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# Elim Evangel & Foursquare Revivalist

Registered at the G.P.O. as a newspaper.

Vol. XVIII. No. 44. 2d.  
October 29th, 1937.

**The  
Incense of Intercession**  
By Pastor W. G. HAWKINS

**Wells of Elim in a Dry  
and Thirsty Land**  
By H. V. JOSELIN

**The Work of the Holy  
Spirit**  
By CHARLES G. FINNEY

**Daytime Conduct**  
By WILLIAM I. EVANS

**A Train Trip**



Petites chevres  
à la montagne en Valais

12652

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

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Vol. XVIII.      October 29th, 1937.      No. 44.

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# 4 Coming Events 4

**BARKING.** October 24—31. Elim Hall, Ripple Road. Campaign conducted by Pastor P. S. Brewster. Sundays at 8 p.m. in the Baths Hall, East Street.

**BLANDFORD.** Foursquare Gospel meetings are now held regularly in St. John's Hall, Bryanston Street. Sundays 11 and 6.30 p.m.

**CHICHESTER.** Now proceeding. "Back to the Bible" Campaign conducted by the "Back to the Bible" Campaigners; in the Cirestria Hall. Sundays, 6.30 p.m. Week-nights (except Mondays and Saturdays) 7.30 p.m. Thursday afternoons at 3, special Divine Healing services.

**CLAPHAM.** November 6. Elim Tabernacle, Clapham Crescent; Annual Crusader Rally at 7 p.m.

**DEPTFORD.** Every Saturday during November in the Alliance Temperance Memorial Hall, Albury Street (off High Street). Special speakers expected.

**DOWLAI.** October 17—31. Elim Tabernacle, Ivor Street. Evangelistic Campaign conducted by Evangelist W. L. Green.

**EAST HAM.** November 4, 11, 18, 25, and December 2. Elim Tabernacle, Central Park Road. Series of Lectures by Pastor P. N. Corry.

**ELIM WOODLANDS.** November 6. Annual Crusader "At Home" from 3.30 p.m. November 27. Reunion of Eastbourne Crusader House Party, 3.30 p.m.

**GUERNSEY** (Delancey). Now proceeding. Elim Foursquare Gospel Church, Delancey, St. Sampsons. Evangelistic Campaign conducted by Mr. William George.

**HENDON.** November 10-21. Elim Tabernacle, Ravenshurst Avenue. Campaign by Pastor David A. Vanstone.

**HORNSEY.** October 25—31. Elim Tabernacle, Duncombe Road. Special meetings conducted by Pastor G. H. Thomas. Each evening 7.45 (except Saturday); Sundays, 6.30 p.m.

**HOVE.** November 8—20. Elim Tabernacle, Portland Road. Palestine Exhibition. Conducted by Rev. and Mrs. L. T. Pearson, B.A.

**HULL.** October 27—November 7. City Temple, Hessele Road; campaign conducted by Pastor D. A. Vanstone.

**ISLINGTON.** Now proceeding until October 31. Elim Tabernacle, Fowler Road, off Hulton Road. Campaign by Pastor A. Longley. Sundays, 6.30 p.m. Tuesdays, Wednesdays, and Thursdays, 7.30 p.m.

**LAUNCESTON.** Now proceeding in the Oddfellows Hall, Western Road, Gospel Campaign conducted by Evangelist F. W. Kent.

**LETCHWORTH.** October 27. Elim Tabernacle, Norton Way North. Visit of Pastor D. B. Gray and party, 7.30 p.m.

**LETCHWORTH.** October 28. Elim Tabernacle, Norton Way North. Visit of Pastor P. N. Corry, 7.30 p.m.

**RYE PARK.** Now proceeding. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Series of Lectures by Pastor D. J. Rudkin. Every Monday at 7.30 p.m.

**SAUNDERS STREET (Belfast).** Now proceeding in the Elim Tabernacle, Saunders Street, special campaign for deepening of spiritual life, conducted by Pastor W. Leslie Taylor.

**SOUTH CROYDON.** October 26. November 2, 9 and 16. Elim Hall, Selsdon Road. Series of lectures by Pastor P. N. Corry.

**ST. LEONARDS-ON-SEA.** October 24, 25. Palais de Danse, Silverhill. Visit of Pastor P. N. Corry.

**THORNTON HEATH.** October 25—31. Elim Tabernacle, Moffatt Road. Special meetings conducted by Pastor F. C. Packer. Each evening 7.45 (except Saturday); Sundays, 6.30 p.m.

**WIMBORNE.** October 17—31. Elim Foursquare Gospel Church, Leigh Road. Evangelistic campaign conducted by Pastor F. Shadlock.

**WINTON.** November 7. Elim Church, Hawthorn Road. Special visit of Pastor E. C. W. Boulton.

**WOOLWICH.** Now proceeding until October 28. Elim Hall, Crescent Road, corner of Burrage Road. Campaign by Pastor G. Bishop.

**WOOLWICH.** October 30—November 1. Elim Hall, Crescent Road, corner of Burrage Road. Visit of Pastor P. N. Corry.

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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



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Vol. XVIII., No. 44

OCTOBER 29, 1937

Fridays, Twopence

## The Incense of Intercession

By Pastor W. G. HAWKINS

**I**N the brief description of the Tabernacle given in the ninth chapter of the Epistle to the Hebrews, verses 1-5, the student of Scripture will notice an apparent error.

Then verily, the first covenant had also ordinances of divine service, and a worldly sanctuary.

For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

And after the second veil, the tabernacle which is called the Holiest of all;

Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

As we enter with the writer into the holy place (v. 2) we observe on the one hand the candlestick of beaten gold, with its beautiful branches, immediately opposite stands the table of the shewbread, its golden crown glittering in the radiance of the lamps. Lifting the veil, giving access into the holy of holies, our inspired guide draws attention to the golden censer (v. 4, in the Revised Version marginal rendering called "the altar of incense"), and then proceeds to describe in detail the ark of the covenant with its typical contents.

If we compare this with the original as given to Moses by God Himself (Exodus xl.) we detect what appears to be a very serious difference, for the altar of incense (v. 26) was placed before or outside the veil.

And he put the golden altar in the tent of the congregation before the veil:

And he burnt sweet incense thereon; as the Lord commanded Moses.

Why then does the writer to the Hebrews describe the altar as inside the veil? The believer, confronted with such a problem, realises that somewhere a precious gem of truth is to be found, the light of the Spirit is readily obtained in the prayer chamber. Let us then begin this blessed search in humble dependence upon our gracious God, whose wonderful Word is deeper than the finite mind of man.

We will commence by a closer examination of the article in question, namely,

### "THE ALTAR OF INCENSE,"

Measuring one and a half feet square and standing three feet from the ground, made of shittim wood overlaid with gold, it stood immediately before the veil. As its name implies it was used for the offering or burning of incense. This incense (Exodus xxx. 34-38) was most precious, "most holy unto the Lord," or entirely and exclusively the Lord's. (Note the same word is used in the Hebrew for incense and perfume.)

And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight:

And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy:

And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

An offering so acceptable and pleasing to Him that death was the penalty for any misuse.

No specific instruction is given as to quantity, in the mixing of the ingredients, but of each "a like weight" (v. 34). Its quantity was not limited, they could offer as much as they pleased, but it must at all times be of the divine quality. It was also seasoned or tempered together with salt (R.V. 35), or always pure and fresh unto God. The sour offering was, and is, an abomination to the Lord.

The significance of this typical teaching is made very clear in the eighth chapter of the Revelation (v. 3, 4):

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

First we notice it has to do with prayer, for incense

was added to "the prayers of all the saints upon the golden altar, which was before the throne" (v. 3).

Secondly, the smoke of the incense "with the prayers of the saints went up before God" (v. 4), thus the incense caused the prayers of the saints to ascend unto God.

In the capacity of priests, for we are

#### A ROYAL PRIESTHOOD

(I. Peter ii. 9), we are commanded to bring our offering or sacrifice. This is only possible through, or by, the incense that is peculiarly precious to God. "Through Him let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name" (Heb. xiii. 15, R.V.). "Through Him" — God's unspeakable gift — the Altogether Lovely One—the Precious One, both to God, and to "you that believe." There is fragrance, acceptable and blessed, in Him whose name is as "ointment poured forth." "He hath made us accepted in the beloved."

This fragrance, or acceptableness is produced in the burning. Tender reminder of Calvary, because of the burning "outside the gate" (Heb. xiii. 11, 12) described in Ephesians v. 2 as "an offering and sacrifice to God, yielding a fragrant odour" (Weymouth), our Saviour has been given "a name that is above every name" (Phil. ii. 9). Thus the child of God will as a priest unto God, learn that spiritual sacrifice must ever be offered with the incense of the precious name of Jesus. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 20).

That thrice-blessed Name commands heaven, and it is the precious prerogative of the believer. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you, . . . ask and ye shall receive, that your joy may be full" (John xvi. 23, 24).

Do we marvel that the quantity was not limited? that the quality was jealously guarded?

#### THE SACRIFICE OF PRAISE

is continual—always. All the redeemed cry Amen to Paul's great statement, "Unto Him be glory in the Church, and in Christ Jesus unto all the generations of the age of the ages" (Eph. iii. 21, R.V., marg.). The Psalmist declares (xxii. 3) that God "inhabiteth the praises of Israel" (the word used there signifies "enthroned in"). Hallelujah! Now I know why the golden altar was seen of John before the throne, and understand in some measure why the altar is described as "within the veil" in Hebrews.

If you seek to crown Him Lord of all then enthrone Him by offering praise in the name and for the name of the holy, spotless, glorious Lamb of God. Bring an offering of love, thine alabaster box, in the blessed name of Jesus. Grace can make thy lips "drop as the honeycomb."

Having realised the value of this offering, let us continue this great study by observing the time and manner in which it was presented. "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall

burn incense upon it, a perpetual incense before the Lord throughout your generations" (Exodus xxx. 7, 8). Morning and evening from the camp of Israel ascended the sweetness of this sacrifice. Daniel caused his offering to arise before the God whom He served three times a day. When Noah came forth out of the ark the Lord smelled a sweet smell. Abraham in his journeyings made a habit of erecting the altar.

