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A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

Elim Evangel & Foursquare Revivalist

Presenting:

Why the Trouble
Between Jew and
Arab in Palestine?

By H. A. Ironside,
Litt.D.

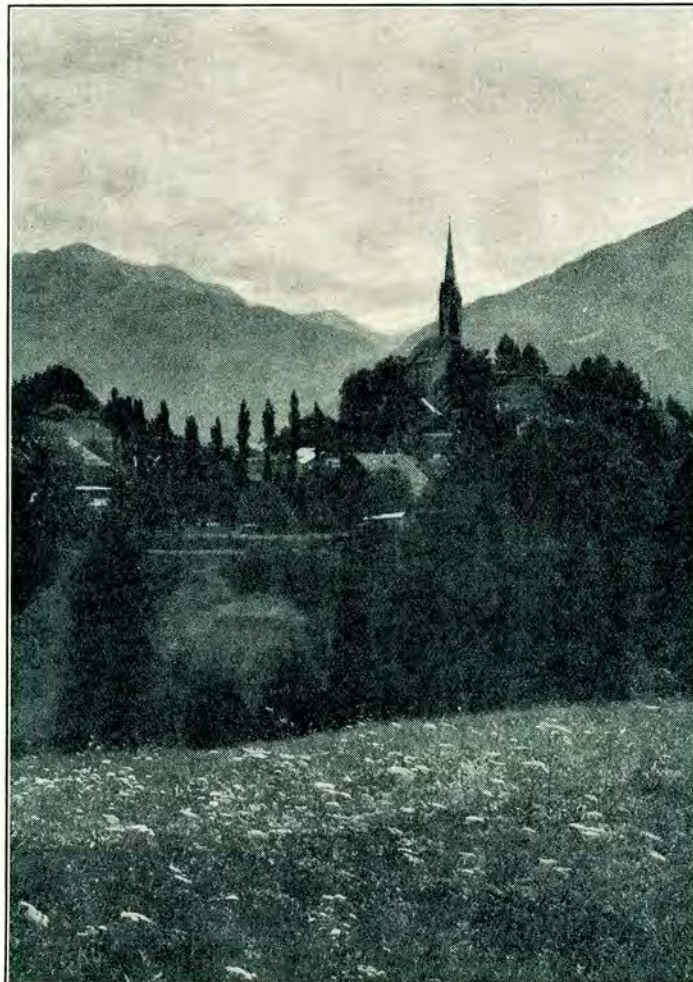
A Buddhist Priest's
Story

God's Spirit and Ours
By Henry Proctor,
F.R.S.L.

Principal and Party
at Blackpool
Revival Scenes in Big
Tent

Hammer and Nails
By R. A. Belsham

and other interesting
items.



A CHARMING VILLAGE

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The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton)
Official Organ of the Elim Foursquare Gospel Alliance

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CONTENTS

Why the Trouble between Jew & Arab in Palestine?	561
A Buddhist Priest's Story	563
God's Spirit and Ours	564
Music: Within Thy Courts	565
Bible Study Helps	565
Principal and Party at Blackpool	566
Family Altar	567
Hammer and Nails	568
Editorial	570
Gleanings from Other Fields	570
Whitfield—Evangelical Zealot (No. 5)	571
God's Money	572
Elim Crusader Page	575
"A Very Present Help"	576
Junior Jottings	576

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QUILDFORD. 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.

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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. 36

SEPTEMBER 3, 1937

Fridays, Twopence

Why the Trouble between Jew & Arab in Palestine?

Glimpses of the past and future of the sons of Ishmael in the land of Israel

By H. A. IRONSIDE, Litt.D.

IT is not easy to define the term "Arab." We naturally think of the descendants of Ishmael when we hear this name. And undoubtedly by far the great majority of the tribesmen in the country of Arabia proper are lineally descended from the son of Abraham and Hagar. It is significant that after approximately 3,500 years they dwell to-day where they have lived for nearly thirty-five centuries, while the sons of Isaac, the half-brother, are scattered to the four winds of heaven. What manifest proof we have in this of the exactness of Biblical prophecy. What a blunder Moses would have made if, on the plains of Moab, he had predicted the world-wide scattering of the Beni Ishmael as he did of the Beni Israel! Only the fact that he was divinely guided in his prophetic utterances can account for their exact accord with the history of the people of Israel for the long ages that have elapsed since he foretold their certain future.

How the Arabs came to the land. It was following the scattering of the Jews that, little by little, the Arabs from the south and east found their way into Palestine. There they encountered and eventually absorbed the mixed races that were already in the land—the remnants of the Philistines and other Canaanitish peoples, who married with the mongrel hordes settled there by the Assyrian conquerors and those who had emigrated thither from many parts following the downfall of

THE ROMAN EMPIRE.

Under the ascendancy of Islam, Palestine again became a holy land, the land of Abraham, venerated alike by Jews and Arabs. Jerusalem, city of so many sacred memories, became a second holy city to the followers of Mohammed, next in sacredness to Mecca itself.

The triumphs of the Saracens over the Crusaders fixed the status of this country as an Arab land for centuries to come. The later Ottoman rulers, who held it in subjection for so long, recognised it as in part the homeland of the Arabs.

When the World War raged in its horrible fury, Lawrence of Arabia, according to his own confessions,

obtained the support of the powerful Arab sheiks by promising them that Britain would confirm their independence of the Turk and recognise Palestine as their fatherland. About the same time the Balfour Government was making promises to the Jews, whose inventive genius and chemical discoveries meant so much to the Allies in hastening the close of that sanguinary conflict. Undoubtedly, both promises to Arab and Jew were made in good faith. But the remarkable development of Zionism and other Jewish repatriation movements has proved almost too much to handle in such a way as properly to recognise the rights of both peoples.

Basically, there does not seem to be much real antagonism between Jew and Arab. Both are

ABRAHAM'S CHILDREN

therefore Semites—so no anti-Semitic problem enters into the present trouble. Both are strict monotheists, and in some respects the Jew is much closer to the Arab, religiously, than he is to his friends the British Christians. The real difficulty is mainly an economic one.

The Arabs—contemplative, easy-going, unused to modern business and agricultural methods—find themselves outclassed by the active, energetic, up-to-date Jews, who have been swarming into Palestine at such a rate since 1918 that, whereas there were less than 50,000 of them in the land when the Armistice was signed, to-day there are over 400,000, and more coming in every month. It is true that under the new conditions Arab immigration and increase have also been noticeable. The 600,000 of eighteen years ago has now become nearly 900,000, but if Jewish immigration continues unrestricted for a few years more, it is evident that the Arabs will soon be far outnumbered by the Israelites.

Thriving Jewish Colonies. Then, the wealth of Jewry is amazing. Their vast land purchases are gradually, but surely, driving the Arabs from the country to the cities, while thriving Jewish colonies are springing up everywhere. In many cases the shiftlessness and lack of initiative of the Arab land-

owners have played right into the hands of the Jews. Such cases as the following are common :

AN ARAB FAMILY

which has held title to a large tract of land for centuries has never developed it to any appreciable extent. A poorly constructed house, or tent, will constitute the family residence. A small garden plot may be cultivated. Hundreds of dunams [a dunam equals .22 acre] are left untilled and used only for pasturage for sheep, goats, or other animals, out of which a mere existence is earned by the Arab family.

But the Jew appears upon the scene. Arrangements are made to purchase the land for a price which to the Arab is enormous. His cupidity leads him to sell. But he knows nothing of conserving or investing funds. Possessed temporarily of more money than he ever dreamed would be his, he goes on a riotous orgy of spending, and soon the last vestige is gone. Meantime, a thriving Jewish colony has sprung up as if by magic on the land that was once his. He and his family are practically forced to work in the fields and orchards on his former property for his Jewish overlord. It is not surprising that resentment fills his soul. And yet he has been neither swindled nor cheated in any way. It is simply the business-like ability of Jacob in contrast with the shiftless, easy-going methods of Laban, re-enacted.

Friends of both Arab and Jew hope that under the British Mandate a solution may be found for the present difficulty, as at this writing seems likely, at least for a time, and that as a result the work of

REBUILDING PALESTINE

may go on without hindrance. If later it be again demonstrated that Ishmael and Isaac cannot dwell together in peace, undoubtedly the former will have to move out to make way for the completion of the prophetic programme. For in the prophecies of the end-times there can be no question but that Palestine is viewed once more as a Jewish land, rich and prosperous, and largely resettled by the Chosen People, who will have a prominent part to play in the strenuous days of the last great tribulation—the time of Jacob's trouble—ere the promised return of King Messiah to fulfil all the prophecies made to the fathers, when eventually "all Israel shall be saved," after the apostate part of the nation has been judged.

For the Arab, too, there will be blessing in that day, when the tents of Kedar resound with songs of praise to the One whom Mohammed recognised as a prophet but refused to own as the divine Son of God.

"Blindness in part," we know, "is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25). After that the veil will be torn from their hearts and "they shall look upon Him whom they have pierced," and bow in repentance at His feet. But the Arabs are not judicially blinded in the same sense, though the teaching of the Arabian false prophet is indeed like a strong delusion that makes it difficult to awaken them to their lost condition and

NEED OF A SAVIOUR.

