." Brother, sister, if there is a little enthusiasm and power with reference to the religion of Jesus Christ and the mighty working of the Holy Spirit, do not find fault, but be patient. Just remember that if you should get the same joy and blessing in your heart that accompanies the mighty infilling with the Holy Spirit, you too might run over with excessive joy.

Now the wind blew down from heaven, and it stood for something very definite. This holy wind was a type of the Holy Spirit. The Spirit as the wind imparts life. The atmosphere we breathe is the vehicle that conveys to us life; we could not live without the atmosphere; so in the spiritual you cannot have divine life without the Spirit of God, and you cannot have

A NEW NATURE

without the Spirit of God. So the first thing the Holy Spirit did was to impart to those disciples divine life and a divine nature. This divine nature also becomes a great power in the individual; a mighty heavenly force. You know what wind can do as a power in the natural. It will pluck up a tree by its roots and throw it across the road. It will pick up a house, carry it a distance and set it down again. It will waft a vessel across the ocean. So the new nature has in it that which gives it power, and through the divine Spirit we receive unlimited power for a life of unbroken victory for Him. This divine power is the heritage of every true believer. It delivers him from bondage to self and all its varied manifestations. It inspires him with a new hope, implants in his soul a new heavenly love, so that the things he once loved he now hates, and the things he once hated he now loves. In fact his whole life receives a new impulse and takes on a new direction.

(continued on page 524).



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.

What Next?

THIS is a question which has often been asked during the past few years. One after another there has been terrible disasters, calamities and catastrophes. And still the world goes on regardless of God and the gospel. To many it means a fearful anticipation of further and more dreadful calamities. On every hand there are indications of the approaching collapse of the existing civilisation. Things cannot continue as they are much longer. We may well inquire "What are we to expect next?" What new horror will shock the world overnight? What fresh diabolical means of destruction will be devised by man? To the Spirit-taught believer there is one supreme hope filling his heart. One glorious expectation filling his horizon. It is the hope of the advent of the absent Lord and King. Hearts the world over are beating high with joyous anticipation of this blessed event. It is the light that shines through the dark and threatening storm clouds of these momentous times. This may well be the next item on the divine programme. Soon the heavenly reveille will sound and the saints will rise to meet the One for whom they long. The hand of the prophetic clock points to the hour of midnight, and at midnight a cry was heard, "Behold, the Bridegroom cometh!"

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A young man with skin trouble, that he may receive healing and guidance. He has received a measure of healing but seeks full deliverance.

A seeker for the fulness of the Spirit, that this one may receive this blessing.—M.B.

A lady, that she may surrender to God and her spirit may be broken and her life yielded to God.—M.B.

The salvation of ten members of one family.—M.B.

One who has been led away into erroneous teaching, that she may return to the truth.—M.B.

One addicted to smoking who desires to be free from the habit; also for guidance in the question of marriage.

A believer to be completely delivered from an evil habit.—R.R.



Gleanings from Other Fields

Among the Lepers.

Recently twelve Dutch Salvation Army officers sailed for the Netherland's Indies to work among the lepers.

Centenary of Well-Known Preacher.

Last month was the centenary of the birth of Rev. John Benjamin Figgis who ministered for more than half a century in Brighton. For many years he was associated with the Keswick Convention.

Sunday Cinemas.

The Lord's Day Observance Society report that Sunday Concerts have been banned at Cranleigh, Hornchurch, Horley, Kidderminster and Malvern. We are happy to have this news.

The Word of God.

We learn that the British and Foreign Bible Society has made a grant of 200 New Testaments and 250 Gospels in Amharic for use in the camp of 1,200 Ethiopian refugees who are being cared for in British Somaliland.

Pilgrim Preacher Called Home.

Mr. William Gamble has been called home at the age of sixty-seven. He had been a member of the Pilgrim Preachers for ten years.

Rev. Mel. Trotter.

The many believers who profited by the ministry of Rev. Mel. Trotter during his visit to this country some time ago, will be sorry to hear that he has been ordered to take a long period of rest owing to the condition of his heart.

General Evangeline Booth.

We learn that General Booth leaves England on September 22nd for a tour of the United States and Canada. She is to conduct the Salvation Army's annual Congress in Atlanta, New York City.

The Royal Princesses.

During the Royal Family's visit to Edinburgh recently Coronation Bibles were presented to Princess Elizabeth and Princess Margaret Rose. The presentation was made by the National Bible Society of Scotland.