One has well said, "The Church is cursed with organisation," but alas, our spiritual lives are oft-times lacking in systematically rendering unto the Lord for all His benefits.

"When he dresseth the lamps." In order that

#### THEY MIGHT BURN BRIGHTLY

it was necessary to snuff, or dress them. This work was so delicate that Aaron (the high priest) was appointed to perform this task. Its tremendous importance is further stressed in that the snuffers and tongs were to be of pure gold (Exodus xxv. 38).

How this reminds us of the gracious work that is continually taking place in our lives. "Every branch that beareth fruit He cleanseth it that it may bring forth more fruit" (John xv. 2, R.V.). How blessedly gentle is the hand that guides the snuffer, only gold is good enough to do this, for the work is divine. "Whom the Lord loveth He chasteneth . . . that we may be partakers of His holiness" (Heb. xii. 6, 10), and the fruit is righteousness (v. 11).

He hath committed many things to us, but this work is His. He hath numbered the hairs of thy head, holds thee in His hand, is so tender in His love that He suffers when you suffer, for He is "touched with the feelings of our infirmities." Yes, He will give grace sufficient. Is it not enough for thee, O saint, that the Saviour is holding the snuffers?

So infinitely great is His love for thee. So precious art thou that He kindles the incense upon the altar when this work is necessary; in other words, when He rebukes, corrects, or chastens, He prays for thee. "Simon, Simon, I have prayed for thee that thy faith fail not" (Luke xxii. 32). All the day and every day our Mediator is pouring forth His soul in prayer. Many are the Simons, but great is the Saviour. Paul describes Onesimus as "my very heart," but how unutterably inadequate is

#### THE LANGUAGE OF MAN

in attempting to describe the inestimable love of God.

Is thy way dark? Has God apparently been cruel? Then think, dear one, of the golden snuffers, of the ascending incense, "I will never leave thee, nor forsake thee." Thou art not forgotten. "He is silently planning for thee in love."

We further learn from this, that prayer, praise, and service are indissolubly linked together, the light of service will always burn the brighter when lit and maintained in the atmosphere of adoring intercession. It is the call of God to the redeemed to be as lights in the world. "Ye are a chosen generation . . . that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (I. Peter ii. 9).

(To be continued).

# Wells of Elim in a Dry and Thirsty Land

By H. V. JOSELIN

**I**N an institution: That was the place truly and aptly described as "a dry and thirsty land." And yet—perhaps it was because of that very dryness, emptiness, and even bitterness, that the Living Spring became for some an Elim, a source of sweetness, a well of healing.

That old wilderness pilgrimage of the children of God's covenant from Egyptian bondage to Canaan freedom, and "a land flowing with milk and honey," seemed sometimes, even to the best of them, a terrible trial and a too terrible time of testing. But in modern life in Christian England there are places and environments just as trying to believing souls: How much more so to men and women of no faith, and having no contact with God the Spirit!

1. "*Behold!*" (John i. 29).

Several years ago, in an institution of a Midland town, lay a woman bed-ridden for more than thirty years. She was so weak that she needed assistance even to turn over in bed. And yet when I first saw her when visiting the ward she gave me a smile that was not merely, as men say, "patient and long-suffering," but happy and full of a restful joy. I was so impressed by her look that I could not help mentioning it when I

## SPOKE TO THE NURSE

in charge of her room. And then I saw another "look"—a change came over that nurse's face as she replied to me. She had been serious, almost severe, I thought, in dealing with some matter, or person; but her face softened immediately, and a look of kind goodwill seemed to fill both her face and her voice as she spoke of that simple, suffering soul. She was removed to another place, where was one of those bedrooms having a glass roof and sides, new in those days. There she carried with her the smile for everyone around her, and her Bible which she had read daily for years. Yes! That was her secret. Every morning, as regularly as she was washed, and said "grace before meat," she was in the habit of "dressing and refreshing her soul" for half an hour with her Bible and in prayer. This she not only continued and persevered with, but added to it, as He gave the strength, a song of praise. A song from such an one, bed-ridden over thirty years, and never free from pain, seemed strange to new friends and fellow-patients. But one by one nurses and patients came to recognise the reality of it all. One after another joined her in those

## SONGS OF PRAISE.

She became a centre of divine iridescence in what was otherwise a dark and dreary environment. There were nurses who recognised the positive value of this well

of peacefulness and patience. It became a spiritual as well as a physical asset to the ward.

Is this not a miracle of grace? And in the twentieth century! And in a city that almost worships prosperity and material things! "It is the Lord's doing, and it is marvellous in our eyes." "With man it is impossible: but with God all things are possible."

## MARAH—THE PLACE OF BITTERNESS.

2. "*Lay hold!*" (I. Tim. vi. 12).

Hosts of souls to-day are estranged from God, are they not? and in a state of bitterness: a phase of mind and heart amounting to a kind of hatred of the very mention of God and religion.

A young woman came into a public hospital in a Midland town in a desperate condition that called for an immediate amputation of one leg, and a few weeks later, of the other. Sad indeed, apart from the pain of it, for a young lass just about to "enter into life." But the worst of it was, she turned her face to the wall and would not be comforted. The nurses were patient and kind, but she scarcely took any notice of anything or anybody. Until, one day, when they had raised her up in bed, she heard a sound of

## SOMEONE SINGING.

"Whatever could anyone find to sing about in such a place?" she said. "Oh!" replied a nurse, "that is indeed someone singing in another ward." "Visitors, I suppose!" remarked the poor patient. "Some of those religious people, no doubt. If they want to sing let them go through what I have, and come and lie here like me for a few weeks. They would not find much to sing about!" The nurse waited a little while, then quietly said: "That is one of the patients singing. She has lain upon her back for over thirty years, and yet she sings because she loves to, although she is never free from pain."

The interest of this other patient was aroused by the singing. She found herself listening for the sound of the voice. And when at last they placed her in a wheel-chair so that she could move about her ward, one of her first concerns was to find a place where she could listen to the singing. Then she gradually moved about more freely, and one day she found herself one of the circle and trying to join in the song. But when she watched the singer's face she saw that the quiet, happy little lady had something not known to her. It was not long, however, before the young woman in the wheel-chair entered into the secret of her bed-ridden singer. Then—well, her Marah was sweetened from the same Source, the Arch-sufferer Himself.

### 3. "Hold forth!" (Phil. ii. 16).

Those disciples who had "tarried in Jerusalem until they were endued with power" found one immediate test and evidence of the reality of their baptism—they could not contain their secret. So the lass who lost both her legs not only found something she never looked for, but she could not hide her changed heart and life.

Those called by God the Spirit do not just imitate another. They serve as He gives, and as He gives power. So when there came into her ward one day a poor sufferer, so bad that screens were drawn around her bed and all the ward seemed to be hushed, it was not perhaps "a mere accident" that a certain messenger in a wheel-chair, passing silently near them, overheard doctors and nurses in low tones agreeing that there was little hope, that nothing but an immediate operation could save her, and that she shrank from it. The doctors departed, shaking their heads. But when all was quiet the messenger stole silently along, peeped through the screens, and then softly lay her hand upon that of the half-conscious sufferer and whispered: "My poor sister, I have been through it myself. I

know what it means. There is One who can help you. Just let me say a little prayer with you." After a sentence of quiet trust in Him she whispered: "Here is my little box of promises, let me guide your hand. There! Look at that promise in the morning; simply take it as His message to you, and then trust Him!" She kissed her and went as softly as she came. Next morning the nurse who came to get her ready for the dread ordeal wondered at the calmness of her charge. Grasping in her hand that slip of paper with its promise, she went to the operating theatre. She went through it, returning to the ward unconscious, but with a look of calm instead of fear upon her face. Two or three days later the head surgeon, with another, after examining her, said: "Sir, it is a miracle. I have seen many strange and wonderful recoveries in the years I have walked this hospital, but I never saw such a complete change come over a woman before! It is indeed a miracle!"

But the "miracle," properly so-called, lay too deep for a doctor's diagnosis. The whole life of that hopeless, helpless soul was being made new through that act of faith.

### Christian Biographical Series.

## The Great John Wesley (No. 3)

### Preaching and Persecution.

**T**HE time came when Wesley, fired with a passion for the souls of men, launched out as a travelling preacher. At first he devoted himself to preaching in parish churches only, until after hearing his messages on repentance and justification, and not liking such clear declarations of doctrine as he gave them, they gradually closed their doors to him. No doubt this was the way into a larger sphere of service for Wesley, for he commenced taking preaching appointments practically anywhere and everywhere, and the result was a great spiritual awakening and quickening of the souls of men and women who were dead in trespasses and sins.

This mighty spiritual revival not only brought to Wesley the joy of seeing souls saved, but also much persecution from within and without the churches. How marvellous and merciful that the revival should break out at a time when sin and wickedness held the people of this and other lands in their grip, is seen in the following statement: "The awakening occurred at a number of centres, widely separated at or about the same time, and just when vice and unbelief had become so rampant as to endanger the peace and well-being of the State. The population of the Metropolis was less than three-quarters of a million; but while it was given over to pleasure, fashion, and extravagance, London was also

#### MORALLY AND SPIRITUALLY

so far dead that the lowest depth of degradation seemed to have been reached. The higher classes encouraged the lower to grovel in vicious courses, until religion seemed to be universally neglected; while drunkenness and licentiousness were too common to attract notice, then, as it were, the Spirit of God

breathed upon the dark wastes, and the valley of dry bones, and immediately light and life began to appear."

Under such difficult and dangerous circumstances, Wesley preached not only in churches, etc., but also in the open air. He commenced his open air ministry in Bristol about March of 1739, and although it has been recorded that he remained there long enough to preach 500 sermons, nearly all of these were given in the open air. This reveals, either the indifferent or hostile attitude of the churches to his preaching and teaching. However, that did not prevent God using his faithful servant, and the work progressed in a marvellous way, large numbers being saved, and even what was then called "outward signs," accompanied the preaching of the Word.