Yet, through the blessing of God, light is entering many a Moslem heart, and numbers are turning to the Lord. The evangelism of the Nile Mission Press, the

Christian and Missionary Alliance, the itinerating work of the Nile Boat Mission, the educational and evangelistic ministrations of the American Mission in Egypt, the labours of the Egyptian General Mission, the North African Mission, and other agencies are all being used of God to make many breaches in the one-time seemingly invulnerable walls of Islam. And as the years go on, if our Lord tarry a little longer, we may expect to hear of thousands coming to Christ in all Mohammedan lands. On the other hand, it is not wise to under-estimate the power of this sinister system, so long entrenched in Oriental countries and holding its devotees in so powerful an intellectual bondage. It has recently shown signs of renewed proselyting activity, and is a force to be reckoned with in the final conflict between Christianity and all false religious systems.

The American Church in Jerusalem, the headquarters of the Christian and Missionary Alliance for Palestine and Transjordan, numbers among its adherents many converted Arabs, some of whom are actively engaged in giving the gospel to their people, while evangelists of those known as "Brethren" have also been widely used in turning many from Mahomet to Christ. I mention only groups with which I had immediate contact and do not mean to belittle any other missions or workers. My stay in Palestine was too brief to permit becoming acquainted with all the different agencies engaged in the evangelisation of the Levant.

Obeying God

It is ours to obey the call as Abraham did, and then to throw upon God the responsibility for all that the call involves. Having called me to be a saint, the whole energy of God's omnipotence is at my disposal; and as the turning on of steam will suddenly wake up a whole mass of inert machinery, so the incoming of the divine energy will make the feebleness of man to throb and pulsate with the might of God. Then the wail of defeat is changed into the shout of triumph: "I can do all things through Christ which strengtheneth me."

Anything short of this would be mockery. How can my living be brought into harmony with God's calling, if He leaves me, in my spiritual bankruptcy, to the making of bricks without straw? This would be absolutely contrary to the character of God, for He is ever consistent with Himself. He never commands what He does not require. He never requires where there is not ability to perform. Where there is a wing there is air; where there is a fin there is water; where there is an eye there is light; and where there is a divine call there is always a divine enabling.

O timid, faithless heart, shrinking from the very thought of answering to the call because of what is involved in a life of sanctity, hear what thy Father God says to thee: "*Faithful is He that calleth you, who also will do it.*"

Better quit your work if you cannot do it in accordance with God's standard.

The Way of Salvation.

A Buddhist Priest's Story

MANY years ago in Western Shansi, China, a baby boy came to the home of farmer Chang and his wife. Before his birth he had been dedicated to the service of Buddha, and while still very young the lad was taken to the temple and given over to the care of the priest. Up till his eighth year he had considerable liberty, but then he was admitted into the order as a novice. During all this time he was instructed by the priest, and a real friendship sprang up between them. At the age of twenty he made application for ordination in the Buddhist priesthood.

But after he had entered upon the full duties of the order, Chang found he was not satisfied, and he had doubts as to the truth of the religion he had adopted. He and the old priest had many conversations on religious subjects in the long, quiet evenings. The priest told him that sometime a religion from the West would come, and should it come in his lifetime to be sure to welcome and investigate it. This made a deep impression on Chang's mind.

At the age of thirty Chang was appointed Buddhist bishop of his county, which made him responsible for all the priests in his county. While on a tour of inspection Chang visited a temple in Taning. Here in a pile of unused temple literature he found a copy of the Gospel of Mark. The words "Western chronology" appeared on the cover, and immediately attracted his attention. He asked for the copy, and returned to his own temple as one who had found some great treasure. While reading the Gospel he was attracted by the repeated references to happiness—which he had not found in Buddhism. The foreign names and places puzzled him, and he sought out the village schoolmaster, a friend of his, who helped him greatly in his study. Although the address of the missionary was printed on the Gospel, it was too far away to attempt a journey, so the two continued diligently in their study. And the entrance of the Word brought light!

Not satisfied with keeping the knowledge to themselves they told their friends, and a company gathered together in the temple to study the Word of God. Months passed and Chang came into possession of a copy of the Gospel of Matthew. When he came to the well-known

words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," he accepted the invitation. Later several of the schoolmaster's scholars went to the city where the missionary lived, for examinations, and they brought back the whole of the New Testament to the eager disciples at home.

For a long time Chang had seen from the Scripture that he could not remain a Buddhist priest. He finally had notices posted in the city and his own village telling of his intention of quitting the temple. He returned to his home where he married and began to support himself by farming. Up to this time neither Chang nor the schoolmaster had met a foreigner. All their knowledge of the gospel had come from the reading of the Scripture.

In the spring Ch'u, the schoolmaster, had the privilege of being in the missionary's home for eight days, and learned much from him. In the autumn Chang accompanied Ch'u to the missionary's home. Both applied for baptism, but were told that candidates for baptism were put on probation for twelve months. Chang was addicted to the opium habit, but was determined to bring his life in accordance with his faith. It was a hard, long fight, but God brought him through triumphantly, and he testified that God took away all craving for this drug.

When the Inspector of Education heard that Ch'u had not only become a disciple but was also teaching others the Way, he was threatened that he should be deprived of his degree unless he recanted. But he said, "I count my degree as nothing in comparison with the excellency of Christ Jesus my Lord, for Jesus has greater glory in store for me than any earthly degree."

Later both Chang and his friend were baptised, and through the testimony of these two believers, though persecuted to a great degree, the work in the country west of the Fen River grew by leaps and bounds.

The same gracious word that Chang accepted, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," is still the word of the Saviour to all who have a heavy burden of sin. And this Saviour further says, "Him that cometh unto Me I will in no wise cast out."

YE MUST BE BORN AGAIN.—John iii. 7.

God's Spirit and Ours

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

"FOR what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (I. Cor. ii. 11). Weymouth renders this: "Who among men knows a man's thoughts except the man's own spirit within him?"

In the same way only God's Spirit is acquainted with God's thoughts. We have here a clear distinction between the Spirit of God and the spirit of man. But at the same time we are taught that there is an analogy between them.

No one knows what God is except the Spirit of God, and no man knows what a man is except the man's own spirit within him. It is the spirit of man, therefore, that communicates to others what he knows. The brain is merely an instrument or organ upon which the spirit plays.

In the normal unregenerate man it is his own spirit that speaks through his lips. In the demon-possessed it is the demons who speak while the man's own spirit is in abeyance. This is clearly brought out in the case of the man possessed by a legion of demons, who said: "My name is Legion, for we are many" (Mark v. 9). This is usually the case that the demons answer and not the man who is possessed.

We ought to learn a lesson from this, that we being a people for "God's own possession" should let Him possess us by yielding our bodies, our faculties, and all our members to God for His use, in order that He may speak through us His messages to the Church and to the world. So we may be able to say, like

OUR BLESSED EXEMPLAR:

"The words that I speak are not Mine but His that sent Me: I speak not from Myself." For then shall we speak out the thoughts of God proceeding from His own Spirit within us. These then become words proceeding out of the mouth of God which cannot return to Him void, but must accomplish that purpose for which He gave them.

These words are spirit and life, which communicate life to others and power and strength. For in this way only can rivers of living water flow out of us. We must cease from our own works, and enter into God's rest by faith. "For he that hath entered into His rest hath ceased from his own works as God did from His" (Heb. iv. 10). There still remains a sabbath rest for the people of God. "Let it then be our earnest endeavour to be admitted to that rest" (Heb. iv. 11, Weymouth).

Thus ceasing from our own works God will work all His works in us; all the good pleasure of His will, producing in us both the will and the execution," so that we being filled with the knowledge of His will in all wisdom and spiritual understanding may walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God, strengthened with all might according to His glorious power unto all patience and longsuffering with joyfulness" (see Col. i. 9-11).

Then shall we become like trees of the Lord's own right-hand planting, bearing fruit without any effort

of our own, as trees bear fruit, not of themselves, but because of the life working in them. Being joined to the Lord as branches of the True Vine, our spirit becomes one with His Spirit (I. Cor. vi. 17).

This oneness of spirit with God explains what might at first seem a difficult problem. Why did God take of the Spirit which was upon Moses to put it on the seventy elders of Israel?

Because that spirit was a double spirit. The Spirit of God combined with that of Moses had become one spirit, and all the valuable governmental experience which Moses had gained was lodged in that double spirit, so that the elders would be empowered by that spirit to carry on the same work, just as the Spirit of Christ enabled the prophets to carry on the work which He began when Adam was expelled from Eden (Gen. iv. 9-16, and I. Pet. i. 10), for every theophany or appearance of God on earth was carried out by the Son, since no man has seen the Father at any time: "No human eye has ever seen God: the only Son who is in the Father's bosom, He has made Him known" (John i. 18, Weymouth).

So also Elisha was empowered by the spirit of Elijah to carry on his work (II. Kings ii. 15). The spirit of Elijah had become a double spirit (*dipla en pneumati*, II. Kings ii. 9). So the request of Elisha was not for a double portion of his spirit, but for a portion of his double spirit (Heb. *Pi-shenayim Be-ruach-cha*). The same privilege was conferred on John the Baptist, for he came in the spirit and

POWER OF ELIJAH.

(Luke i. 17).