Bible Student and Teacher.

Dr. Max I. Reich, well known across the Atlantic as a profound student and teacher is, we understand, proposing to visit this country in the autumn. He was one of the founders of the Hebrew Christian Alliance in America, and has of late been a member of the Extension staff of the Moody Bible Institute.

ANONYMOUS GIFTS

To those who have given of their substance for the Lord's work we say "Thank you" in His name:

Work in General: Portsmouth (P.U.R.L.), £2 10/-.

Brixton Work: Tooting, £1.

Foreign Missionary Fund: Dartford (M.H.), 10/-; Penzance brother, £1 2/-; Louth brother, £1; Carlisle Crusader, £2; Belfast, £1; Tooting, £3.

Revival Party: Tooting, £1.

Prison Work: Worthing, £1.

Free Distribution Fund: Southampton (Neglectful), 4/9.

N.B.—Will readers kindly note that gifts for the General Fund, or for any department of the Elim work, should be addressed to the Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

God-Guided Steps

By . Pastor . E . C . W . BOULTON

"IN HIS STEPS I WILL FIRMLY FIX MY FEET."—Job. xxiii. 11 (Spurrell).

Gleanings
from the Garden
of Communion, No. 4.

This day with confidence Thy hand I take,
And in Thy footsteps place my own,
No harm can reach those love-planned lives
Who on Thy boundless grace are thrown.

"**I**N His steps I will firmly fix my feet." It is the language of steadfast determination; there is no suggestion of hesitancy or halfheartedness here. There can be no fear of losing the way if we adopt this resolution of Job. We shall most surely reach the goal if we keep our feet "*firmly fixed*" in His steps. But we are in danger of overlooking the tremendous importance of a single step. It may easily prove irrevocable and vital to all the remainder of life. And therefore it is highly important that each step should be taken in utter dependence upon our infallible Guide. If each step is God-directed then the whole of life's journey will be according to divine arrangement and appointment.

Let us remember that it is "*step by step*" that life's goal is reached, and note by note that life's music is written.

Sometimes to follow such an example as that of Job means cutting right across the well-meant advice of devoted friends whose judgment we esteem, and stepping out on a path that deviates from the well-beaten track of common Christian experience. Trusting God means launching out upon the unknown, but never in the company of the unknown. When we thus step out with God developments in circumstances may suggest that we have missed our destiny; the insinuating voice of expedience would whisper in the ear the word of restraint, bidding us beware of the risks incurred in any such action. It may appear as though we have missed the main line of divine vocation, and have been shunted into a siding of inactivity. But they who have risked much in the life of faith have also proved much. We add to our wealth of experience when we *dare* to obey the onward urge of the Holy Spirit.

Life's pathway is beset with so many treacherous and tempting things that entangle the feet of the unwary, leading the soul out of the will of God, that safety lies in this life of watchful and prayerful planting of the feet of faith in the footprints of the Master.

Thy way, O Lord, is through the fire,
A path which love alone can tread;
The lukewarm soul can never drink
That cup of Thine—so deep, so red.

"*In His steps I will firmly fix my feet.*" And yet this is not as easy as it may appear. The Master's feet were wounded by the roughness of the path which He trod, and if we would essay to follow in His steps we too must be prepared to tread the way that is red with the blood of suffering. There must be no shrinking from the things that cut and sting. We must set our faces as a flint towards the place of crucifixion, refusing to be turned aside either by the antagonisms or allurements of life. If we would be worthy of a place in this fellowship of the Crucified then we must be found ready to count all things as dross in comparison to the glory of union with Him.

O sweet and blessed triumph
Which comes to souls who bend
Beneath the weight of trial
Which Love at times doth send.

Other easier paths may and probably will open up to induce the soul to surrender the cross and escape its weight, but true lovers of Jesus will disdain any means of escape that deprives them of the company of their Lord. To be with Him gives to life its crowning splendour, its unfading glory.

Job's pathway led through the deeps of loss and humiliation. Each step took him more deeply into the mysterious darkness for which there seemed to be no sufficient reason. And yet through the apparently meaningless maze of trial the patriarch moved to God's appointed end.

Job could not trace the hidden hand of God in his multiplying calamities which befell him. He seemed to be left severely at the mercy of a combination of cruel circumstances which threatened him with ultimate and utter destruction. It all pointed rather to the impotence than the omnipotence of Jehovah. And yet that hand was there all the time, and even loss and pain were the shadow of God's hand.