Wesley made reference to this in a letter he wrote concerning a conversation he had with Mr. Whitfield, who also played a very important part in the awakening. He wrote: "I had an opportunity to talk with Mr. Whitfield on those 'outward signs,' which so often accompanied the inward work of God. I found his objections were chiefly founded on

#### GROSS MISREPRESENTATION

of matters of fact; and the next day he had an opportunity of informing himself better; for (in the application of his sermon he invited all sinners to believe in Christ), four persons sank down close to him, almost in the same moment. One of them lay without either sense or motion. The second trembled exceedingly. The third had strong convulsions all over his body, but made no noise unless by groans. The fourth, completely convulsed, called upon God with strong cries and tears. From this time, I trust we shall all suffer

God to carry on His own work in the way that pleaseth Him."

Wesley's mighty work for God did not progress without having severe persecution. Wesley said: "Not only all manner of evil was spoken against us, both in public and private, but the breasts of the people were stirred up almost in all places, to knock these mad dogs (Wesley and his helpers) on the head at once. When complaint was made of their savage, brutal conduct to us, no magistrate would do us justice." On one occasion the people pelted the preacher and his followers with stones, and William Seward received a blow on the head which caused his death. Moore writing of those days says: "Riotous mobs were summoned together by the sound of a horn; men, women and children were abused in the most shocking manner, being beaten, stoned, and covered with mud . . . their goods spoiled or carried away, but

#### **DARING NOT TO OPPOSE**

as it would have been at the peril of their lives."

In a place called Wednesbury Wesley's own life was greatly imperilled. After preaching to a large congregation he retired to a friend's house; while there a mob gathered round the house on two occasions that day with evil intent against the preacher. Only when the ringleaders were brought into the presence of Wesley and pacified by him, were the roaring crowds persuaded to depart. That night Wesley was seized by another mob, and on every hand cries of "Kill him," could be heard. In this awful situation Wesley prayed aloud, with the miraculous result that a bully and prize-fighter, with some of the other ringleaders, were so touched that they rescued him from the mob, and later safely released him. Of that experience he later testified: "I never saw such a chain of providences before. So many convincing proofs that the hand of God is on every person and thing, overruling as it seemeth Him good."

## The Work of the Holy Spirit

By CHARLES G. FINNEY

*Be filled with the Spirit.*—Ephesians v. 18.

**Y**OU may have the Spirit, because He has promised to give Him to those that ask. "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him?" If you ask for the Holy Spirit, God has promised to give Him.

But again, God has commanded you to have Him. He says in the text, "Be filled with the Spirit." When God commands us to do a thing, it is the highest possible evidence that we can do it. For God to command, is equivalent to an oath that we can do it.

It is your duty, because you have a promise of it, and because God has commanded it. It is essential to your growth in grace that you should be filled with the Spirit. It is as important as it is that you should be sanctified. It is as necessary as it is that you should be useful and do good in the world. If you do not have the Spirit of God in you, you will dishonour God, and disgrace the Church.

*Why many do not have the Spirit.*

1. It may be that you live a hypocritical life. Your prayers are not earnest and sincere. Thus you may do many things to

#### **GRIEVE THE SPIRIT,**

so that He cannot dwell with you.

2. Others have so much levity that the Spirit will not dwell with them. The Spirit of God is solemn and serious, and will not dwell with those who give way to thoughtless levity.

3. Others are so proud they cannot have the Spirit. And yet such persons will pretend to be at a loss to know why it is that they do not enjoy religion! Some are so worldly-minded, love property so well, and are trying so hard to get rich, that they cannot have the Spirit. How can He dwell with them, when their thoughts are all on things of the world?

4. Others do not fully confess and forsake their sins, and so cannot enjoy the Spirit's presence. They will confess their sins in general terms, perhaps, and are ready always to acknowledge that they are sinners, or they will confess partially some particular sins. But they do it reservedly, proudly, guardedly, as if they were afraid they should say a little more than is necessary. But with such confession God is not satisfied. He knows whether you have gone to the full length of honest confession and taken all the blame that belongs to you. If your

#### **CONFESSIONS HAVE BEEN CONSTRAINED**

and wrung from you, do you suppose you can cheat God? "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy." "He that humbleth himself shall be exalted." Unless you come quite down, and confess your sins honestly, and remunerate where you have done injury, you have no right to expect the Spirit.

5. Others are neglecting some known duty, and that is the reason why they have not the Spirit. They once had the spirit of prayer, but neglecting their duty, they grieved the Spirit away. And now they think, if they could once more enjoy the light of God's countenance, and have His evidences renewed, they would do their duty.

If you have neglected any known duty, and thus lost the spirit of prayer, you must yield first. God has a controversy with you; you have refused obedience to God, and you must retract it. You may have forgotten it, but God has not, and you must set yourself to recall it to mind, and repent.

To illustrate. A good man had been a long time a Christian, and he used to talk to

#### **THE SLEEPY CHURCH**

with which he was connected. By and by the Church told him they wished he would let them alone, they



did not think he could do them any good. He took them at their word, and they all went to sleep together, and remained so two or three years. By and by a minister came among them, and a revival commenced; but this man seemed to have lost his spirituality. Everybody thought it unaccountable. Finally, as he was going home one night, the truth of his situation flashed upon his mind, and he went into absolute despair for a few minutes. At length his thoughts were directed back to that sinful resolution to let the Church alone in her sins. He felt that no language could describe the blackness of that sin. He humbled himself on the spot, and God poured out His Spirit on him. Perhaps some of you are just in that situation. Perhaps it was peevishness to a servant that was a Christian. Or perhaps it was speaking censoriously of a minister or some other person. Perhaps you have been angry because your opinions have not been taken, or your dignity has been encroached upon. Search thoroughly, and see if you cannot find out the sin.

6. Perhaps you have

#### RESISTED THE SPIRIT

of God. Perhaps you are in the habit of resisting the Spirit. In preaching, when something has been said that reached your case, your heart has risen up against it and resisted.

7. The fact is that you do not, on the whole, desire the Spirit. This is true in every case in which you do not have the Spirit. Persons may desire the Spirit of God on some accounts from a regard to the comfort

and joy of heart which it brings. You may set yourself to pray earnestly for it, and to pray for a revival of religion. But, on the whole, you are unwilling it should come. You have so much to do that you cannot attend to it. Or it will require so many sacrifices that you cannot bear to have it. There are some things you are not willing to give up. You find that if you wish to have the Spirit of God dwell in you, you must lead a different life; you must give up the world; you must make sacrifices. And so, on the whole, you do not wish to have Him come, unless He will consent to dwell with you and let you live as you please. But that He will never do.

*The guilt of not having the Spirit.*

1. Your guilt is just as great as the

#### AUTHORITY OF GOD

is great, which commands you to be filled with the Spirit. And yet there are many people who do not blame themselves at all for not having the Spirit. They even think themselves quite pious Christians, because they go to prayer meetings, and partake of the sacrament, and all that, though they live year after year without the Spirit of God.

2. Your guilt is equal to all the good you might do if you had the Spirit of God in as great a measure as it is your duty to have Him, and as you might have Him. How much good might you do! Here is a blessing promised and you can have it by doing your duty. You are entirely responsible to the Church and to God for all this good that you might do. We are responsible for all the good we could do.



Conducted by Pastor DAVID A. VANSTONE

MARCH PAST OF VICTORIOUS TROOPS

King David Takes Salute. Ovation for Maj.-Gen. Ittai

Mahanaim.

He was a gaunt, grim warrior, a Major I fancied, cloke slung carelessly over his shoulder, trusty sword at his side, and an ugly gash over his right eye.

We stood together on a knoll watching the great march-past of troops, which had fought that day in the great battle in the forest. It seemed that the revolt had been quickly crushed; for Absalom was dead, and his followers had vanished away.

Regiment after regiment passed the king, saluting. Tramping infantry, prancing cavalry, archers with their bows, spearmen, stone-slingers, and the king's lifeguards. A wonderful scene of colour and discipline! The rear of the great column was brought up by foreign troops. The greatest cheer of the day went up for some 600 tall, erect stalwarts, whose marching and equipment showed them to be Phillistines, now serving King David.

"Excuse me, Major, but who are those troops, and what's the special cheering for?"

"Splendid fellows!" he roared above the cheering. "Great stuff! Good old scouts!"

This sounded interesting, so I waited until the applause had subsided. Then I asked him again why the cheers were so loud and long.

"Weren't you at the inspection before the battle?" he barked.

"'Fraid I was reporting elsewhere."

"Well those fellows may be foreigners but they're men—and heroes, every one of 'em. The king first met their leader Ittai while in exile in Gath. Ittai you see, is a Gittite; that

is, born and bred in Gath, and of tough figh—"

"'Scuse me," I broke in, "surely not the Gath from which Goliath came?"

"Same place!" he thundered, face purpling, whiskers bristling, "and don't interrupt again!" ("Sorry, sir!")

"As I was saying, Ittai came of fighting stock, and hearing the call of David, rallied to his banner with his 600 friends. Gallant heroes, all of 'em! Gladly left their homes, friends and relatives to follow him to a foreign land; to his throne, they hoped; to death if need be. Yesterday, before the battle, the king wanted to send Ittai and his men back home to Gath as this rebellion was none of their business. "Go!" said the king, "and take back your brethren and youngsters. Mercy and truth be with you!" But with a gay laugh came back the answer, ringing clear, "Wherever my lord the king shall be, whether in life or in death, even there also will thy servant be." Man! the king was no end touched and the onlookers cheered themselves hoarse. To-day is the first appearance of Maj.-Gen. Ittai after his promotion, and his part in to-day's brilliant victory."

\* \* \* \* \*

Just then a surging mob of people, following the troops into the city, parted me from the Major. So I heard no more.

However, while gazing into my camp-fire that night I thought long and deeply of those Gittites and of their leader, Ittai.

I thought, too, of hundreds of boys and girls who have heard the call of Jesus Christ and have followed Him, even though it costs a lot to do so. And I thought of how their old Absalom (self, pride, jealousy, envy, greed) plots and rebels against their King. And how they feel like "giving up," leaving the King and going back to Gath (life of sin). All the same, I was thrilled to think of many young heroes who say, when tempted to run away and play the clammy coward, "Wherever my Lord, King Jesus is, whether in death or life, there also will his servant be!" Are you one of the noble 600? I hope so!