The answer of Elijah to Elisha's request has a deep meaning: "If you see me when I am being taken from you it shall be yours, but not if you fail to see me" (II. Kings ii. 10). Why did he say this? Because Elisha seeing the chariot of fire proved that the eyes of his inward man had been opened. This gift continued with him, and in answer to his prayer the spiritual eyes of his servant were opened in the same way (II. Kings vi. 17). In fact the inward spiritual man has five senses corresponding to those of the outward man, though in most cases lying dormant. For Elisha could hear by spiritual hearing Benhadad and his counsellors plotting against the King of Israel, to lay an ambush to kill him. But Elisha warned him on three occasions not to pass that spot so that his life was saved. We should make it a matter of prayer that our inward ears should be opened that we also may hear the voice of God speaking to our inward man, even as our blessed Lord was awakened morning by morning to hear His Father's voice, because His inner ear was opened (Isaiah l. 4, 5). We need also the ear of a disciple to learn direct from God, for His voice is not heard by the outward ear, but only by the opened ear of the spiritual man. His Spirit bears witness to our own spirit that we are children of God; comforts and instructs us, leading the humble disciple into all truth and teaching him concerning all things.

Closer is He than breathing;
Nearer than hands and feet.

Within Thy Courts

E. C. W. BOULTON.

MARJORIE HELYER.

1. O make this so - lemn con - se - crat - ed hour In - stinct with
 2. Bap - tise us now, most gracious Lord, we pray, With - in these
 3. Plas - tic and pli - ant in Thy hand we lie, Rea - dy Thy
 4. O make us will - ing to be bro - ken, Lord, If thus the
 5. O teach us, Lord, that life henceforth may be, A sac - ri -
 6. O shew us too, that work may wor - ship be, That in our

re - sur - rec - tion life and pow'r, O grant that as with -
 love - sweet lives Thy pow'r dis - play, Let o - ther charms in
 pre - cious name to mag - ni - fy, O touch these long - ing
 life with - in these hearts now stored, May be re - leased, its
 fice of sa - vour sweet to Thee, A whole burnt - off - 'ring
 bu - siest mo - ments we may see The vi - sion splend - id,

in Thy courts we meet, Each heart may of that hid - den man - na eat.
 Thee be wholly lost, Find - ing a joy which time can ne'er ex - haust.
 hearts with living fire, That in Thy ser - vice they may ne - ver tire.
 heal - ing wealth to pour Up - on those souls for whom the Cross Love bore,
 on love's al - tar laid, Bound by the cords which Thy commands have made.
 which our strength renews, And con - stant - ly with courage fresh en - dues.

CHORUS.

All Thou dost ask Lord, we would free - ly give, Deep in Thy

will we con - stant - ly would live, Pro - v - ing Thy grace in

ev - 'ry hour of test. Find - ing in Thee true and a - bid - ing rest.

Copyright.

Bible Study Helps

WORTH CONSIDERING!

1. Consider what God has done for you (1. Sam. xii. 24).
2. Consider God's handiwork (Psa. viii. 3).
3. Consider the ways of the ant (Prov. vi. 6).
4. Consider the work of God (Eccles. vii. 13).
5. Consider thyself (Gal. vi. 1).
6. Consider God's care for the lilies (Luke xii. 27).
7. Consider the poor (Psa. xli. 1).

SEVEN SUGGESTED TOPICS IN ISAIAH XLI. 10

1. Trust.
2. Companionship.
3. Courage.
4. Protection.
5. Strength.
6. Help.
7. Sustenance.

THE SOVEREIGNTY OF THE SPIRIT

1. He must not be resisted (Acts vii. 51).
2. He must not be limited (Psa. lxxviii. 41).
3. He must not be quenched (1. Thess. v. 19).
4. He must not be grieved (Eph. iv. 30).
5. He must not be spoken against (Matt. xii. 32).

PARDON OF SIN (Psa. cxxx. 4)

- I. There is Pardon of Sin.**
 1. Provided and promised (Dan. ix. 9; Heb. viii. 12; Rom. iii. 25).
 2. Published in the gospel (Acts xiii. 38).
- II. What Sins are Pardon.**
 1. Transgression (1. John iii. 4).
 2. Iniquities (Psa. ciii. 3).
 3. All sins are forgiven, open or secret, less or greater, omission or commission (Isa. xliii. 22-25).
- III. Nature of Pardon.**
 1. Taking sin away (Psa. xxxii. 1).
 2. Covering sin (Psa. lxxxv. 2).
 3. Non-imputation (Psa. xxxii. 2).
 4. Blotting sin out (Psa. li. 1; Isa. xliii. 25).
 5. Non-remembrance (Heb. viii. 12; Isa. xliii. 25).
 6. Cleansing from sin (Psa. li. 7; Isa. i. 18).
- IV. Cause of Pardon.**
 1. Neither man nor angel, neither wealth nor works, neither repentance nor ritual, but God alone (Mark ii. 7; Eph. iv. 32).
- V. Effects of Pardon.**
 1. Peace of conscience (Eph. v. 1).
 2. Cheerfulness of spirit (Psa. li. 8).
 3. Comfort of soul (Isa. xl. 1, 2).
 4. Access and confidence (Eph. v. 1-3).
 5. Love to God (Luke vii. 47).

“And Thou forgavest the iniquity of my sin” (Psa. xxxii. 5).

Habit and Character

WE are all familiar with that immortal sentence of Thackeray's, in which occur the words, "Sow a habit, and reap a character." Perhaps we have always thought of them in their application to those who indulge in sinful practices, and not realised that they are equally true in Christian experience. But they are. God's great men have been men of fixed habits. Enoch "walked habitually with God" (Young's *Lit.*). Daniel made it his business to pray three times a day. The followers of John Wesley were called "Methodists" because of the methodical manner in which they ordered their lives. And what mighty men those early Methodists were! Strong and fearless in character, firmly convinced of the truth of their beliefs, the fires of persecution instead of melting them seemed rather to temper them like finest steel. Just in what measure their methodical habits contributed to make them the men they were, we cannot say, but it is certain the contribution was not small. Successful shops, business houses, schools, all owe much to their efficient systems, and in the same way successful Christian living demands system. Because we do not order our day aright, we find ourselves distressed,

annoyed, defeated. Perhaps the morning watch is neglected, or the reading of the Word forgotten, and thus unprepared to meet the world, it rushes upon us with its sordid sights, its carnal interests, its doubtful associations, and leaves us heavy-hearted and conscious of defilement. Daniel, though occupying such an important position in the State, realised the need of withdrawing from carnal things, and refreshing His soul in communion with God. No matter how pressing other business was, his daily habit of prayer was never neglected. No wonder he was such a giant, spiritually, intellectually, politically. Some people pray in spasms. But that is not the way. It is the *prayer habit* we need. Spasmodic prayer means an experience like a see-saw—sometimes up, sometimes down. Communion with God must be the first consideration of all, as much a habit as that of taking our natural food, if we would live before the world as a Christian should live. Let us form the habit of spending a certain time of a certain hour every day with God, and the effect of that habit will surely be manifest in our character.—J.C.C.

Principal and Party at Blackpool Revival Scenes in Big Tent

THE LORD CONTINUES TO HONOUR HIS WORD AT BLACKPOOL WHERE PRINCIPAL GEORGE JEFFREYS AND THE REVIVAL PARTY ARE HOLDING FORTH AT THIS TIME, AND THE PEOPLE ARE REJOICING BECAUSE OF ANSWERED PRAYER. THE BIG TENT ON THE WATERLOO ROAD IS THE SCENE OF GREAT GATHERINGS EACH NIGHT, AND REVIVAL POWER AND ENTHUSIASM PREVAILS. ON THE SECOND SUNDAY NIGHT OF THE CAMPAIGN, THE PRINCIPAL DELIVERED TO A CROWDED CONGREGATION AN ELOQUENT AND LOGICAL ADDRESS ON THE MIRACLE OF BIBLE PROPHECY, IN WHICH HE GRAPHICALLY DEALT WITH THE PRESENT-DAY FULFILMENT OF OLD AND NEW TESTAMENT PROPHECIES. AS A RESULT OF THIS MESSAGE GIVEN IN THE POWER OF THE SPIRIT, TWENTY-NINE PRECIOUS SOULS ACCEPTED CHRIST AS SAVIOUR. AT THE CLOSE OF THE ADDRESS, SCORES WENT TO THE PLATFORM TO TESTIFY TO MIRACULOUS HEALING RECEIVED AT THE PRINCIPAL'S CAMPAIGN MEETINGS IN DIFFERENT PARTS. AMONGST THOSE WHO PUBLICLY TESTIFIED WERE TWO BROTHERS AND A SISTER WHO WERE HELPLESS CRIPPLES BEFORE THEY WERE HEALED SOME YEARS AGO. THE REVIVAL FIRE IS BURNING! DURING THE PAST THREE WEEKS OF THE CAMPAIGN, NEARLY THREE HUNDRED HAVE ACCEPTED CHRIST AS SAVIOUR, INCLUDING EIGHT WHO WERE SAVED AT ONE OF THE FOURSQUARE OPEN AIR SERVICES ON THE PROMENADE. ONE OF THE CONVERTS ON A RECENT NIGHT WAS A MAN WHO WAS ON HIS WAY TO COMMIT SUICIDE, BUT HE CAME INTO THE BIG TENT AND FOUND CHRIST INSTEAD. THE LORD IS WORKING, FOR SINNERS ARE BEING SAVED, SICK BODIES HEALED, AND SAINTS ARE BEING STRENGTHENED IN THE FAITH THROUGH THE POWERFUL MINISTRY OF GOD'S WORD.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor JOSEPH SMITH

Sunday, September 5th. Luke xvi. 19-31.