Dear Master, teach me to tread the pathway of true spiritual progress with Thee. Let there be no deviations from Thy perfect will. When Thou dost bid me take some step into the unknown, keep Thou my spirit from all anxious alarm. When Thou dost call me to Thee across the treacherous waves of circumstances I would trust Thee to make a path in the deep. If 'tis Thy will to lead me up the ladder of loneliness

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Pentecost,

A Mighty Epoch in the History of Redemption

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Having received a new life and nature within, he bears a new relation to every person and thing in the world. "Old things are passed away: behold all things are become new!" (II. Cor. v. 17).

Next, the Holy Spirit reveals Himself as a fire. Fire represents quite a number of things. In the first place it always illuminates. When the Spirit of God shines into the human heart He produces a heavenly light which gives us an

ENTIRELY NEW CONCEPTION

of the Word of God. People say to me sometimes, "The Bible is so mystical I cannot understand it." Of course you cannot. The "natural man perceiveth not the things of the Spirit," but when the Spirit of God comes in, the Bible becomes an open Book, for the Word says, "He shall guide you into all truth."

In the second place, the Holy Spirit warms and makes our whole attitude and manner attractive. Sometimes people in order to be sociable will put on a social manner. They will come and shake hands, saying, "I am so glad to see you"; when it is only a refined mannerism which they assume. It doesn't go very deep. It is good as far as it goes, but it is rather a cultivation of the flesh. But when the Spirit of God comes into the heart He really gives you a warmth of disposition that you cannot have any other way. You then have something within you that will make you tender and sweet, warm and affable. Your heart will go out in compassion after the lowest type of humanity; your soul goes out in love to the lost. That is a thing that is not of the natural man. It comes through the divine Spirit, and is something that is well worth having.

Another characteristic of a fire is that it always melts. A great many people are very hard and unapproachable. You look into their faces and they are so cold, but the Spirit of God can

BREAK UP HARD HEARTS.

When no amount of talking or reasoning will mellow a hard disposition and warm a cold heart, the Spirit of God coming into that individual when surrendered to Jesus Christ as Lord will break up the depths of his nature and give him a compassion and love for others he can have in no other way. When I was in Toronto, Canada, seeking the Holy Spirit's fulness, I used to go into an upper room where we waited on God. There was a college professor who also used to come there, and he said to me one day, "If I never get any farther than I am now it has paid me to come to this meeting and seek this wonderful fulness. God has done something for me during these weeks. I used to be so cold in my disposition, so unbroken in nature. No matter what happened, I would not be moved or shed a tear. Now God has given me a broken spirit and I weep before Him. That brokenness of spirit and of heart is worth everything to me."

Some accuse us of just seeking to speak in tongues; just seeking manifestations. Do not believe that. What we seek is that the love of God shall fill our souls and that we shall be thoroughly yielded to His control so that He can manifest Himself through us any way He chooses. When I sought this blessed fulness of the Spirit I received a

TREMENDOUS BREAKING UP.

Before I knew it I began to weep, and many a time I wept until my handkerchief was saturated with tears. God so broke up the depths of my nature that I sometimes wept for half an hour, and then my whole being would be filled with a sublime tranquillity and heavenly joy that is simply indescribable. One day's experience is worth more than all the pleasure, all the selfish gratification this old world has to offer in a whole lifetime. You will never taste of the sweetness of heaven until the power of God comes in you and produces a miniature heaven within your soul.

In the next place, fire attracts. If a Church is dead, they can only attract by choir productions and lectures; novel subjects and things of that sort, but if you want to have a revival and get a church full of people, the rightful way is to get the fire of God upon the meetings. When a people are on fire for God, anyone who comes into their presence can feel the burning of the Spirit of God, and the noise is spread abroad everywhere, "Oh, that place is on fire for God!" I have never seen so many people together at any one time as at a fire. I remember one of the last fires I witnessed. I can see yet how the firemen climbed up and the walls came tumbling down; the crowds stood and looked on, a great solid

MASS OF HUMANITY

witnessing a great conflagration. That is what we want in the spiritual realm. The greatest attraction of all is the Spirit of God burning in the midst of a people, and when they get in touch with God they too get on fire.