\* \* \* \* \*

Fuller details of the rebellion and its defeat have already appeared in II. Sam. chapters xv.—xviii. Read them!

# FAMILY ALTAR



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

**Sunday, October 31st.** I. Sam. xv. 16-31.

"To obey is better than sacrifice, and to hearken than the fat of rams" (v. 22).

We are all alike. We would rather perform some outstanding act of religious devotion than the simple act of obedience. Somehow or other we get a warped conception of what might please God, and our better judgment is thrown off its balance. Restraint on the part of Saul would have been better than constraint. Abstinence would have been better than action. But Saul too hastily jumped into the gap that was not shaped for him. And that same impetuosity still puts square pegs in round holes. It is too confusing this jumbling of pegs and holes, and God is not the author of confusion. Let us take heed that we do not by our own guidance choose the place that His perfect guidance would have avoided.

PRAYER TOPIC:

For a mighty outpouring of Holy Ghost power upon our churches and congregations.

**Monday, November 1st.** I. Sam. xvi. 1-13.

"Man looketh on the outward appearance, but the Lord looketh on the heart" (verse 7).

Here is comfort for reality and condemnation for unreality. We are continually being subjected to human misunderstandings. Our acquaintances read us, and think they have interpreted us. Too often they have erred. At times they have charged us with having unworthy motives, and the shock has well nigh broken our hearts. But we have drawn comfort from our knowledge that God reads us unerringly. There have also been times when plaudits were ours when they were most undeserved. We did not correct our well-meaning friends, except by the double bluff of mock modesty (and that brought more plaudits). Next time that occurs let us remember that God is reading, and is not sharing our friends' error.

PRAYER TOPIC:

That God will make the ministry of Mrs. Taylor rich in spiritual results for God.

**Tuesday, November 2nd.** I. Sam. xvi. 14-23.

"David took an harp and played with his hand" (verse 23).

We need harp players to-day, for there are many evil spirits haunting the hearts of men. There is something very appealing about this musical overmastering. It seems that the nature of David and the plucking of his harp strings were in sweet accord—that they were an anti-spirit conspiracy. Saul's complaint has

crept through the ages, and there is need for Davidic skill. It is the soft answer, and not the ireful retort that turns away wrath. Let us take lessons in that kind of harp playing that will rid men of their blasphemies, their unkindness, their bitterness. If the church reads her score aright there is an orchestration that would speak instant death to every evil spirit. Awake latent talent and tune your harp.

PRAYER TOPIC:

Increasing blessing upon the work of the London Crusader Choir.

**Wednesday, November 3rd.** I. Sam. xvii. 1-16.

"Choose you a man" (verse 8).

Challenge is a lively thing. It sets free impulses that might otherwise ever be dormant and still. It calls to life the fighting spirit. It is challenge that moves the wheels of modern armament factories, and it is challenge that has made the wide Atlantic a mere frog's hop. It belongs to man, and his possession of it is an instance of his superiority over the animals. It is a something that should be awakened in our spiritual consciousness. To many of us there is a startling challenge. It comes from that greater than Goliath—Satan. We have taken up that challenge, and we have chosen. And we have chosen a Man—the Man. By Him we mean to conquer. We have no faith in systems or creeds. We have chosen victory—we have chosen the Man.

PRAYER TOPIC:

Special prayer for those who are suffering from incurable complaints, but who are looking to the Lord for His touch of life—that they may be delivered.

**Thursday, November 4th.** I. Sam. xvii. 17-30.

"Look how thy brethren fare" (v. 18).

Are we looking into the interests of our fellows? Some of them like David's brothers are in the thick of the battle. They need a little comfort, a little cheer. They are fighting against heavy odds, and need a little encouragement. Don't be quite so ready to pull them to pieces. You might fare worse if you were in their place. Try a little sympathy, a little heart warming. David went out to the battle front well laden. He was making a practical call. He was not going for an empty chat. He had the means of uplift and he meant to use it. Don't be a caller whose exit will be welcomed. Take a little sustenance with you so that you can revive some drooping spirit. Your visit can give new life. Look how thy brethren fare.

PRAYER TOPIC:

That great spiritual blessing may rest upon the central Crusader Rallies this winter.

**Friday, November 5th.** I. Sam. xvii. 31-44.

"The Lord delivered . . . will deliver" (verse 37).

That is the overcoming spirit. David saw the giant, but he also saw God. I once lodged where the lady of the house had a habit of saying every morning at the breakfast table "The Devil's alive!" It sounded almost like a contented sigh. One morning it was too much for me, and I could keep silent no longer. I blurted it out: "And so is the Lord." And that killed the morning sigh. That sister had got the wrong vision, and needed a reminder. Oh, yes, the Devil is alive. But the Lord is much more alive. What does that mean to us? It means that the wealth of past victories encourages us to look for new ones. The God of yesterday's deliverances has not grown tired or weak or indifferent. The past has inspired in us a confidence to deal with the present.

PRAYER TOPIC:

For showers of blessing upon the work of Pastor and Mrs. Francis in the Transvaal.

**Saturday, November 6th.** I. Sam. xvii. 45-58.

"In the name of the Lord of Hosts" (verse 45).

David had discarded warrior's armour. He had laid aside all well-meaning helps. But he had not laid aside that which assured victory. What was brute force against the name of the Lord? Goliath could not win when that name was brought into the opposition. He might as well try to defeat the world at one blow as hope to win under this new circumstance. But he was ignorant of David's ally. Oh, why is it that we Christians estimate our strength by the announcement of our five senses. There are resources hidden away in the name of the Lord that eye cannot see or ear hear. The name of the Lord is all that we need, and we can afford to refuse all other help. If you are fighting God's enemy God's name is enough.

PRAYER TOPIC:

The Divine touch to rest upon all our ministers as they prepare for the morrow's services.

When we open our Bible as much as when we pray we place ourselves in God's immediate presence; we should read His Word as if listening to His voice and discovering His will.

**B**ECAUSE the world has not anticipated the factors that are at work to-day revolutionising the face of things, it is in darkness. But the hearts of those who love the Lord are leaping with joy, because we know that when these things begin to come to pass it is time for us to look up, for our redemption draweth nigh. By the application and the effectual working of His precious blood we have become sons of the light.

We are told in this passage in Romans exactly the time in which we are living. The night is far spent. It has run its course to the extreme end. It may seem darker than it ever has been, but that need not disturb us. Perhaps that is in itself convincing evidence that it has about run its course. During the Great War, just before the German forces were about to yield, there seemed to be a special effort put forth to impress their enemies with the show of their strength. It was the last effort before the surrender. The night is far spent. The very darkness seems to be increasing. Every power of darkness seems to be raging. There is no cause for fear and alarm; there is cause for rejoicing, for soon

#### THE DAY WILL BREAK.

"The night is far spent, the day is at hand." This expression is figurative. It is taken from the old Roman drama. When one actor, having occupied the centre of the stage for a given time, was about to pass off and make room for another, there in the siding the other waited, robed, on tiptoe, ready to take the centre of the stage. But the other lingers a moment, and the whole situation is demanding that he hurry off and get out of the way for the one who is coming. The Lord Jesus Christ is at the threshold.

"The night is far spent, the day is at hand." Already the star, that Morning Star of hope, has arisen. I like to think of this as the special and wonderful moving of the Holy Spirit in the world to-day—not in outward and spectacular fashion but that marvellous moving that is bringing more and more and deeper conviction to the hearts of God's people that the Lord is coming. How wonderful it is that in this marvellous outpouring of the Holy Spirit through these past years, He Himself has witnessed to the hearts of the saints that His coming draweth nigh. So many times when even the newly converted not versed in matters pertaining to

#### THE COMING OF THE LORD,

are baptised with the Holy Spirit, they speak in tongues and interpret, "Jesus is coming soon."

We are told further that our salvation is nearer than when we first believed. What does that mean to us? It means of course that the consummation of this wonderful salvation is nearer, the glorious manifestation of the person of Christ in His relation to us as Bridegroom. We are very near to the breaking of all limitations in our personal fellowship with the Lord Jesus Christ, that delightful, holy, and inti-

# DAYTIME

By WILLIAM

*"The night is far spent, the day*

mate intercourse with Him that draws out our hearts after Him and makes us hunger and desire to come into His presence as we never have. We have had touches at times, but deep in our hearts there is the longing to come into the fulness of this relationship. It is not far away. It is at hand, and soon we shall emerge into the fulness of it.

A chaste virgin has given herself in betrothal to a bridegroom. He has gone away but her heart is his. He communicates with her and his communications are precious. They make her heart burn within her. He sends her those things that have

#### REGULAR RELATIONSHIP

to the delightful life that is awaiting them, into which they are yearning to enter. But all the time she waits and rejoices in the fellowship and the communications, her heart is longing for the presence of the bridegroom himself. Her heart is going out in desire for him. His gifts are precious, they are appreciated. The communications that keep coming from him delight, comfort, inspire, and bless her heart, but she longs and waits for him. He is about to step through the portals and reveal himself and take her to himself. That is just a picture of the Church and of Jesus, her Bridegroom.

But this passage of scripture gives us concern not only with respect to time, but to conduct. Children of the light are exercised and occupied in daytime conduct. The world is asleep as regards knowledge of spiritual things, knowledge of Jesus, experimental knowledge of divine realities. There seems to be an atmosphere prevalent in the world that induces sleep. It is as if the Devil himself were administering opium. He seeks to put to sleep even the people of God. What a wonderful thing it is that we have men and women, whom God has raised up, who are devoted exclusively to

#### THE MINISTRY OF EVANGELISM,

whom God uses to awaken the saints and stir the sinners. But I am sure it is the experience of evangelists, as it is of a pastor, that as they go from place to place they see evidences of sleepiness creeping over the hearts of God's people. This is one of the sad things in the Christian ministry—to see people who awaken so wonderfully, who respond so marvellously to the gospel message, and who seem to give promise of wonderful things in the divine realm, after a while go to sleep. In the measure that we have allowed things of darkness to enter our lives,

# CONDUCT

AM I. EVANS

"*Day is at hand*"—Romans xiii. 12.

in that measure we are asleep, and it doesn't matter how much effort we put forth to show that we are awake, we are asleep—and only the good old-fashioned method of getting to God through repentance and turning away from sin will ever get us awake.