"In hell" (verse 23).

I know that there are many who scoff at the idea of a hell, such as is described in this portion of the Word of God. But let them remember that these are the words of none other than the Lord Jesus Christ, of whom God from heaven gave testimony: "This is My beloved Son, hear Him." How can we call ourselves believers in Jesus Christ, and deny His words? The word "hell" occurs twenty-three times in the New Testament, and in sixteen of these cases it is used by our Lord. Other words beside are used by our Lord, such as "everlasting fire," "everlasting punishment," etc. But says someone, why does not God cut them off at once? Why does not God cut people off at once who are even now suffering the effects of sin in our own land? Do these people want to be cut off? How many of them would thank you for your bottle of chloroform to put them out of this life and suffering? You can think of some people even now whose lives are a very hell, and yet they do not desire to be annihilated. How Jesus would rejoice to save them from this life of suffering here, and hereafter, if they only would.

PRAYER TOPIC:

Thanksgiving for all that God's hand accomplished at the Westminster Central Hall yesterday.

Monday, September 6th. Luke xvii. 1-10.

"Faith as a grain of mustard seed" (verse 6).

My Bible dictionary says: "The seeds are of a hot, sharp, and biting taste. The mustard in Canaan grew much larger than ours. The Jewish Talmud mentions a stalk of it that was sufficient to bear a man climbing up on it; and another whose principal branch bore three barrels of mustard seed." If we can think of the mustard seed as living, and having faith, as our Saviour mentions. To see the little fellow go to work, loosening his jacket, striking out his roots on the right hand and on the left, never ceasing day or night, always gathering more substance unto himself, and converting all the soil which is piled on him and around him, into good mustard plant. O that we were more like him, taking everything which comes along and using it to develop Christian character in ourselves. But the little mustard seed is hot and sharp. That's it, we are too insipid and flat. Lord make us more like the mustard seed!

PRAYER TOPIC:

For special blessing upon all new converts and that they may be kept by the power of God.

Tuesday, September 7th. Luke xvii. 11-21.

"Go show yourselves unto the priests" (verse 14).

They were not cleansed first, but in their diseased condition were asked to go and show themselves to the priests. Surely this is another example of obedience bringing blessing. It was a definite test of their faith. This case, furthermore, shows our Lord's respect for the powers that be: it was the priest's duty to pronounce these men clean, and fit to again mingle in society. What a testimony to the power of the word of Jesus Christ. What shall I do, Lord? "Whatever He saith unto you, do it." If He asks you to go to some of His enemies and testify to them of what He has done for you, then it is your duty to obey, and in obeying you will find blessing. The Lord left the priests without excuse before His judgment fell on them, and He will do likewise to the men of this generation, but so much is dependent upon our obedience.

PRAYER TOPIC:

That God's children in Spain may be preserved during these terrible days of trial.

Wednesday, September 8th. Luke xvii. 22-37.

"As it was in the days of Noah" (verse 26).

We do not read of any persecution being waged against Noah while he was preparing the ark. But it was an age of absolute indifference, and it is fast coming to that even now. This demon of indifference is the most stubborn and resisting of all, a hundred times more so than the demon of persecution. This fits in perfectly with Paul's picture of the last days in II. Tim. iii. 1-6: "Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Likewise in Sodom they were marked with indifference. We see Lot, so long as he compromised with them, being seated in the gate of their city, just as we see some ministers of the gospel to-day; but when he turned to warn them, then he was the butt of their ridicule, and this but a few hours before their destruction.

PRAYER TOPIC:

In all Elim Crusader gatherings the presence and power of the Lord may be manifest.

Thursday, September 9th. Luke xviii. 1-17.

"Men ought always to pray, and not to faint" (verse 1).

There are different kinds of prayer mentioned in the Bible, and also known to us experimentally: There is the prayer of faith—of absolute confidence, so frequently manifest in the life of our Lord, and in some of the Old Testament prophets, such as Elijah; in which it was only necessary to speak the word, and it came to pass. Then there is the prayer of importunity, mentioned in the parable before us, and also in the parable of the

man who went at midnight to his friend seeking for bread. I do not say that the prayer of importunity is not offered in faith, certainly there must be faith in order to be importunate, otherwise you would give up, which is the very thing our Lord warns against. Jesus here encourages us to this kind of prayer, and has definitely promised to answer it. God's great search for a man to stand in the gap was none other than seeking for a man who like Moses would not be denied.

PRAYER TOPIC:

Thanksgiving for all the spiritual blessing received in the Elim Holiday Homes this year.

Friday, September 10th. Luke xviii. 18-30.

"He was very rich" (verse 23).

Riches are not confined to money and lands. Anything which comes between your soul and God, which you cherish more than doing the will of God, these are your treasures, whether they be worldly honours, pride, ambitions, pleasures, etc. If any of these things occupy the first place in your life God will surely put His finger upon them, for "Thou shalt have no other gods before Me." We read in Mark's Gospel concerning this young man: "Then Jesus, beholding him loved him, and said unto him, One thing thou lackest." It was real, true, genuine love for the young man, and for all men which moves the Lord of glory to put His finger on that which is hindering in the life. A half-hearted service never brings joy to either party, it is a brake on your chariot wheels, a hindrance and a drag all the time. Launch out into the deep and let the shore line go.

PRAYER TOPIC:

For blessing upon all our Elim missionaries.

Saturday, September 11th. Luke xviii. 31-43.

"He cried so much the more" (v. 39).

A realisation of your deep need, and that the One who can meet that need is close by will soon fill your soul with such a longing and a cry to God, that you are not likely to be quietly hushed up by those who feel all right in themselves. Why are not more people healed? Because there is not a strong enough cry going up to God for deliverance. There is far too much submission to what some people imagine to be the will of God for them, when it is only His permissive will, but He would much rather see them come into a place where He could glorify Himself in their deliverance. Likewise regarding the baptism in the Spirit. I remember hearing a minister telling in a meeting how a certain sister, as soon as the call was given to come out for the Baptism, arose at once, walked quickly up the aisle, knelt down, raised both her hands to heaven, lifted up her voice in audible praise to God. Someone touched her, and asked for her prayers; the reply was: "Pray for yourself, Glory to Jesus," and on she went. The Pastor moved towards her to lay hands upon her, but before he reached her side she was filled with the Holy Ghost and speaking in other tongues.

PRAYER TOPIC:

That God's touch may rest upon all our Elim ministers as they prepare for the morrow's services.

TURN with me to the Gospel of Matthew, chapter nine, and read verses eighteen to thirty-four.

These four incidents reveal an all-sufficient and almighty Saviour; first, as the Fountain of Life, exercising His power over disease and death, in healing the woman who had suffered with an issue of blood twelve years, and raising from the dead the daughter of the ruler of the synagogue. Second, as the Fountain of Light, removing the darkness of blindness from the two men who cried after Him; and third, as the Fountain of Liberty, delivering from the power and presence of a demon. He is seen as being able to cope with all manifestations of sin and Satan, and to meet human need in all its varied forms. But you will notice that His power is displayed in response to faith in each case: To the ruler concerning his daughter He had said, "Fear not, only believe" (Luke viii. 50); to the woman with an issue of blood, "Thy faith hath made thee whole" (v. 22); the faith of those who brought the dumb man (v. 32); and to the blind men in response to His challenge, "Believe ye that I am able to do this?" (v. 28).

This last incident especially calls for our attention as setting before us *Faith's Cry* (v. 27), "Thou Son of David, have mercy on us"; *Faith's Challenge* (v. 28), "Believe ye that I am able to do this?"; *Faith's Confession* (v. 28), "They said unto Him, Yea, Lord"—the sweetest, simplest, shortest

DEFINITION OF FAITH

ever given—saying YES to Jesus; and *Faith's Concession* (vv. 29, 30), "According to your faith be it unto you. And their eyes were opened." Their appeal for mercy is rewarded by a manifestation of His power. The treasures of His mercy are laid up in His power, and laid out to faith. He does not enquire of their wealth or character, but of their *faith*. He does not mention their feelings, fancies, wishes, or even needs, but insists on an expression and exercise of faith, "Believe ye that I am able to do this?"

I want to use this challenge of our Lord with its accompanying confession and concession as a hammer to drive three nails, all in reference to His ability or power to meet your need and mine. By His servant Jeremiah, God says, "Is not my word . . . like a hammer, that breaketh the rock in pieces?" (Jer. xxiii. 29); also by Solomon, in Ecclesiastes xii. 11, "The words of the wise are as nails fastened by the masters of assemblies." The challenge shall be the hammer, and three well-known passages of Scripture the three nails.

The first expresses *His saving power*, and is found in Hebrews vii. 25: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." An uttermost Saviour means

AN UTTERMOST SALVATION,

and His ability is our possibility. Three things are stated in the verse concerning this uttermost salvation: What it is; Why it is; and Whose it is. Let us look briefly at each one:

Hammer

A Challenge to Faith

By R. A. K.