Then the Holy Spirit as a fire also purifies. He did not come only as a life-giving, regenerating, empowering element, but as a mighty purifying agency. He came to those disciples purifying, separating and transforming. People say, "Must I be sanctified to receive the Holy Spirit?" You certainly must. You must be sanctified by the blood of Jesus Christ. Then the Holy Spirit as a mighty fire enters as an external antagonist to all of sin and self in you and thus purifies and delivers you from the dross of self. Talk about just speaking in tongues, if you get the real infilling of the Holy Spirit you will first have a real sanctification through the divine Spirit. Those disciples were all filled with the fire of God as a purifying agency. When you find a lot of rubbish around your house that you wish to dispose of, you take it to the garden and set fire to it. When we come to the Lord Jesus and say, "Lord, fill me with Your mighty anointing," we

must first let the Spirit of God burn up the rubbish. Then there is a great vacuum and the Spirit of God comes in and finds the temple clean and holy. Then He proceeds to transform you and bring out the real

MANHOOD AND WOMANHOOD

that is latent within you.

Now there was a tongue of fire on each of their heads on the day of Pentecost. Some say that it was a sign that they were to have an eloquent tongue, or a purified tongue. That may be, but I believe that the flame of fire rested on their heads as an indication that their whole being was purified, and for that reason they became filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. Your practical sanctification may have had a good beginning, but you must press on and on until God knows you are fully separated unto Him, and then His fire will fall.

Finally we come to the filling with the Holy Spirit. Many who lack this experience insist that the speaking in tongues only meant that they had a sanctified tongue; that instead of backbiting and criticising you now have a sanctified tongue, a new tongue. I once heard a minister say in a meeting after different brethren had expressed themselves, "Now you have all given your varied opinion; you have all spoken in tongues as the Spirit gave utterance." Some ministers

in preaching on this text divide it right in two and say nothing about the second half. Now, is that honest? No, and they know it. It is what Paul calls, "handling the Word of God deceitfully." In this way they try to

EVADE AN ISSUE

which they are bound to face fairly and squarely sooner or later.

I thank God for the second chapter of the Acts. Every word of it is vital. I am glad that the power of Pentecost is being manifested all over the world to-day. Every now and then some minister or Bible teacher makes a fierce attack on the people who speak in tongues. Some insidiously ask if there is a genuine case in the world to-day. Well, if they do not know, would it not be best to wait and make a fair investigation before passing wholesale judgment? A little honest inquiry would reveal the fact that there are tens if not hundreds of thousands of consecrated, Spirit-filled people to-day who have spoken in tongues as the Spirit gave utterance. The evidences of real languages are not wanting. And they are found in every part of the world. It marks a genuine, old-time revival, and blessed are they who have a share in it. But we fear for those who dare to hoodwink the people and keep them in ignorance of this marvellous manifestation of God's wondrous grace in these last days. The time has come when God will deal with them.

Abundance for All

IT is written, "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." Yes, the strongest animal of the forest, the king of beasts, with all its energy and confidence may lack; but the Lord will see to it that those who seek His face shall lack nothing.

There were those of old who left all to follow the Lord, and one day He said to them, "Lacked ye any thing?" And they answered, "Nothing." At one time there were some, a vast multitude, who were three days pressing after the Lord to hear the gracious words that fell from His lips, and they had nothing to eat. His heart went out in compassion toward them, and He did not want to send them away fasting to their homes, lest they faint by the way. The only provision available was seven loaves and a few small fishes, but the Master commanded the people to sit down. He blessed the bread and brake the same, giving thanks to His Father, and with the little provided, He supplied abundance for them all.

The Lord will abundantly supply your every need. He watches. He has compassion. He has intense love. And though He may try and test, and perhaps for three days put you through a test that you may know what it is to be abased, know that He is watching and that at the right moment He will abundantly supply. You shall have enough and to spare, and basketsful over to give to those who need.

In the days of the prophet Elisha, the Syrians besieged Samaria and there was great lack there. The people needed meat and they were disturbed, tried and tested. But the prophet knew his God. He told them, "Thus saith the Lord, To-morrow about

this time shall a measure of fine flour be sold for a shekel." And the man on whom the king leaned sneered and said, "If the Lord would make windows in heaven, might this thing be?" But that night the Lord worked miraculously. He caused the Syrians to hear a noise of chariots and they rushed away in fear, leaving their camp with all its food. And on the morrow the fine flour was sold at the price the prophet named. But the man who sneered was trampled on in the rush of the people for food. Unbelief will always meet with heavy judgment.