There is a whole score of things enumerated in this chapter. Some of them are the grosser sins. The Devil has an infinite variety in his offer to men and women. He will present to you the most refined type of evil and sin in his temptations in order to get you asleep. No one of us is beyond the possibility of getting drowsy, and falling asleep spiritually. So we need to be on the alert and keep awake by

## SEEKING THE LORD,

repenting of the things that get between us and God, casting off the unfruitful works of darkness.

We are to make no provision for the flesh. How easy it is to provide for the flesh. How easy it is to yield to those interests and things that appeal to us, that may at their first presentation seem not especially harmful. We must not only differentiate between things that are clearly right and wrong, but we must recognise things that seem right in themselves but draw us in the wrong way, things with wrong tendencies that will lead us into darkness. They will take off the keen edge of our spiritual experience. They will rob us of the brightness of the light that shines. Almost imperceptibly it will begin to wane. Were it not for the faithfulness of the Holy Spirit we should drift into utter darkness but, thank God, He is faithful to let the light of His wonderful Word shine into our hearts to give us an opportunity to repent of the things that are wrong in our lives that we might walk in all the light of God.

The Scriptures tell us that we are to put on the armour of light. In Thessalonians we have specified, as regards our conduct in the light of the Lord's soon coming, faith, hope, and love, the three abiding graces. We are told in Romans to put on the Lord Jesus Christ. These are the perfections of Christ—faith, hope, and love. "The breastplate of faith and love; and for an helmet, the hope of salvation."

The breastplate is a twofold one—that of faith and love. The Lord Jesus lived

## A PERFECT LIFE.

He manifested these qualities in His life in a beautiful and wonderful way. Faith! It was faith that led Him to the mountain top for hours of seclusion

and communion with God. It was faith that led Him to the edge of the grave and gave Him that contact with God that brought the dead to life. It was faith in the life of the Lord Jesus that led Him into Gethsemane in those agony throes, when He gripped and pleaded with God.

You and I are to live in faith in this world of sin and darkness, with the yearning desire to be used of God in the little time that is left. The only work that can stand, the only ministry that is going to be effectual for God, for eternity, and for the benefit of lost souls is that which springs from living faith in God. There is a throne of grace and a Great High Priest at the Father's right hand, and thank God, for us there is access. We may lay hold in faith and God will perform.

God opened the heavens on more than one occasion in Christ's ministry, and gave the word to the earth below, "This is My beloved Son, in whom I am well pleased." The man who stands in Scripture as a type of those who

## SHALL BE TRANSLATED,

not seeing death, is the man of whom God testified that he pleased Him. I believe God is looking into our hearts to see what measure of faith there is there, what outreaching there is heavenward. God hasn't sent us forth with a responsibility to do things in our own strength. He has sent us forth that we might learn how to link with heaven in faith and see God work and bring to pass.

Faith is the exercise of the soul Godward, that peculiar moving of our being in the direction of God. In all the circumstances, and shifting conditions of life, there is that reaching out, that laying hold of God. We are never satisfied until we feel God near, ready to bring to pass. That is a characteristic of the children of light. Let the Devil put you to sleep and you won't have that. It is only as we are awake and alert that God is able to exercise this wonderful abiding quality of faith in our hearts.

The other half of this breastplate is love. This is another quality of the children of light, a divinely imparted grace—love. Now as faith reaches Godward, love reaches manward. Some people have the idea that the love of God is something He keeps pouring in, making them feel good. Love is something that is going out all the time. Love is a passion; a concern, an unselfish desire that impels and moves out for the welfare of others, for the salvation of the lost, for the

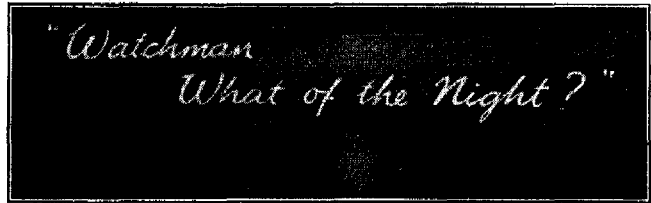
## UPLIFTING OF MANKIND.

Love isn't something for selfish gratification. Love is that divine thing that God brings into our lives and multiplies like the bread and the fish. You cannot be filled with the love of God unless you are giving out the love of God. The baptism in the Holy Ghost brings us into an adjustment with God so that

(continued on page 700).



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.



Conducted by Pastor C. J. E. KINGSTON  
REVIVAL

**An Echo** of the Foursquare Gospel Rally in the Westminster Central Hall, London.

London, W.C.2.  
October 7th, 1937.

Dear Mr. Jeffreys,

Being put into touch with your Foursquare Gospel Rally on 4th September by Mr. —, of Kingston, Jamaica, I attended the services on that day, which were wonderful. I came to the Divine Healing service and was amongst the number who went up for healing, along with my husband. . . . That day I felt the power of Jesus and He touched me. For fourteen years I had suffered from catarrh and have had two operations for it. The healing was not instantaneous though, I felt it would be gradual. . . . it will be cured, this I believe, as it is much better and Christ certainly did touch me that morning. . . . My conversion was through an English Evangelist in Jamaica and took place this year. . . .

We are going back to Jamaica on the 14th October and the 4th September will be the happiest memory of my trip. It was thrilling at the night service to see so many accepting Christ as their Saviour.

May God bless you and your great work.

Yours in the Master's name,  
Mrs. —.

**THOUGHTS FOR THINKERS**

There is no refuge from God but in God.

God's best ministers take up their commission under a sense of compulsion.

The life of every believer should be a living thought of God.

The inward is often developed at the expense of the outward.

We can only know God by accepting His will.

Prayer is one of the world's greatest dynamics.

First things first. So here is a note from the pen of Hugh Redwood ("News Chronicle," September 21st) concerning the Salvation Army's quest of revival.

"There is a strong and growing feeling that the army of the third generation must recapture the spirit of the first."

Quoting the late Commissioner Brengle, "The Army has suffered somewhat from the danger that besets every great spiritual Movement in the third and fourth generation of its people, and I have pointed out . . . the loss of vision, of passion for souls, of sacrificial devotion that is likely to come to us in such a period."

Such wise words may serve also to warn us of the danger of losing our first love. Let us keep the vision of full Pentecost before our eyes continually lest we also be in danger of losing the vision.

**HOMAGE TO ROME**

On September 23rd all Italy commemorated the bimillenary of the great Emperor Augustus. These celebrations will last for one whole year, and consist of exhibitions, lectures, etc., all calculated to revive the Italian veneration for Imperial Rome. Every side of ancient Roman life and civilisation is to be illustrated. Says "The Times," (Sept. 23rd): "Everything in Fascist Italy is being modelled on Rome, and more especially on Imperial Rome. . . . This exaltation, even this deification of Rome has been felt and willed by him" (Mussolini). Quoting Mussolini, "The Rome we dream of must not only be the living and pulsating centre of the renewed Italian nation, but also the wonderful capital of the whole of the Latin world."

Ten years ago Mussolini said that "Rome must become as vast, organised and as powerful as she was in the days of Augustus Cæsar."

Is it possible that before the year celebrating his bimillenary has passed his admirer and devotee will do something to attempt a restoration to that position?

**FAITH HEALING WARNING**

Though the world is now so careless concerning the things of God, efforts to call it back to an apostolic faith are frowned upon in some quarters. The Bishop of Winchester says that while he believes a great deal can be done by the clergy to help the sick on the road to health, yet he is "suspicious of public services of healing."

The same criticism was made of our Lord by the religious leaders of that day. He was called a deceiver, and said to be in league with the devil; they doubted the previous diagnosis to be correct in the event of a healing which they could not deny. Such unbelief tied the hands of the Great Physician, and now limits the power of God. Let an "eye-conscious generation" see "the signs following" the preaching of the Word and there will be no need to appeal to them by cinema services!

**A PLEASURE-LOVING AGE**

According to "The Index," published by the Trust Company of New York, the estimated total expenditure on amusements of all kinds in America amounts to the colossal sum of £1,200,000,000 a year. This represents about 12 per cent of the national income.

Of the total receipts at indoor places of amusement 70 per cent goes to the cinema.

The figures are not available for the annual expenditure on foreign mission work, but it is safe to assume it is probably not more than one per cent of this large total. Yet if the money, time and effort expended in pleasure were turned into this channel, might not the world quickly become evangelised?

# Did Jesus Rise? (I. Cor. xv. 1-20)

Notes of a Bible Study.

By Evangelist N. BROOKS

**I**T has been recognised in every age that Christianity stands or falls with the resurrection of Jesus Christ. If the Lord Jesus Christ rose from the dead the Christian faith is stamped with the seal of Divine authenticity; but if not, Christianity takes its place among the many ordinary religions, even if it transcends them in ethical value. More than that, if Jesus did not rise, Christianity is built upon fictitious happenings, and the very Founder of the Christian Church was either a shocking deceiver or a deluded fanatic. The world has always had its men who "have not faith." Resurrection and immortality have always been targets for philosophers' sneers. Paul was familiar with the incredulity of worldly wisdom. As a Pharisee he was trained to meet Sadducean rationalists. In Greece he had faced the wisdom of Athenian philosophers.

Apparently the resurrection was a vexing question at Corinth. In view of the situation of the Church and the character of its members, this is not surprising. Some denied the fact of a resurrection. Paul saw that this involved not only the future life, but the resurrection of Jesus Christ Himself, and so it called forth a reasoned treatise upon the matter. Let us examine this treatise.

1. *Mark first that the doctrine of Christ's resurrection is based upon practical proof.*

The apostles did not preach the resurrection as a religious dogma without foundation in true facts. They claimed it to be an historical event based

## ON ATTESTED EVIDENCE.

To them it was as real as any event of their national history. With this in mind Paul adduces a list of persons who saw Christ after He had risen again.

Note the *number of witnesses*. He refers to at least five hundred and twelve people who saw the risen Lord. In any court of law such a vast number of eye-witnesses would go far towards establishing a case.