1. *What it is.*—Please notice at once that this is a salvation not "from" the uttermost, but "to" the uttermost. Whilst it is true that the Lord Jesus saves *from* the uttermost those who have sunk to the deepest depth of sin (and we praise God for those who, having gone down to the lowest rung of the ladder, by His grace have been brought up out of the horrible pit and miry clay, and their feet set upon a rock); yet the text deals with those who are upon the rock, Christ Jesus, and tells of the wondrous possibilities that are the portion provided for the present and future, to be appropriated and enjoyed by faith.

The word "uttermost" occurs in two other places in the New Testament. Acts i. 8 tells of witness unto the uttermost parts of the earth, showing that it was the Lord's purpose for the gospel to be preached to the farthest reaches of this inhabited earth, leaving no "regions beyond." Again in I. Thess. ii. 16, wrath is come upon the Jews to the uttermost for their crowning sin of

FORBIDDING THE GOSPEL

to be preached to the Gentiles. God's wrath was to be felt to the limit, to the fullest extent, by that sinful nation.

Watch the moon from its first quarter to its full shining; it is reflecting the light of the sun to the "outermost," from centre to circumference sending forth its silver rays. Put these thoughts together, and you have the most delightful meaning of the word "able to save to the uttermost." He is able to save to the farthest reaches, to the limit, to the fullest extent, to the outermost, from centre to circumference. But the centre and circumference of what?

(a) Our *being*—"The God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He who calleth you, who also will do it" (I. Thess. v. 23, 24).

(b) Our *need*—"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19). Whether that need be spiritual, physical, mental, material, financial.

(c) Our *growth*—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

(d) Our *time*—"Lo, I am with you all the days," and "I give unto My sheep eternal life, and they shall never perish" (Matt. xxviii. 20; John x. 28).

and Nails

OR in the Power of Christ

WELSHAM

(e) Our *sin*—"The blood of Jesus Christ cleanseth us from *all sin*" (I. John i. 7). From the penalty of sin—past; from the power of sin—present; from the presence of sin—future. What a salvation! For our being—completely; for our need—fully; for our growth—perfectly; for our time—eternally; for our sin—entirely. "Able to save to the uttermost."

2. *Why it is*.—"Wherefore He is able also" (Heb. vii. 25). The whole of the chapter is taken up with a presentation of the superiority of the priesthood of our Lord to that of the Aaronic priesthood. The Apostle shows Christ to be of the Royal Tribe (v. 14), "For it is evident that our Lord sprang out of Judah." Christ has life and immortality in Himself (v. 16), "Who is made . . . after the power of an endless life." Christ, in His person and work, is the *hope* upon which to build (v. 19), "For the law made nothing perfect, but the bringing in of a better hope; by the which we draw nigh to God." Christ has perpetuity of office (v. 21), "Thou art a priest for ever after the order of Melchisedec." Christ has immutability (vv. 23, 24), "And they truly were many priests, because they were not suffered to continue by reason of death. But this Man, because He continueth ever, hath

AN UNCHANGEABLE PRIESTHOOD."

Christ has suitability (v. 26), "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Christ was made priest under divine oath (vv. 21, 28), "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec." "The word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." Considering all this, and comparing all this, the glories and excellences of our adorable Lord constitute Him an uttermost Saviour; "wherefore He is able also to save to the uttermost."

3. *Whose it is*.—"Them that draw nigh unto God by Him, seeing He ever liveth to make intercession for them." Thus all who draw near to God, relying on the Lord Jesus Christ as their one Mediator, Sacrifice, Substitute and Saviour, are the objects of His unceasing intercession; and because He never ceases, day nor night, to pray for them, they are assured of the full and continued supply of all needed grace unto the farthest reaches and to the fullest extent of their being, need, growth, time and sin. O believer, it is *all in Him*, thy Lord and Saviour; and He is now

looking upon you and challenging you with the words, "Believe ye that I *am* able to do this?" They said unto Him, "Yea, Lord." What do *you* say?

"ACCORDING TO YOUR FAITH

be it unto you." The exercise of your faith in Him, the uttermost Saviour, will be rewarded with an uttermost salvation. *His ability is your possibility*.

The second Scripture expresses *His keeping power*. Jude 24 says "Unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." This brief but blessed epistle opens as being addressed to those who are "preserved in Christ Jesus," or as the marginal reading gives it, "kept for Jesus Christ." What a joy it is to know that those who are redeemed by blood, saved by grace, indwelt by the Spirit, the objects of eternal love, the possessors of eternal life, are being specially guarded by His un-failing presence and power *for Him* who has paid the price of their redemption because He loved them so. Says the Apostle, "I know whom I have believed, and am persuaded that *He is able to keep* that which I have committed unto Him against that day" (II. Tim. i. 12).

But the burden of the Epistle is "the apostasy," the falling away from the faith, which had already begun at the time of writing, and which the Apostle by the Spirit of God saw would ripen at

THE END OF THE AGE,

just previous to the appearing of our Lord Jesus Christ. Knowing the sin and error that would abound at that time, he ends with a doxology that carried encouragement within it, bidding them fix their eyes upon and become occupied with HIM "who is able to keep from falling," who could "guard them from stumbling" into the sin and error that would prevail. Whilst the possibility for the child of God to sin will always remain, the necessity is removed in the possession of such a One as He. "There hath no temptation befallen you but such as is common to man; but God is faithful, who *will not suffer* you to be tempted above that ye are able; but *will* with the temptation also make a *way to escape*, that ye may be able to bear it" (I. Cor. x. 13). Blessed provision made for your victory.

Well do I remember the time when through this word of Jude 24 the assurance was brought to my heart that He who was keeping the stars in their courses, and the oceans and seas in their bound, could and would keep my little life in His almighty hands, so that I should not get out of His will and grieve Him; so that I might ever live in His will and be well-pleasing to Him all the way. Kept *by* Him, kept *for* Him, and kept *in* Him. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." In the midst of life's activities, with its duties, demands and difficulties, how delightful to enjoy an inward calm and rest, because "kept by the power of God."

(Continued on page 574)



The Elm 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.

From the Reader's View-point

"The ELIM EVANGEL is to us like a shower of manna from heaven every time it arrives. Praise God for the EVANGEL, its sound teaching and glorious messages."—Southern Rhodesia.

"The ELIM EVANGEL gets better and better as time goes on."—Lynchys Hill, nr. Oswestry.

"I think the whole of the ELIM EVANGEL is just a real spiritual blessing and uplift from God."—Worthing, Sussex.

"What a splendid magazine is the ELIM EVANGEL. I have never read another Christian paper which has proved so profitable to me."—St. John's Wood, N.W.8.

"I want to say how, when my faith has been at a very low ebb, I have been cheered and uplifted, and like the apostle 'thanked God and took courage' through reading the ELIM EVANGEL."

"I have been a regular reader of the ELIM EVANGEL for some time now, and look forward to it every week, finding great delight in the uplifting and inspiring articles. I would not be without the paper for anything now."—Portsmouth, Hants.

"Your magazine is always a blessing to me, and to others also. The paper contains rich spiritual food, easily digested and assimilated by those desiring and in need of such a diet. Interesting, instructive, arresting, awakening are also applicable terms to articles appearing in your paper which breathes the living Word from cover to cover."—Chepstow, Mon.

THOUGHTS FOR THINKERS

Spiritual treasure is like the widow's cruse of oil, it is ours as long as it is shared.

God has always His own time.

Manhood at its highest is nothing else but a response of the whole personality to God.

We are not only to pray without ceasing, but also to pray without fainting.

God's chiefest saints are the least in their own eyes.



Gleanings from Other Fields

The Marechale.

Mrs. Booth-Clibborn has recently arrived in this country from her world tour. She conducted meetings in the United States, Canada, Australasia and South Africa.

The Salvation Army in Denmark.

The Territorial Commander, Colonel Mary Booth, and Lieut.-Commissioner J. Nielsen were received in audience by the King of Denmark in connection with the Silver Jubilee celebration of his accession to the throne.

Keswick Convention.

Dr. Campbell Morgan gave a special series of Bible readings at the Keswick Convention this year.

Frances Ridley Havergal.

A memorial tablet was recently unveiled in the wall of Havergal House, Caswell, near Swansea, as a permanent tribute to the memory of this famous hymn writer.

Hebrew Christian Alliance.

At a conference of the Hebrew Christian Alliance in Budapest recently, representatives from sixteen countries took part. Dr. Arnold Frank was elected President, in succession to the late Sir Leon Levison.

Beach Services.

We are pleased to learn of the splendid efforts for soul-winning that are being made at the holiday resorts throughout Britain. Many thousands of souls are thus reached with the gospel.

Gipsy Smith.

Gipsy Smith, although now seventy-seven years of age, is on his thirty-fourth visit to America. He is to conduct a series of seven campaigns, which are to last five months.

Protestant Martyrs.

Special services have recently been held in several centres to commemorate the martyrs who laid down their lives for the truth of the gospel. At the service held in Christ Church, Willesborough, Kent, the martyrs' roll of the sixty-four witnesses who died in Kent was read.

Christian Refugees from Spain.

Some of the Spanish Christians have suffered terribly through the civil war, and have lost everything they had. Efforts are being made in this country to make provision for these suffering refugees.