Be strong in the Lord and full of faith, certain and sure that He knows your poverty and will supply all your need, and that you shall have all you desire. He delights to give the "exceeding abundantly above all we ask or think." He will give you enough to share with others. As you seek His face, you shall never, never lack. He will give largely, for He delights to give, and He says to you, "Give, and it shall be given unto you: good measure, pressed down, shaken together and running over."

God-Guided Steps

(Continued from page 523)

and loss to the place of revelation, then cause me fearlessly to follow Thy beckoning hand. Show me that each phase of experience is sequential to Thy ultimate purpose; that each step that I take in obedience to the heavenly light brings the consummation nearer. And so I would move on with Thee, dear Lord, until at last "face to face" I stand, in that radiant glory to which only the Blood-washed may approach.

CONTENDING FOR THE FAITH

Souls Redeemed—Saints Refreshed—Signs Received

ABOUNDING BLESSINGS Helpful Ministry

Birmingham (Pastor S. Gorman). God's smile continues to rest upon the work in Birmingham, for blessings abound at the Graham Street Tabernacle. The faithful ministry of Pastor Gorman is giving an incentive to holy living, and for a closer walk with God. Hallowed times of fellowship with the risen Lord have been enjoyed around His table, whilst the gospel service is still the best attended, for saint and sinner alike find the old, old story is ever new. The week-night services are eagerly looked forward to as the Divine presence rests upon these meetings in a remarkable way. Testimonies to Divine healing continue to be read in our midst. These lines are being experienced:

" Blessings abound where'er He reigns,
The pris'ner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest."

Recently a visit of Pastor W. G. Hathaway, at the Saturday evening Rally, proved a very profitable time. As he spoke of the blending of the Divine and the human, those present realised with a thrill a little of the divine life in earthen vessels. Also a week-end visit of Pastor J. R. Moore has encouraged believers to a lively interest in missions. As he preached upon "Worship," giving some concrete and practical thoughts, saints were desirous to worship in spirit and in truth. His closing message—a missionary one—brought home to the listeners' hearts God's command to the Church, "Go . . . I am with you always" (Matt. xxviii. 19, 20).

NEW SANCTUARY OPENED Enthusiastic Labourers

Coventry (Evangelist W. Evans). The members of this church have had some very busy days recently. For after the usual day's labour the members rallied to work, under the supervision of the Pastor, in erecting and decorating a building for public worship and the proclamation of the truth.

Although not completed, it was made ready for the opening, thanks to the army of enthusiastic workers, some who worked late at night.

The day much long for arrived, and a very blessed time it proved in experience as the saints with glad hearts entered into their "new Elim." The opening services were conducted by Pastor P. N. Corry.

The hall was full, the congregation included interested visitors from other denominations. The Rev. Thompson, a

Methodist minister, was present and led the gathering to God in prayer. Many were filled with a greater desire to do more for the Master, and reach forward to claim the glorious inheritance He has provided for His children.

After the opening, a short campaign was conducted by Pastor T. W. Thomas, who gave of his best, both in song and sermon in spreading the glorious gospel.

Souls were saved, and backsliders re-consecrated themselves to Christ.

Coventry Elim Foursquare gossellers are looking forward to greater showers of blessing and the outpouring of the Holy Spirit in the future.

CRUSADERS TO THE FRONT Illuminating Ministry of the Word

Hove (Pastor C. W. Slemming). This assembly is very much alive. Under the able teaching of Pastor Slemming, with his inspired messages on the Sacrifices of Leviticus, and more recently on the "Messages to the Seven Churches in Asia," God has indeed been speaking to His people with no uncertain sound, causing wrong things to be put right, giving knowledge in place of doubt.

The Crusaders who regularly visit Shoreham Infirmary also paid a visit to Preston Park where they gave an outline of the "Way of the Pilgrim," the Cadets giving a similar demonstration at Brighton, both places receiving great blessing from the hand of God.



Pastor
C. W. Slemming

SOUND OF ABUNDANCE OF RAIN New Interest in God's Work.

South Croydon (Pastor W. F. South). A note of victory and praise to the Lord for blessings bestowed upon His people at South Croydon. Hungry souls are seeking to be filled with the Holy Spirit, and the power of God is falling upon waiting saints, leading them into a deeper experience with Him. There is evidence of God's favour upon the various sections of the work, and interest in the services is increasing. Blessed times are being experienced in the Crusader meetings—a visit from the Thornton Heath branch proved an uplifting time, whilst a happy time was spent on a recent visit to the church at Caterham.