Consider the *character of the witnesses*. They were *men*. Infidels have sneered at the resurrection because they said it rested upon the visions of neurotic women. Paul, no doubt aware of this, emphasises that men saw Him. Moreover they were not all gullible men. The band of disciples contained thinking men, who would not imbibe any superstition. There was a sceptical Thomas to convince and a hard-headed James.

Think too, of the *manner of witness*. The witnesses had more than fleeting visions of Christ. They saw Him collectively and some saw Him individually. Several came into contact with Him on several different occasions. They met Him in different places; in houses, on the road, by the seashore and on the mountain. That contact had not been visionary, but intensely practical, and they had corporeal evidence that He was alive. He had talked to them and walked with them. He had made a fire and cooked a meal and eaten with them. And they had felt His glorified body.

Forty days of continuous contact and fellowship with the risen Lord by a

## MULTIPLICITY OF WITNESSES

is surely proof enough that Christ is risen! The Christian has a good foundation for his faith. The resurrection is not a figment of the imagination. Its historicity is well attested. The believer in the resurrection is simply accepting weighty and conclusive evidence, which is both a reasonable and an honourable thing to do.

2. *Notice secondly that the resurrection is the essential complement of the gospel.*

The resurrection of the Lord Jesus Christ is the crowning phase of Christian theology. The epistles assure the Cross and the resurrection to be incontrovertible facts and they weave those facts into a system of doctrine which explains their purpose and meaning. The resurrection is a vital part of the gospel message; more, it is the essential complement. Christ's death loses its meaning if divorced from the resurrection.

It is essential to see that the gospel is not only subjective, but objective also. The gospel is not simply a record of historic facts; it is an unfolding of Divine purpose based upon those facts. It tells us not only that Jesus died, but why He died. The gospel according to the scriptures is that "Christ died for our sins." That His death was vicarious is the unanimous emphasis of both Old Testament and New Testament writers. There is a modern type of preaching that omits that emphasis. Many preach the Cross only from

## A SUBJECTIVE STANDPOINT.

To them the Cross was a tragedy, and they lament the ignorance of the age which cut short a life so full of promise; and they treat any objective interpretation of Calvary as a "Pauline idea," the survival and sublimation of Judaic sacrifice. But as Samuel Chadwick says, "There is only one gospel, and it is the gospel of the Cross. Christ died for our sins!"

That interpretation of the Cross springs from the resurrection, for the Easter morn puts a unique premium upon the death of Christ. He "was delivered up for our offences, and was raised again for our justification." We are asked, "What evidence have you that Jesus died as a Saviour?" The fact that "God raised Him from the dead!" The resurrection transformed a crucified Martyr into a Divine Redeemer and changed a murder into a sacrifice. Good Friday became a day of atonement and a Roman cross an altar of burnt offering. Paul is stressing that if the resurrection is not an historic event, the gospel is groundless and powerless. It reduces New Testament theology to a merely human philosophy with neither fact for a basis nor force as a result. If Christ did not rise from the dead Christianity has been reared on

falsities and Christian experience is fiction. Moreover, the age-old question of sin has never been settled. Yet

**"CHRIST HAS RISEN INDEED!"**

The event is proved by a variety of witnesses and witness, but these things are real and true: "The gospel is the power of God unto salvation."

3. *Finally, the resurrection was the inspiration of apostolic witness.*

"And if Christ be not risen, then our preaching is vain." That suggests that Christ's resurrection was both theme and inspiration of the Christian mission. The thought is borne out by a survey of the records. The only logical cause of the consistency and intensity of apostolic preaching is the empty grave and the glorified Christ.

Examine the apostles after the crucifixion. At first scattered, but afterwards united behind locked doors by a common fear, they present a pathetic picture. They were the disillusioned followers of a Jewish Messiah.

Their fond expectancy had proved to be a mirage. But a few weeks effected an almost incredible transformation. They became fearless ambassadors of Christ. In a few years they had permeated the Roman world with the gospel. And mark! their efforts were not to their material profit. They were despised and opposed. They reaped neither social distinction nor monetary gain, and not even religious honour. They went through innumerable trials to a horrible death by martyrdom. What explanation can we offer for

**SUCH PERSISTENT FAITH**

and amazing fortitude? None but the Easter morn and contact with a risen Lord! A fleeting vision, a shadowy momentary dream, a woman's hallucination, could never effect such a miracle. No! The resurrection contact was a forty days' fellowship with an intensely real Saviour who had died, but who had risen again and had "showed Himself alive by many infallible proofs."

## Daytime Conduct

(Continued from page 697)

we become in a peculiar and wonderful way open channels for the pouring through of the love of God. Jesus said, "Out of his innermost being shall flow rivers of living water." That is the love of God. It has but one form of expression. It knows no other. It is an outward flow in compassionate, yearning desire for the uplift and welfare and salvation of others. If the love of God is allowed to pour itself through our lives it can result in only one thing—the salvation of multitudes of souls, who shall stand around the throne singing the praises of the Lamb who hath loved them and washed them from their sins in His blood.

"And for an helmet, the hope of salvation." This is part of the armour of light. It is figurative language. The helmet covers the head. It encases the thinking apparatus. It suggests to us that our whole thought life is controlled and directed from that one

**MARVELLOUS CENTRAL THOUGHT**

—Jesus may come in the next five minutes. I order all my thinking in the light of that. When I plan for twelve hours hence, all that planning is in the light of the possible coming of Jesus Christ within the twelve hours. Do I plan twenty-four hours, or a year ahead? It is all in the light of His blessed appearing. My mind dare not entertain any thought that is out of absolute and perfect harmony with the fact that He is coming soon, and anywhere along the way of my life and planning this is directing all my thinking—Jesus may come. While I am thinking my thoughts, my ears are listening for the sound, and nothing in my thought life is allowed that keeps me from having the keenest sense of spiritual hearing—for He may whisper in the next five minutes, "The time is at hand."

When they were gathered in the upper room there was a sound from heaven that filled all the place. I believe that if we are living in the light of the Lord's coming, if our minds are constantly stayed upon the Lord, thinking of that glorious hour when He shall appear, that we will have a sense within our hearts of

His coming. The Holy Spirit within us is inseparable from the second person of the Godhead. Did not Jesus say when the Spirit would come that both the Father and Son would make their

**ABODE IN THE BELIEVER?**

They are inseparable, and if the Holy Ghost fills and controls our lives there will be some delightful and precious intimation in our hearts as that moment approaches. Indeed, do we not now have such an intimation? Do we not have the witness of the Holy Spirit even now within our hearts that Jesus is coming?

Faith gripping God close and fast always! Love, pouring out and out and out, seeking new avenues of expression, as did the Thessalonians concerning whom Paul said that they were abounding more and more in love. We are permitted to live where we do in order that our communities, which have not known the outflow of divine love, may know it because we have gripped God in living faith, and given ourselves as channels for the outpouring of the wonderful divine life of love while we have been looking for "that blessed hope."

### "THE TEACHER"

Lord, who am I to teach the way  
To little children day by day,  
So prone myself to go astray?  
I teach them knowledge, but I know  
How faint the flicker, and how low  
The candles of my knowledge glow.  
I teach them power to will and do,  
But only now to learn anew  
My own great weakness through and through.  
I teach them love for all mankind,  
And all God's creatures, but I find  
My love comes lagging far behind.  
Lord, if their guide I still must be,  
Oh, let the little children see  
A teacher leaning hard on Thee.



# The Elim Evangel



## NEWS FROM THE CHURCHES

The Hand of the Lord Moving—Old-Time Signs—The Word Fulfilled

### ECHOES OF PRINCIPAL'S CAMPAIGN

#### Revival Fires Still Burning

**Southampton** (Pastor L. Morris). The spirit of revival is still manifest in this centre. God is displaying His power week by week, and men and women are surrendering to the attraction of the gospel of Jesus Christ. Great interest is evident in the crowds which assemble on Sunday evenings in the Palace Theatre. On a recent Sunday evening no less than twenty-four souls yielded to Christ and stepped out of darkness into light. This splendid response followed a powerful message given by Pastor Morris on "Naaman the Syrian." Hearts were deeply moved as was evident by the decisions registered.

The following is a report of this service taken from a local newspaper:

### VITAL RELIGION

Address by Pastor Lemuel Morris

Speaking to a large audience at the Palace Theatre, Southampton, on Sunday, Pastor Lemuel Morris gave an address on the subject of Naaman the Syrian, and the implications of the Old Testament story in relation to the New.

Applying the history to New Testament Christianity, the speaker said that all rank, eminence and pride had if necessary, to bow the knee in humility before the divine impartiality of the Risen Christ who could heal the leprosy of sin as well as the ills of the body.

The Lord Jesus Christ could and did heal men both from the guilt of sin, by the vicarious sacrifice at Calvary and from the influence of sin by the power of the Holy Spirit given by Him to-day.

Still the exalted ones had to be abased at His presence, and the humble of earth were exalted by His righteousness and power.

Judgment to come, none would escape apart from the pardoning power of the blood shed at the place of victory upon Calvary.

Thousands were getting that victory to-day, both in conversion and healing.

Commenting upon a recent pastoral of the Bishop of Winchester, the Pastor stated that most of the adverse criticisms were based upon imperfect knowledge of the facts.

The commands of the New Testament with regard to bodily healing were those

of the Master, and it was the duty of all Christians to carry them out.

The results were in God's hands and we must obey God rather than man.

Twenty-four persons publicly acknowledged their full conversion.

—"Southern Daily Echo," Oct. 5th.

### SOULS WON FOR CHRIST

#### Happy Times Around the Word

**Watford** (Evangelist V. Petersen). Praise be to God for the way He is blessing His people in this assembly. The numbers are increasing, and souls are being won for the kingdom. The Monday evening prayer meetings are well attended, and are indeed proving that God hears and answers the prayers of His people.

A very happy time is spent round the Word on Thursday evenings, when a series of very helpful messages has been given by the Pastor on The Baptism of the Holy Spirit, The Gifts of the Spirit and a study on Galatians.

Praise God for leading His people on.

### SPREADING THE TRUTH

#### Rejoicing Saints

**Sheffield** (Pastor W. J. Hilliard). A short time ago a party of Sheffield saints journeyed to the beautiful Loxley valley. A real day of joy and gladness was spent, and the sound of happy laughter, hymn and chorus singing brought strangers into the midst. Old and young alike mingled together, for the spreading of the Foursquare Gospel testimony.