Unevangelised Fields.

Dr. C. K. Mowl has accepted the invitation to become the first president of the Unevangelised Fields Mission.

India—Pastor J. R. Moore.

Through unforeseen circumstances the departure of Pastor J. R. Moore for India has been held over for the present.

THE CENSOR'S CONVERSION

Bishop Joscelyne tells of an army captain in the Great War to whom was entrusted the duty of censoring the letters written home by his men. The officer had abandoned all faith, and had long been known as an agnostic; but as he read letter after letter full of the comfort and hope a man's religion gives him in moments of such terrible strain his heart was melted, and he became a convinced Christian.

Whitfield—Evangelical Zealot (No. 5)

The Holy Triumvirate.

By Pastor H. W. GREENWAY

THREE names will ever be remembered in connection with the great evangelical revival of the eighteenth century: George Whitfield, John Wesley, and Charles Wesley. These names shine like beacon lights in a sin-besotted generation. By a mystical guidance of the Holy Spirit, the three lives were linked in a common sympathy, for they each were influenced by the experience of the other two. "They form," writes Belden, "a triangle of constantly-interchanging forces. John captures Charles, Charles lays hold of Whitfield, Whitfield bursts into flame, and in turn, pioneers John and Charles into the greatest religious achievement of the century, and John, through a long and laborious life, carries on and consolidates the pioneer's work. If ever three men were brought together by God for His purpose it was these three."

Whitfield's ministry was flaming, dynamic, urgent. He paved the way, opened original channels of approach to sinners, swept on from town to town in a constant whirl of enthusiastic revival services. He was the preaching tornado of the revival, blazing a trail for others to follow and gather up the results of his passionate evangelism. Southey has said: "If the Wesleys had never existed Whitfield would have given birth to Methodism." But God had His man to consolidate the work of the revival. John Wesley was always the "steady light." He it was who established

AN ENDURING MEMORIAL

in the great Methodist Church. Charles, his brother, also added his talent to the common cause by crystallising their spiritual experiences into music, and so passing on to us the legacy of an enriched hymnology.

There were sharp differences of opinion on doctrinal issues, and the arguments which ensued have cast a certain gloom over the friendship of the three leaders. Whitfield was a firm believer in Calvinism, whereas Wesley espoused the cause of the Arminians. One cannot help feeling, however, that the followers on either side helped to make the situation more difficult than it might have been. Whitfield's adherents were more ardent Calvinists than their leader; and the Arminianism of Wesley's helpers was of a more extreme and outspoken form than his own.

But despite the difference of ideas their friendship continued, and both sides are to be admired for the measure of self-restraint exhibited in this difficulty. Whitfield would have been a careless ingrate had he forgotten the significant part played by Charles Wesley in his conversion. Their first contact was made at Oxford, where they were fellow-students together. Wesley noticed this serious young man, so often alone, and made his acquaintance. He lent him books in the hope of creating a

THIRST FOR SPIRITUAL TRUTH,

and his efforts were not without success. When reading Scougal's *Life of God in the Soul of Man* Whitfield realised the need for the "new birth." As he

himself writes: "A ray of divine light was instantaneously darted in upon my soul, and from that moment, but not till then, did I know that I must be a new creature."

It was also one of the Wesleys who first prompted Whitfield to go to America. John Wesley was labouring in Georgia, and apparently at that time he was experiencing much blessing in the work. He therefore wrote to Whitfield, urging him to join in this fruitful labour for Christ. Whitfield quickly responded to this call, and so was opened to him the great work on the American continent.

The esteem of Whitfield for the Wesleys is reflected in his last will and testament. Here is the extract in which they are mentioned. "I leave a mourning ring to my honoured and dear friends and disinterested fellow-labourers, the Rev. Messrs. John and Charles Wesley, in token of my indissoluble union with them, in heart and Christian affection, notwithstanding our difference in judgment about some particular points of doctrine." It is a fine example to all Christians. We must not allow doctrinal controversy to inspire bitterness, and so prevent our service for Christ.

On they went, this

GOD-APPOINTED TRIO,

sweeping the land with revival, stimulating other young men to fresh service, and by their very zeal condemning their lethargic contemporaries. Wesley founded societies, and for over twenty years Whitfield preached to many of his congregations. Sometimes they would meet and discuss various aspects of their work. Wesley also describes a meeting at which they both took part, one reading the lesson while the other preached. "Partisans," writes Tyerman, "on both sides, had done their utmost to keep Whitfield and Wesley apart from each other; but now their machinations were utterly and finally frustrated."

The last meeting between the three friends is left on record in Wesley's *Journal*. He writes: I had one more agreeable conversation with my old friend and fellow-labourer, George Whitfield. His soul appeared vigorous still, but his body is sinking apace; and unless God interposes with His mighty hand, he must soon finish his labours." Charles also refers to it in a letter to his wife. "It was, indeed, a feast of love," he says, "My brother and George prayed, and we all sang a hymn in the chapel."

After the death of Whitfield, Wesley preached a funeral sermon at the Chapel in Tottenham Court Road, and at the Tabernacle near Moorfields. His eulogy of his friend reveals a total lack of jealousy, and a complete recognition of his

FAR-REACHING EVANGELISM.

He concludes with these words: "Have we read or heard of any person who called so many thousands, so many myriads of sinners to repentance? Above all, have we read or heard of any, who has been a blessed instrument in the hand of God of bringing so

many sinners from darkness to light, and from the power of Satan unto God?"

A minister once asked Whitfield, "Do you think we shall see John Wesley in heaven?" "No, sir!" was the immediate reply, "he will be so near the throne and we at such a distance that we shall hardly get a sight of him." These illustrations make us

realise how closely these great men were linked in a bond of mutual esteem and love. And so we reflect with gratitude upon the history of the three leaders of the Evangelical Revival, praying for a greater visitation of the Spirit of God in this indifferent and sophisticated generation.

GOD'S MONEY

The tenth is the Lord's.

The Tenth a Perpetual Obligation.

By N. H. HARRIMAN

CHRISt looked on the rich young man and loved him.

And because He loved him, He told him to sell all that he had and give to the poor.

The point was, that his wealth was keeping him from heavenly treasure as it is many a man now.

And the requirement was to "take up the cross"—become identified with Christ in complete surrender to God.

This is the requirement now, and more people are being kept from "treasure in heaven" to-day by misuse of earthly treasure than is currently supposed, and they are not all rich, either.

The church members for whom we tremble to-day in this time when God is needing so much to finance His great plans for the last days are not the rich; they have been abundantly warned; we tremble for the fifty per cent who give nothing, and the thirty per cent more who give little or nothing.

For their situation, as we see it, is about this: "I can't afford it. I have not enough for the needs of my family. God doesn't expect me, He can't expect me, to let my family suffer that I may give to the Church."

But the fact is that God does expect them to give for the spread of the gospel, and that their giving will not impoverish their families, for God has said it would not, it should not.

Written out,

TRANSLATED INTO TERMS

of common speech, their plea reads something like this: "I can't afford to give anything to God and His work and worship, He has given so little to me. When He gives me more, I'll give something back to Him."

But will they, think you? Expenses usually advance with such people faster than their income; at what point in their increase of income will they begin to recognise God's rights?

And how long do you think one will have to make that plea before God will increase his income? It is as if he said to God: "Yes, I know You claim a portion from me, and I know You say You will increase my income if I will not rob You; but God, You'll have to show me. Show me by increasing my income first."

Is not this about the situation? And does it not emphasise the hopelessness of argument? The disease lies deeper than the head. A congregation which would be horrified to know that they could hear a

sermon on "Thou shalt not steal" and pay no heed to it, will listen to a sermon on God's claim on the first of all their income, a sermon unanswerable in logic, clearly scriptural, and buttressed by all kinds of testimony as to the blessings that attend those who do not "rob God," and with complete complacency go away with no intention or thought to obey.

We have seen this repeatedly. We have listened to such a sermon, and heard those who tithe say after it that it was

THE BEST PRESENTATION

of the subject they ever heard and absolutely unanswerable; and with every sign that conviction had been wrought in many hearts—yet not one person of all those convicted church members "moved up" to the light God had given. Every minister who has preached on the tithe has witnessed something similar to this.

The fact is, Satan knew before Paul said it, that "the love of money is the root of all kinds of evil." And he has seen to it that one of those "kinds of evil" is church members robbing God. And it is good strategy on his part, for by it he makes many a church powerless and its members backsliders.

Any Christian becomes a backslider who sees light and will not walk in it.

And if Satan can get a man to rob God who could not be induced for the world to rob his neighbour,—well, the man escapes prison, but he falls into something far worse. This is not "legalism"; it is simple morality.

And argument seems lost upon such. Nevertheless, we are going to present one more argument: we are going to show that "the tenth belongs to God," and that He has always claimed it from the beginning. Or, in the words of our topic for this paper: "The Tenth a Perpetual Obligation."

If this is true, or even probably true, we ought to have an end of all argument against the tithing system being

"LAW INSTEAD OF GRACE,"

taking us "back from the New Testament into the Old," making "our religion seem arbitrary and exacting, like a tax," as well as all the delusive and often insincere talk about liking "to give freely and gladly of what I have when the time comes."