Children and friends enjoyed a beautiful day by the sea at Bognor Regis, and by a happy coincidence the Elim schools from Coulsdon and Bromley had chosen the same day, thus adding to the joy of the day. Good work is being accom-

plished in the children's meetings.

The open air services are being well-attended, and new people are being welcomed to the church services.

It has been a pleasure and privilege to receive recent visits from Pastor and Mrs. G. Thomas, Pastor and Mrs. Naylor and Pastor E. J. Jones. "There is sound of abundance of rain."

HABITUAL DRUNKARD SAVED God Confirming His Word

Lisburn (Pastor D. Hood). The work in this centre is making steady progress. During the past few months, under the ministry of Mr. Hood, souls have been saved and the saints edified and encouraged to go on.

One of the recent converts is a wonderful trophy of grace. Many Saturday nights, whilst under the influence of drink, this man approached the Pastor at the open air meetings. On Sundays he attended the gospel meetings, came under conviction of sin; Pastor Hood had the joy of pointing him to Christ at his own fireside. What joy was in heaven, and what joy on earth as this man, an habitual drunkard, decided for Christ. On a recent Friday night his wife broke down when he handed her the first full wage packet she had ever received.

The Pastor had a tent campaign on the other side of the town. Though the district is hard, the Word of God faithfully preached did not return void, believers were blessed and souls saved.

Pastor Hood is at present campaigning in other needy districts; during his absence the assembly is being blessed under the ministry of Pastor W. L. Taylor, the Irish Superintendent, and the brethren from Belfast.

GOD'S FAITHFULNESS TO HIS SAINTS

The Attraction of the Word

Liverpool (Evangelist W. H. Farrow). Recently the church was re-opened after being decorated, this work being undertaken by a willing band of brothers and sisters. Sometimes the brothers were at work until the early hours of the morning, but God gave them strength for this labour of love.

Many were the wonderful answers to prayer regarding the financial demands of this undertaking. God is faithful and those



Evangelist
W. H. Farrow

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ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

SEVENTH LEYTON CRUSADER ANNIVERSARY

By F. E. CROKER (Crusader Secretary)

The seventh Leyton Crusader anniversary was celebrated recently, and provided a stimulating experience to both the Crusaders and the assembly.

The first gathering was held on the Saturday afternoon, when all the Crusaders, and many past members met at the happy reunion tea. In the evening a memorable time of reconsecration was held. The power of God took hold of a crowded meeting. The secretary, Mr. F. E. Croker, gave the message, taking the text "Return unto Me," and an invigorating time was spent around the Word of God.

On Sunday evening, the choir, conducted by Mr. R. A. Bynon, rendered choral items and many Crusaders of various lengths of Christian life and experience gave glowing testimonies of the Lord's saving and keeping power. A Crusader, Mr. D. R. Harvey, gave an impressive message from Matt. v., "Blessed are they who hunger and thirst after righteousness"—the Holy Spirit taking it home to many hearts and causing a deeper longing after the things of eternity and of God.

Monday saw the final meeting. After several interesting musical items, the pre-arranged preaching meeting was changed into a time of testimony, and many a victory of the Lord was recorded.

Throughout the week-end Pastor Gwilym I. Francis, who has recently been transferred to Leyton, ably led the meetings and helped considerably in their success. Many Crusaders gave testimonies of healing and how the Holy Spirit has taken hold of their lives and given them power for service. The predominant note throughout these

(Continued at foot of column three)

CLAPHAM CRUSADING

The meetings are being well attended, and interest has certainly been maintained, somewhat due to the fact that a Quarterly Programme is issued with details of forthcoming meetings.

The Quarterly Crusader Communion Service has proved a great attraction, and much blessing has resulted. "Friends Night" has also proved interesting; with a strong musical programme to attract and make contact with outsiders.

A special discussion meeting was held to provide a Programme Committee and to obtain the feeling as to the type of meeting most enjoyed and appreciated by the majority of the Crusaders. The outcome of the discussion was a definite desire and keenness for Bible study, in contrast to the variety and musical type of meeting. This we have endeavoured to follow, and are now interspersing the meetings with definite Bible studies, either by special speakers or by the Crusaders.

BRIGHTON CRUSADER CHOIR VISITS MENTAL HOSPITAL

Recently a section of the Brighton Crusader Choir paid a visit to Haywards Heath Mental Hospital.