Rich seasons of blessing are being experienced in Sheffield, special speakers and progressive Crusaders along with an indefatigable resident Pastor, are taking us higher up the mountain which brings a fresh Canaan experience.

Praise God for the power of the gospel which has brought salvation to precious souls.

Recently the church had a visit from Pastor Gowan Bishop, who ably ministered God's Word to the building up of the saints.



Radiant Sheffield Saints.

It is a privilege to report the commencement of a Sunday school that has grown from fourteen scholars to forty strong.

### EXTENDING THE KINGDOM District Convention

**Worcester** (Pastor F. J. Stlemming). The "Evangel" staff has not been overworked with an abundance of reports from this church, but that does not imply that efforts to extend the Kingdom of God have not been made.

Pastor F. J. Stlemming took charge of the Church in June last, and has worked with diligence and devotion for the good of the cause.

A visit from the Crusaders of the Smethwick church, accompanied by Pastor and Mrs. Frame, was much enjoyed. The evening's programme was most inspiring.

Recently a district convention was held, when Pastor Haith came with his singing, mandoline and silver band; Pastor Attwood attended with friends from Malvern; Miss Flowers and a few Elim friends from Ledbury were also present. Pastor S. Gorman from Birmingham also attended; all four Pastors gave a message from the Word. Led by the silver band, the Lord's people marched through the city of Worcester and conducted a rousing open air service at the Public Hall. Great interest was created and blessing experienced.

The Crusader band, though small in number, is full of zeal for God. They have commenced a singing band and assist the gospel service by this means.

During the past weeks the workers have been labouring for God in the surrounding hop-fields. The message was well received by the mixed company of hop-pickers. Even the gipsies stood and helped to sing some of the gospel hymns.

Recently Pastor David Vanstone paid his first visit to Worcester, and a service of much blessing resulted.

### YOUTH IS AT THE HELM

#### At Elim Crusaders' Services

**Eastbourne** (Pastor J. R. Moore). Traditional ideas of worship, with the pastor leading his flock, have to be revised when paying a visit to the Elim Tabernacle in Hartfield Road during the present series of services.

Here the pastor is no more than the elder brother shepherding, encouraging and commenting. The Rev. Jack Moore gave the evangelistic part of the service



Pastor L. Morris



Pastor F. J. Stlemming



over entirely to his young Crusaders on Monday evening.

I have seldom encountered such eloquence in young people, writes a "Gazette" reporter. They were simply bubbling over with joy in their job.

That job was to put over the message of Elim to the audience, which was significantly responsive and attentive.

The front of the rostrum on Monday was covered by a huge blank badge. It was the job of Miss Henderson, Mr. W. Plowright and Miss Reeves to "build up the badge" and give a message on each part.

Miss Henderson gave a brilliant sermonette on "Elim." Mr. Plowright gave

a sincere treatise on the Word of God, and admitted to preaching since he was seventeen, and well-dressed, pretty, and self-possessed Miss Reeves drew a clever picture of the meaning of "Crusaders."

The Rev. Jack Moore sang a duet with Miss Hollebon, and led the singing of hymns and choruses. The singing—with Miss Honeysett at the piano and Miss Gardiner at the American organ was "high-powered." There is no other word for it.

The people's response to prayer would have warmed the heart of the older Salvation Army leaders. There is no doubt that the Elim people enjoy their religion.

Monday's service was part of a series organised by the Elim Crusaders.

### INSPIRING CRUSADER CAMPAIGN Saving and Healing Power Manifested

**Bradford** (Pastor J. Woodhead). The week's Crusader gatherings have been full of blessing. The Lord has been saving, healing and feeding His people during these days of special services. The messages given in word, song and testimony have yielded great blessing to all, only eternity will reveal all that has resulted from this Crusader campaign, and the spiritual encouragement which it has given to the young people of this church.

## The Way of Salvation

# A Train Trip

**D**AN CRAWFORD, the pioneer African missionary, once wrote: "I only saw one train in twenty-three years, and as I may never see one again, let me tell you of this one railway trip.

*Phase One.* Who should sail into my compartment but the Bishop of B—? He began to talk "the only talk," and he turned out to be a godly man with a divine-day-and-date conversion. Then, Bibles open, away we went into the pasture land of God, feeding each other with fresh bits from the pasture. When I wanted him to give me some good things from the Book, he said, "No, but you give me to eat!" So I opened the Word and the responsive Bishop began to smack his saintly lips. But when he got to the length of saying, "Glory to His name!" I almost thought I heard his ecclesiastical outfit groan in disgust.

*Phase Two.* In the corner of the car sits a cold, cultured, non-committal type of man, feeling out of it. Who is he? He might be Gold or he might be mere Glitter. Who could tell? Off and on, while I am speaking, the Bishop eyes him. And one word dropped, and then another . . . very adroitly, draws Mr. No. 3 into the talk. Now the mask falls off. The fire kindles in his eager eye, and the Lord precious to us, is also precious to him! Now we are three, a holy, happy three, each giving to each with gladness. Note the sequence, please. God started me, I started the Bishop, and the Bishop started No. 3. (I call him advisedly by this name, Mr. No. 3, for the beaming Bishop chuckled across at him when we two alone had had a good time and said, "'Where two or three . . .'" won't you join in?") And come he did. Dear old No. 3.

*Phase Three.* The Lord had captured our

section of the car! But ho! that is not enough. Up gets the Bishop and says, "I am off to bring somebody." Who is this somebody? Well, it seems the Bishop saw a certain lady of the butterfly brand join our train. "Now," said the Bishop, "I do not know this lady personally, but I must bring her along for she is doing a lot of harm in my flock, and one girl came to me the other day with a dangerous view about God and eternity, all taught her by this special lady."

Away went the Bishop down the train corridor to stalk this big game. Will he succeed? How he did I cannot tell, but the stranger Bishop told the stranger lady that she must, as a chance of a lifetime was now passing. So up the train corridor she came, and here is introduced a lady into our conventicle. Now I begin, not looking at her (oh, no, that would spoil matters). I began speaking obliquely to my two pals, speaking on the edge of eternity, alas! Speaking stinging words for God. And the result? No! In that rattling, rocking train it did not come quickly—but it came, it came at last. And she left the car radiant and glad we had ever met. She had received Christ Jesus as Lord. Picture our goodbyes, the four of us. Picture our smiling souls looking out of our eight smiling eyes. Little wonder we parted glad we had ever met, for we are going to meet for ever where there is no parting."

And all those who have faith in Christ and His precious blood that cleanseth from all sin, can be sure of having a glad eternity in that glad home where Dan Crawford and ten thousand times ten thousand other Christian workers will be for ever with the Lord. There is but a step between us and death, and surely it is not wise to neglect receiving the great salvation which Christ bestows.



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

## Thornton Heath Crusaders Visit Forest Hill

A most enjoyable evening was experienced by all, on a recent visit of the Thornton Heath Crusaders, accompanied by Pastor G. Thomas. As they ministered to us in word and song, it seemed just another of those occasions when "Jesus Himself drew near" and talked with us by the way. Meditating upon the indwelling Christ, the greatness of this treasure in earthen vessels, our hearts were truly blessed, being reminded that our bodies are temples of the living God out of which should flow rivers of living water, we were encouraged to go on, to seek the fulness of the Spirit, that our lives might be channels of blessing to those around. We were then favoured with a selection of Elim choruses on a piano accordion, to the accompaniment of the piano; thus the meeting concluded on a real note of praise.

We would render unto God the praise that is due unto His name for His manifold blessings bestowed on the children of men.

## Don't Despise Youth

George Washington wrote out 110 maxims of behaviour when he was but 13 years old. He surveyed the wilds of Virginia at 18 and was adjutant-general with the rank of major at 19, says "Scouting," a magazine for scout leaders.

Alexander Hamilton was Washington's most trusted adviser at the age of 20, and was in the Continental Congress at 52. And yet he never weighed more than 119 pounds dressed.

Benjamin Franklin published articles at 14 and edited a newspaper and founded the Philadelphia Public Library at 26. At 15 Daniel Webster had read six books of Virgil at Dartmouth College. In spite of the fact that he flunked miserably when he first tried to speak in public at the age of 10, he was the Fourth of July orator at 18 at Hanover.

Being too young to be President of the United States, Thomas Jefferson occupied the time in growing old enough by writing the Declaration of Independence, and otherwise guiding the destinies of the Republic. Being a normal, healthy boy, he was always pulling things to pieces and looking into them, and left many inventions—among other things some of our best principles of government.

Fulton is said to have dreamed of his steamboat at 14; Stephenson thought of his locomotive at 15. It is said that McCormick invented the reaper at 22; Howe, the sewing machine at 26; Whitney the cotton gin in his early 20's; and Edison turned on the incandescent lamp while a newsboy on a train.

Liszt was boxing his piano's ears at 3; Handel and Rubinstein were prodigies at 8; Mozart showed genius at 4; Mendelssohn attracted attention at 10; Benjamin West painted pictures at 6, and Michel Angelo and Raphael were sketching their future as brilliant boys in kilts.

Wilberforce began his monumental work of slavery agitation at 16 and was a member of Parliament at 21. Gladstone was in the House of Commons at 23 and was Lord of the Treasury at 26.

John Wesley was preaching at 11 and John Calvin was pastor of a flock at 17. Jeremy Taylor was preaching in St. Paul's Cathedral at 18, and Charles H. Spurgeon was famed as a pulpiteer and pastor of London Tabernacle at 20.

Francis E. Clark is reported to have begun the Christian Endeavour Movement while he was in his early 20's, and George Williams founded the Y.M.C.A. when he was but 23.

## London Rally

of the Croydon and District  
branches in the

ELIM TABERNACLE,  
Selsdon Rd., South Croydon.

Wednesday, November 17,  
at 7.30 p.m.

Watch for further particulars

## REUNION

of all Crusaders who spent  
their holiday this year at St.  
Helena's, Eastbourne.