If it be true, or even probably true, that God has always demanded the first tithe as His; and if it is true that He has always bestowed blessing upon those

who practise the tithe, then one would expect every honest-hearted Christian who sees the proof that this is true, who really values being right with God, to "move up." God grant that many may. God knows that the need is great. We will merely outline the evidence which others have discovered.

1. Beginning with Christ: He endorsed the tithe just before dying.

He recognised that His nation tithed, and stated that they did right in tithing. "Ye tithe mint, anise, and cummin." Every student knows how minute their tithing was when this describes it. But in spite of that, He proceeds to say: "These ought ye to have done." It is clear that Christ states that the tithe principle is binding, if not the Mosaic law of the tithe.

2. He approved the poor widow's giving of "all her living."

3. He advised the rich young man to sell all, and give to the poor.

4. The Pentecostal Church gave all, and "had

ALL THINGS COMMON,"—

a spontaneous outburst of flaming love.

5. When Paul called on the Gentile Christians in Galatia and at Corinth for an offering for the poor saints at Jerusalem, he says: "Let every one of you lay by him in store as God hath prospered him." This not only is the system of the tithe, but suggests that the Gentiles were familiar with tithing; and if they, then surely the Jewish Christians.

6. The testimony of the Church Fathers is that the early Church tithed, and prospered so long as it faithfully tithed. And Augustine, about the beginning of the fifth century, complains because they "have been unwilling to share the tithes with God, now the whole is taken away."

Starting again at Christ, and going backward to Moses, we find Moses incorporating into the law the tithe, as then existing among them, just as he incorporated the Sabbath, and for both made regulations for the orderly and faithful observance.

Not only did the tithe principle exist with the Hebrews long before Moses, but among heathen nations tithing existed down to historical times, arguing a common origin of the custom. What was that common origin? It must have been the common origin of the nations.

Back of Moses we find Jacob running away from home and a backslidden life, met at Bethel by Jehovah with

A VISION OF THE FUTURE

and a covenant of blessing, vowing among other things: "Of all that Thou shalt give me I will surely give the tenth unto Thee." Why "surely"? Undoubtedly he had been robbing God in his backsliding. Why should he think of the tenth, if he had not known about it already? And there was reason that he should know about the tenth, for his grandfather, Abraham, had given the tenth to Melchizedek, the type of Jesus Christ. Where did he get it? Undoubtedly back where the ancestors of the nations got it—back beyond Babel and the confusion of tongues, back beyond the flood, back, back, to the garden

where the fall, the curse, the promise of the Seed, and the long, weary way began.

There God undoubtedly gave them His great principles of living in harmony with Him. There He gave them the sabbath law, a revelation of the principle that one seventh of their time was to belong to Him in an entirely unique and special way.

And just as man maintains his highest physical efficiency, and also labouring animals, when they observe one rest day in seven, so the evidence is conclusive that man reaches his highest spiritual efficiency only when he

RECOGNISES GOD'S OWNERSHIP

and claim to the first tenth of his possessions and income.

May we not summarise something like this?—Man must worship or perish. He must also send forth the glad tidings. Both cost money. God's worship and work are constant; the financial supply must therefore be constant. There is no way of providing a constant and adequate supply without systematic and proportionate return to God of the income of our stewardship.

From the beginning God has accepted the first tenth as His minimum portion, giving us the privilege of using the income from the rest and calling it ours, with the condition that we hold it for Him and make offerings out of it when necessary for His work and worship.

Upon its faithful use He has promised blessing, both temporal and spiritual. . . . Upon its unfaithful use He has pronounced a curse, and the evidence is abundant that He keeps His word here also.

His professed followers are immensely wealthy in the aggregate. His calls are very urgent, increasing as the time of the end approaches. A tenth of their income would flood all His treasuries, and hasten the return of the King. Faithfulness in tithing would also tend to bring the membership of the Church into that spiritual condition which must exist before they are ready for the Bridegroom to come.

Souls who do not know need to know, and knowing need to act. To know and not to obey means "ashamed before Him at His coming."

We cannot see it any other way.

NO SHORT CUTS TO HOLINESS

Years ago the saintly Andrew Bonar, of Scotland, spent a summer in America. In his searching and tender addresses at Northfield he lifted his hearers to heavenly heights. One day in the midst of an impressive service D. L. Moody said impulsively: "Dr. Bonar, these people would like to know how you live this victorious life about which you have been preaching. Tell us your experience." After much urging and then with great hesitation Dr. Bonar said: "I do not like to speak of myself, but for fifty years I have had access to the throne of grace." That was all the white-haired saint had to say, but that was enough. Would that everybody might say this!

Hammer and Nails

(continued from page 569)

And now comes our Lord's challenge again, in view of a further unfolding of His power: "Believe ye I am able to do this?" Able to "keep you from falling," able to keep you in victory, able to keep you "against that day," able to keep you "in perfect peace." "Believe ye that I *am* able to do this?" They said unto Him, "Yea, Lord."

The last great Scripture expresses *His working power*. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. iii. 20). This is in connection with that wonderful prayer of the Apostle for the Ephesians. Read carefully from verse 14. With bowed knees he appeals to the Father of our Lord Jesus Christ for them "to be strengthened with might by His Spirit in the inner man." That is the first petition. "*Might*." Power in action, the power that accomplishes things. How strengthening to the inner man! Only the Spirit of God can communicate that.

FORTIFIED AND ENERGISED,

so that through you things may be done that will both glorify God and bless others. Is not that what we need and long for every day? The second petition well follows, "That Christ may dwell in your hearts by faith." That faith may appropriate what is already a fact, Christ's indwelling. "Know ye not that Christ *is in you*, except ye be reprobates," writes the Apostle to the Corinthians. It is the failure on the part of so many of God's children to lay hold of this fact that means continual failure in their lives, for the simple reason that self-effort takes His place and is relied upon instead of Him. All struggle ceases when faith lays hold of this, and the sweet rest in knowing that *Another* is in charge, in control, ruling, managing, directing and working out His plans, takes possession of the soul then.

Yet a third petition is presented, "That ye might be filled with all the fulness of God." Can God's fulness be contained by us? Yes, indeed. Just as when you throw a bottle in the ocean, and the water gradually seeps in until the bottle is full and sinks with its weight into the depths beneath, the ocean is in the bottle, and the bottle is in the ocean. It is filled with its fulness. It is not a question of size, but *capacity*; capacity to receive; whether it be a half pint, pint, quart, or gallon bottle. Not one can be more than full, but all *can* be full.

SIZE IS NO CONSIDERATION.

As small as you feel and know yourself to be, you can "be filled with all the fulness of God," and you are not responsible for any more than you can hold, but you are responsible for *that*. Be filled!

And now, lest someone should be thinking that the experience of such a prayer is impossible; the Apostle goes on to show that great as is the prayer, the possibility of its fulfilment in their lives is greater. "Now unto Him who *is able to do exceeding abun-*

dantly above all that we ask or think." You can ask much, you can think more, but when you have reached the limit of your asking and thinking, remember He is able to do exceeding abundantly above it all, according to the power that worketh in us. The measure of His working *for* us is the measure of His working *in* us.

Yet once more He challenges you concerning this also: "Believe ye that I am able to do this? Able to strengthen you with might by His Spirit in the inner man; able to make the abiding, all-sufficient presence of Christ a blessed reality; able to fill you with all the fulness of God. Believe ye that I *am* able to do this?" They said unto Him, "Yea, Lord." What do *you* say? "According to your faith be it unto you." *His ability is your possibility.*

Thou art with Me

By Pastor J. C. CARISS

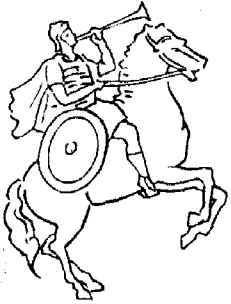
Tune: *Old Welsh Air, "I think of thee."*

In the cool of early morning,
Thou art with me:
When the golden day is dawning,
Thou art with me:
And the song of skylarks singing,
Seems to me as I am praying,
Like a far-off echo saying,
Thou art with me.

In the stress and toil of noonday,
Thou art with me:
On the hot and dusty roadway,
Thou art with me:
While the crowds are shouting, pushing,
To the shop and office rushing,
Come the words—my spirit hushing,
"Thou art with me."

In the evening's tranquil stillness,
Thou art with me:
Deep within I have the witness,
Thou art with me:
When upon the water rippling,
Silver moon is softly shining,
To my Lord my heart's inclining,
Thou art with me.

When at last the deep night settles,
Thou art with me:
And the flowers close their petals,
Thou art with me:
And the world around is sleeping,
I commit me to Thy keeping,
And recall—awake or sleeping,
Thou art with me.



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

"Days of Heaven Upon Earth"

(Deut. xi. 21)

The Scottish Crusader Camp has come and gone. Yet not quite gone, for it will linger in our memories for many a day.

The words of scripture, quoted above, fitly describe the experience of those young people who were fortunate enough to be present.