Tea was provided first and then the programme given in the large concert hall. The patients listened very intently, and it was a joy to us to see some of them joining in the singing of some of the old hymns such as, "How sweet the name of Jesus sounds," and, "I heard the voice of Jesus say."

The Matron's words at the conclusion of the programme were, "How is it you are here? This kind of thing is most unusual, all young people want nowadays is pictures, theatres and dances." We were glad to tell her that we had something better to live for. She advised us to stick to it. We assured her we knew a good thing when we had it. Had we not sung "Very precious is Jesus" and we meant it. Thank God for another open door to service through song.

HIS WONDERFUL NAME

THE LAMB OF GOD

"Behold the Lamb of God which taketh away the sin of the world."—John i. 29.

The twelfth chapter of Exodus is one of the great chapters of Scripture and "is the very core of this book on Redemption." Here was instituted the first of the "Feasts of Jehovah" and it was connected with the redemption of God's people and their separation unto Him.

The last call to Pharaoh had been given. For the last time came God's command, "Let My people go." The final plague was to be sent when the first-born of every Egyptian family should be slain—not one was exempt, from Pharaoh on the throne to the poorest peasant in his hut.

In all Egypt there was only one thing that could save from death's destroying angel: "When I see the blood I will pass over you." God's appointment was a lamb for a home. The blood of the slain lamb was sprinkled upon the doorposts and the flesh was roasted with fire. "It is the sacrifice of the Lord's Pass-over." It was not planned or instituted by man. Redemption by blood was Israel's only hope of escape.

The revelation which God has made of Himself is both gradual and progressive. On the banks of the Jordan Christ revealed Himself as God's chosen Lamb. This title held within it that which Jehovah has always had in His heart for His people. The shed blood of the Lamb of God is the only hope we have for salvation from the penalty, presence and power of sin.

We are not saved by the perfect example of Christ, but by His flowing wounds. We may believe all that has been said about Him; we may read all the essays ever written about the "Philosophical Christ," the "Comrade Christ," the "Social Christ," and know nothing whatever about salvation. Jesus Christ—crucified, dead and buried, and risen again—is our only hope of security.

Redemption is no after-thought of God; the "shadow of the Cross is thrown back into a timeless eternity." There never was a period in the remote past when the Cross was not set up in the heart of Christ. "History as heaven sees it, gathers around a Cross."

One John said, "Behold the Lamb of God that taketh away the sin of the world." The other John said, "Lo, . . . a Lamb as it had been slain."

(Continued from column one)

services was "Satisfaction and Success." Can Christ satisfy youth? Praise Him, He can, and does.

The result of this blessed time of fellowship is the longing for revival and a stronger determination and deeper desire to serve the King of kings.

O Holy Ghost, revival comes from Thee,
Send a revival, start the work in me,
Thy Word declares, Thou wilt supply the
need, [plead.]
For blessing now, O Lord, we humbly

(Continued from page 526)

who trust Him wholly find Him wholly true.

On the occasion of the re-opening, God's people entered the beautiful sanctuary with the spirit of re-consecration possessing them. Pastor R. G. Tweed, from Blackpool ministered the Word, which was much blessed of God.

The Bible studies week by week are a source of real edification. Evangelist Farrow is giving a series of studies on the Life of Elisha.

During the short period of Mr. Farrow's ministry souls have been saved and sick ones raised by the hand Divine. The end is not yet. Praise the Lord!

BLESSING AT CHELMSFORD Convention Ministry

Chelmsford (Pastor G. Backhouse). Under the faithful ministry of Pastor George Backhouse the Foursquare Gospel work continues to prosper in this church.

Two souls found salvation on a recent Sunday evening after hearing the message

of uttermost salvation in Christ. Six believers recently passed through the waters of baptism, including a father, mother, and son. At the Convention gatherings much blessing was received by the Lord's people.

Pastor Backhouse ministered at the Chelmsford United Sisterhood Rally at High Street Methodist Church on a recent Sunday afternoon, and one really felt the Holy Spirit backing home the word with mighty power.

The Way of Salvation

To-night or Never

AT the close of a meeting held in a mining district in England, a stalwart miner, in deep anxiety of soul, walked up to the preacher to inquire what he had to do to be saved. God's Word, through the power of the Holy Spirit, had touched his heart, and he had made the awful discovery that he was a lost sinner on the way to everlasting perdition.

The preacher unfolded to him the way of salvation. He showed him, from Scripture, that Christ came into the world "to seek and to save that which was lost"; how He of His own free will gave His life a ransom for us, so that God's righteous sentence of death as the wages of sin having been borne by our Divine Substitute, all who simply believe in Him—all who rest on His finished work—are saved. All seemed dark to the miner. The burden of unforgiven sin pressed heavily upon him. As the hours passed, the preacher urged him to turn from self and sin, and "behold the Lamb of God which taketh away the sin of the world." No impression appeared to be made, and as it was now eleven o'clock the preacher told the miner it was time to go home, suggesting that he should return to the chapel on the following evening.

With an agonising look the poor fellow replied, "No, I won't leave; it must be settled to-night or never!"

They remained together. Hours passed and the anxious inquirer did not lay hold of the soul-saving truth; but as the clock struck three the light of the glorious gospel suddenly burst upon him. He saw and believed the glorious fact that the work of Christ on the Cross had satisfied the justice of God on account of his sins, and joy and peace filled his heart. Rising from his seat, and clasping his hands together, he exclaimed, "It's settled now, Christ is mine!"

He thanked the servant of God who had been the instrument of leading him to the Saviour, and soon afterwards went to his work in the coal-pit, a happy and rejoicing, because a saved, man.

In the course of the day a sudden crash was heard by those in the neighbourhood of the pit. Part of the roofing of the mine had fallen in, burying a number of men beneath it.

As quickly as possible willing hands set to work to excavate the earth in order to rescue those who were underneath. After working for some time they heard a sound, and digging with renewed energy in the direction whence it proceeded, they reached the converted miner. Life was not quite gone, for he was speaking. Eagerly they listened, and the words they caught were these: "Thank God, it was settled last night." They were the last words he uttered. When taken out life was extinct. The happy, redeemed spirit had "departed to be with Christ." Little did the miner think how solemnly true the memorable words which he had uttered the preceding night were to prove in his own case: "It must be settled to-night or never."

Unsaved reader, you intend, no doubt, to come to Christ "some time," but why not now? Why put off for a more "convenient season," the most momentous question of your existence? If he whose conversion we have just related had delayed the matter of his soul's salvation even for a day, what would have become of him? Crushed almost in a moment out of time into eternity, with all his sins upon his head, what would have been his awful doom? And are you sure of a time of repentance? Are you sure that you will ever see to-morrow's sun? You know you are not. Oh, then, flee to Christ now; rest on His finished work to-day, so that, even if called away in an instant, as the poor collier was, you will be able to say with him, "Thank God, it was settled last night!"

Believe on the Lord Jesus Christ and be saved in a moment, and saved for eternity (John v. 24; Rom. x. 9; Acts xiii. 38, 39). Delay not, for, "Behold, now is the accepted time; behold, now is the day of salvation" (II. Cor. vi. 2, 3).

—A.M.

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.

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C 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.

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MARRIAGES

Farrow : Lees.—On July 24th, at the Temple, Victoria Road, Tamworth, by Rev. J. Stanley Bond; Evangelist William Henry Farrow to Maud Lees.

Kemp : Huxtable.—On July 31st, at Kensington Temple, by Pastor E. C. W. Boulton; Pastor William Leslie Kemp to Doreen Frances Huxtable.

MacDonald : Wright.—On July 31st, at Bunyan Baptist Church, Kingston, by Pastor S. Penney; Alfred MacDonald to Doris Esther Olive Wright (both Elim Crusaders).

Morgan : Balding.—On July 17th, at the Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; James Morgan to Marjorie Balding.

Ostins : Pountney.—On July 24th, at the Elim Tabernacle, Graham Street, Birmingham, by Pastor S. Gorman; John Ostins to Elizabeth Pountney.

WITH CHRIST

Robinson.—On July 26th, Mrs. Ella Robinson, member of Elim church, Cullybackey, Ireland. Funeral conducted by Pastor J. A. Montgomery.

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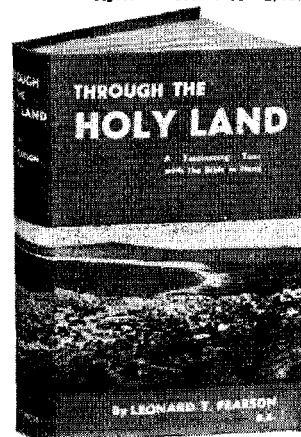
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