From beginning to end the rich blessing of our Heavenly Father was upon us. In the first place, God guided us to an excellent camping site, situated in the midst of most beautiful scenery, within easy reach of the sea, and one of the finest stretches of sand in Scotland. Then again, the generosity of the people of Aberdeen, and of other places, too, prompted them to send along gifts of money, food, and other useful things, thus enabling some to enjoy the camp who otherwise must have remained at home. And so at last, with the lorry (also kindly loaned) piled high with equipment and campers, we set off in brilliant sunshine for St. Cyrus. We were greeted on arrival by Pastor and Mrs. Barton of Dundee, who kindly took oversight of the young Women's camp; then after the initial hard work of erecting tents, etc., we fell asleep, praying that this camp might be a great blessing, not only to the campers, but to the people in the district. That prayer was abundantly answered.

Before long there were over fifty young people from Glasgow, Dundee, and Aberdeen living together as if they had known each other all their lives instead of only a few hours. The fellowship was wonderful! This harmony of heart and mind was felt in our morning and evening prayer meetings, when the power of God came down upon us in a way too wonderful to describe: hearts that had grown cold were set afire; vows of consecration were made, and so real was the presence of God that it was often difficult to bring these meetings to a close.

In our open air work, too, in the district God wonderfully blessed His Word. At **GOURDON**, a fishing village five miles from camp, a service was conducted in the Mission Hall, and two young men accepted Christ; afterwards, on the way to the open air meeting, a woman, spoken to by one of the Crusaders, yielded to Christ on the spot. Many meetings were held in this village, so hungry were the people—hundreds listened at every meeting, and we know from the power we had in preaching and singing that many were blessed. At **MONTROSE** Pastor Barton and some of the campers conducted meetings with the Baptist friends, and three young people accepted Christ. Salvation came to the camp, too; several who were unconverted, including a professional footballer, found Christ, and returned home to witness for Him. One young man visited the camp for the day, and while walking along the beach with Pastor Barton, made the great decision. I could go on—so many wonderful things happened, but my report would then require a special edition of the "Evangel"!

We were given glorious weather most of the time, and were able to enjoy to the full the many diversions provided. I am sure we were the happiest campers in Scotland! One special reason for our bliss was the cook—what a cook! he was cheered to the echo more times than I can number. Such porridge! such broth! and (always an extra cheer for this) such duff!

We had a final meeting the night before breaking camp—with the marquee lighted by dozens of candles—we sang and sang, and testified one by one of the blessing received. An unforgettable night! An unforgettable camp! From the many letters I have since received there simply *must* be a camp next year.

"And above the rest this note shall swell,
My Jesus hath done all things well!"

—Pastor J. HILL.

A CALL TO LONDON'S YOUTH!

ELIM CRUSADER RALLY

September 4th

Central Hall, Westminster

at 3 p.m.

Chairman:

Principal **GEORGE JEFFREYS**

Speaker:

HUGH REDWOOD, Esq.

Soloist:

Mrs. J. McWhirter

and Massed Choir Items

Crusaders of London, be sure and invite your friends to this great gathering of Youth. See special programme for other meetings during the day.



Scottish Crusaders

at

St. Cyrus Camp

directed by

Pastor John Hill

and

Pastor & Mrs. W. Barton

Group includes

some visitors

from

Dundee

"A Very Present Help"

By L. WINIFRED THOMPSON

"Lo I am with you alway, even unto the end."—Matt. xxviii. 20.

Sometimes our eyes are holden,
Our light grows faint and dim,
And things of earth seem nearer,
As we lose sight of Him!

Then worldliness reclaims us,
Fame stretches out her hand,
Self seeks to be exalted,
Pride comes to make a stand!

If heaven should loom before us
We think but of its rest;
His will for us forgetting,
We sigh to join the Blest!

And thus our life grows weary,
The song of triumph dies;
Then lo! a blood-stained footprint
Arrests our drooping eyes.

Beside us, close beside us,
We see a vision fair,
A Friend is watching o'er us,
Our Lord is standing there!

And as we say we're sorry
For causing Him such pain,
His piercèd hand just draws us
To His dear heart again!

'Tis not that touch so tender
That bids the conflict cease,
Nor yet His look of pardon
Alone that brings back peace—

But love that never faileth!
And often though we stray,
Christ follows us and shields us;
He stays with us alway!



Conducted by Pastor DAVID A. VANSTONE

THE STORY

The express hurtled around the bend, thundering her way northwards. Clattering over a bridge, screaming into a tunnel, rocketting through a station, she fairly devoured the miles which lay before her. But as she flashed like a winged thing upon her way the watchful eye of her driver spotted a "distant" signal at danger. Throttling down, he leashed her into the fifties, forties, thirties, until in face of the expected command the massive train was brought to a standstill.

Heads popped out of the windows; excited holiday-makers murmured at the delay; the driver fumed, glancing at his watch; the fireman alone seemed pleased. Grasping his long oil-can, he clambered out of his cab and was soon lubricating the vital parts of the driving gear. Not until the signal clanged to "all clear" did he take his place again in the driver's cab. Shortly afterwards when his sturdy steed was again topping 70 how satisfying to know that despite the strain of high-speed travel all was well with the works, for he'd oiled them during the stop.

THE MORAL (also to be read!)

The train is you; the journey, your life. At the end of July the signal was "Stop schooling!" So you gladly called a halt from sums, dictation and history. What have you done while waiting for the old school bell to "signal" you on again?

"Oh!" you say, "I've been away and had ever such a good time. We bathed, and walked, and played games, and went on a steamer, and went fishing with Dad, and explored

the smugglers' caves, and had lots of ices and fizzy drinks. We had glorious weather, too. I got so sunburned that I lay awake the whole of one night, but after I peeled I went as brown as a berry. My! you should see my back!"

Splendid! So you've been "oiling" your body (perhaps if you'd really done so before sun-bathing you wouldn't have lost a night's sleep!), that is, you've been getting it into trim for the winter by plenty of exercise and sunshine. You'll be able to whack those colds this year, won't you? Did you do anything else while "the train" was waiting?

"Ye-es. You see, I went to some awfully jolly beach services at the place where I was staying. They had all sorts of thrilling events as the days went by. One of the best was the Treasure Hunt. I didn't find anything, but—I found a far better Treasure at the services; for the Lord Jesus came into my heart. I can understand the hymn now which says, "I've found the Pearl of greatest price, My heart doth sing for joy." I have a feeling that life is going to be different at school, once the signal sets us off again."

Magnificent! How ripping to have accepted the Saviour while enjoying a stop on the journey. You haven't wasted *your* holiday!

Well, I am sure that all those who have been to camps, or to special services have had an "oil up" ready for coming days. There may be some, though, who through carelessness have grown rusty, worn and tired. No good going back to school like that, is it? You'll be an easy prey for the Devil, and you'll find yourself dropping down to the level of those filthy chaps at school, instead of being one of God's white men. You need an oil up! Quick! Before the toil and temptation of school begins again, down on your knees and cry to God to set you right, to fill you with His Holy Spirit, and to tune you up for the next lap of the journey.

How good to have had a holiday! See to it that before it ends you let God "oil you up." Then, moving off again you will face not failure, but victory. Be good!

YOUR BIG BROTHER.

CLASSIFIED ADVERTISEMENTS

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

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

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

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

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Brighton.—Cedars Nursing Home, Withdean, Brighton. This home, beautifully situated with garden and chapel, is unique in the care it provides for the medical, psychological and spiritual sides of healing. The whole atmosphere of the staff and management is such as to create the friendly spirit of help and co-operation so necessary to obtain healing. For medical and suitable nervous cases. Hot and cold running water and electric fires in all bedrooms; specialist supervision and fully-trained nursing staff; interdenominational; Fees from £5 5s. Apply, Matron. C379

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BIRTHS

- Gordon.**—On August 5th, to Pastor and Mrs. R. A. Gordon, of Birmingham; the gift of a son, Robin David.
- Scott.**—On July 26th, to Evangelist and Mrs. John Scott, of Delancey; the gift of a son, David John.
- Smith.**—On July 18th, to Mr. and Mrs. H. Smith, of Edinburgh; the gift of a daughter, Ruth Golby Purvel.

MARRIAGES

- Wilkins; Ballard.**—On August 14th, at the Elim Church, Winton, by Pastor W. G. Hathaway; Douglas George Wilkins to Ruth Nellie Ballard (both Elim Crusaders).
- Youle; Shaw.**—On August 14th at St. George's Church, Sheffield, by Rev. B. F. Proctor; James Youle to Vera Shaw (both Elim Crusaders).

WITH CHRIST

- Spiers.**—On July 30th, Katherine Spiers, beloved member of Elim Church, Moneyslane, passed into the presence of the Lord. Funeral conducted by Evangelists D. Leadbeater and L. T. D. Kelly.

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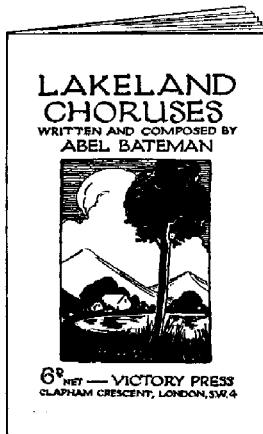
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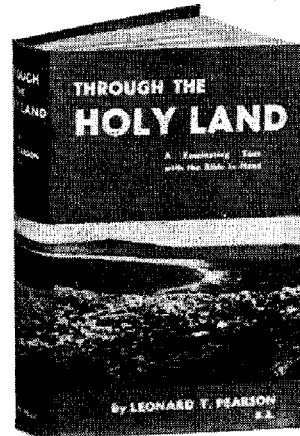
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