Saturday, 27th November,  
at 3.30 p.m., at

ELIM WOODLANDS

**ANNUAL**  
**"AT HOME"**  
**November 6**  
**at ELIM**  
**WOODLANDS**

**ALL CRUSADERS SPECIALLY INVITED**  
from 3.30 p.m. Tea at 4.30 p.m., followed by a  
**GREAT RALLY in the CLAPHAM TABERNACLE**  
at 7 p.m.

Conducted by Evangelists and Students (British and Foreign) of the Elim Bible College.  
**Evangelism! The Greatest Challenge of Modern Times!**  
Do Not Miss This Meeting!



Happy Crusaders at the Ulster Crusader Choir Outing



Kensington Temple Crusaders enjoy a ramble together

## Two Bible Games

Reviewed by Pastor DAVID A. VANSTONE

Recreation and education go hand-in-hand in the "Victory" Series of Bible Games; the stimulation of the game being wedded to useful Biblical instruction. "Fillitin" and "Foundit."

Housed in a case of attractive design this double game consists of forty-two question cards with a similar number bearing corresponding answers. Each of the questions and answers is in the form of an ingenious couplet, each of the answers having one word (a name) missing. At 6d. net (by post 8d. this game represents very fine value.

"Know your Bible."

Fifty-seven cards are supplied, each representing one Book of the Bible (double Books such as I. and II. Samuel count as one Book). Five questions appear on each card, of such a nature that the answer to each is the name of the Book. For example: "Whom did God call 'Man greatly beloved'?" Answer: "Daniel." Following are indications of the three variations possible, using the same cards.

1. Bible Book Questions.
2. Bible Book Game.
3. Bible Book Patience.

The threefold game sells at 1/- net (by post 1/3).

These games strike quite a different note from the others in the series and will fully maintain the prestige already gained by the earlier publications. I can heartily recommend them to any of my young friends who want useful games for cheerless, wintry days.

## CONSISTENCY

Some years ago a certain preacher was sent to an appointment, and the members complained that he was alienating rather than drawing the people, because he took no part in their "suppers" and "bazaars"; but rather preached against them. The Masonic brethren urged him to join their lodge and try to win them if they were wrong, instead of denouncing lodgery as he did.

It chanced as he and his congregation came from the church one Sunday after morning service, that they saw men trying to pull a horse out of a quagmire into which it had sunk. They laid planks out to the horse and had succeeded in getting a cable rope fastened around its body. The rope reached to the shore, and a pair of oxen were hitched to it, and by this means they proposed to pull the horse out.

The preacher stepped up and advised that they drive the oxen into the mire with the horse and take a short hitch. At this, his church officials demurred, insisting that to do so would swamp the oxen as well as the horse. "Well," said the preacher, "that is exactly what you are advising me to do!"

## This Month's New Books

- "Aflame for God," by Eva Stuart Watt. 1/ (by post 1/3).  
 "The Peerless Christ," by Peter Wiseman, D.D. 2/6 (by post 2/9).  
 "Preaching," by G. Campbell Morgan, D.D. 2/6 (by post 2/10).  
 "Daniel, the Greatly Beloved," by G. W. West. 2/6 (by post 2/9).  
 "Humility," by Andrew Murray. 1/6 (by post 1/8).  
 "Valiant in Fight," by B. F. C. Atkinson. 2/6 (by post 2/9).  
 "The Parables of the Synoptic Gospels." Cambridge University Press. 12/6 post free.  
 "Problems of Faith and Conduct," by W. S. Hooton. 1/- (by post 1/2).  
 "A Handful of Quietness," by Hugh Redwood. 1/- (by post 1/2).

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]



## Monthly Book Window

**THROUGH STORMY SEAS.** By Captain E. G. Carre. (Pickering & Inglis. 1/-, by post 1/3).

Captain Carre's little books have always proved helpful, and this one, marked by simplicity and straightforwardness in presenting the gospel, is no exception.

The book is a record of some of the spiritual crises that confronted the author during his life at sea, after conversion on board ship at the age of thirty-six.

Therein is an exhortation to all who confess Christ to complete obedience, the striking phrase which the author emphasises being "Prayer not only changes things, but also the man who prays."

The experiences told in these 100 pages show how, when the problems of life are faced in prayer, we become changed men in order to face them.

A book that should help young converts to be bold in their stand for the Master.—THOS. A. CARVER.

**ACROSS AFRICA IN A LORRY.** By W. B. Redmayne. (Marshall, Morgan & Scott, Ltd. 3/6 net).

It is just over thirty years since Dr. Karl Kumm crossed the Sudan from Niger to Nile on foot. His impassioned appeal stirred Keswick Convention in 1906.

At that time the murder of Captain Boyd Alexander was still comparatively fresh, and the knowledge of vast Lake Tshad was little more than a rumour. What great advances have been made since those days.

Many Christians took up the burden of prayer. The Sudan United Mission and other groups of God's children determined that the gospel light should blaze across those thousands of miles of unevangelised country.

Mr. Redmayne's book tells in most straightforward interesting style exactly how far this has been accomplished. Over sixty excellent photographs enable one to see as well as hear the gospel at work among the black folk. We are moved to hear a Government official declare to Mr. Redmayne "These people are worthy of the best that can be given them in religion and education, and the best that can be given them is the gospel of our Lord Jesus Christ, as set forth in the lives and teaching of white men."

May this book inspire many to pray, to give, to go.

—W. F. P. BURTON.

**MOODY, WINNER OF SOULS.** By A. Chester Mann. (Marshall, Morgan & Scott, Ltd., 1/-, by post 1/3).

As a short record of D. L. Moody's life and work, this book may claim the attention of evangelical Christians. Great emphasis is laid upon the tremendous influence this determined preacher exerted upon the spiritual life of the peoples on both sides of the Atlantic. The writer makes no claim to have written a full account, and indeed it would be impossible to do so in a matter of a hundred pages or so. One expects (as the writer takes care to explain the impossibility of giving a full history) the introduction of sparkling anecdote, but this unfortunately is lacking, and a good deal of interest is lost as a consequence.

The book is divided into two main sections, the first dealing with Moody's ministry and campaign work, and the second with the institutions he founded.—H. W. GREENWAY.

**GRAVE AND GAY.** By John R. Howard. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/10).

This book is a collection of short addresses, or to be more correct, homilies that grip the mind and the soul. There are thirty-two chapters full of mirth and full of moral. Each chapter is headed with a text of scripture upon which some very reliable and pointed comment is given, and the truth of which is illustrated by some touching or amusing, but never-

(Continued on cover iii.)

# Monthly Book Window (continued)

theless truth-conveying incident. It is really a most enlightening and enjoyable book; will serve as a refreshing tonic to the downcast one, and as a stimulant to the weak Christian. Those who purchase this book will derive from the reading of it more than half-a-crown's worth of pleasure and profit.

—SAMUEL GORMAN.

**SUCH THINGS HAPPEN.** By J. Edwin Orr. Marshall, Morgan & Scott, Ltd. 5/-, by post 5/6.

I have really enjoyed myself this morning reading Mr. Orr's thrilling experiences of faith, adventure, and travel. My wife has had to suffer a few interruptions in her reading, just to listen to this. It mingles the faith of a George Muller and the evangelism of a Paul with the wit of an Irishman. I like it. It is modern, right up-to-date. It covers the life of this daring youth (who is only now twenty-five years of age) from 1933 to 1937, in his record tour of 100,000 miles around the globe, starting off with his old bicycle and two shillings and eightpence farthing. This book contains the choicest portions which have appeared in his seven books already published, and which have reached a circulation of over 300,000, together with accounts of further travels in the Arctic and in Africa up to the time of the author's marriage.—JOSEPH SMITH.

**FULL SALVATION.** By J. A. Broadbelt. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

Gipsy Smith, in his foreword, very plainly speaks of the subject of this book as something which modern religion has lost, for which no substitute has been found.

Sin is called sin, no attempt being made to gloss it over, in fact the folly of such a course is clearly revealed.

The author calls for separation and consecration of the believer, and makes clear the blessings awaiting a life of full surrender to the Lord and obedience to His Word. There are statements one finds difficult to agree with, such as the confusing of sanctification with the baptism in the Holy Ghost.

Yet the book contains much valuable matter. It is a recall

to holiness of life and consecration of service. It contains twenty-five chapters. Full of interest, commencing with "Full Salvation," taking the reader step by step through points of great interest in the life of separation.—JOHN WOODHEAD.

**MENDED NETS.** By Laurence P. Sheath. (Marshall, Morgan & Scott, Ltd. 2/6, by post 2/9).

"Mended nets"! The title is very suggestive. This volume is a series of helpful and practical addresses on the worthwhile Christian life. They were originally given at the Darjeeling Convention (India), when a number of missionaries and others met together on holiday for rest and spiritual renewal.

The author aims at helping those who feel despondent and discouraged, not only with their work and methods, but with themselves, and these straightforward talks on how to live in the glorious triumph of our Risen Lord will be delightfully refreshing to all who peruse these pages. In the humdrum of every day life and routine, many are painfully conscious of their grip slacking, and losing their firm hold. Here is a book which will make one feel the need of getting to grips with God. When one comes to the last page, one wishes for more from this helpful writer.—J. J. MORGAN.

**TWICE BORN—AND THEN?** Life Story of Andrew Gih. Autobiography, edited by J. E. Orr. (Marshall, Morgan & Scott, Ltd. 1/-, by post 1/3).

Divided into two sections, this book tells first of all a wonderful story of God's dealings with a young Chinese student—his conversion from Buddhism, his call to the ministry, and the subsequent blessing of God upon his labours.

The real value of the book, however, lies, I think, in its second section, in which is given the most helpful teaching, concerning the Holy Spirit and His work, that I have read for a long time.

Part I. will make you happy; Part II. will make you hungry!  
—JOHN HILL.

[Any of these books can be obtained from the Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.]

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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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\* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804

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

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**Shackleton.**—On September 25th, to Mr. and Mrs. E. Shackleton, of Liverpool, the gift of a daughter, Jean.

### MARRIAGES.

**Duffy-Harrison.**—On October 12th, at the Elim Tabernacle, Lurgan, by Pastor W. J. Martin; Albert Duffy to Margaret Jane Harrison.

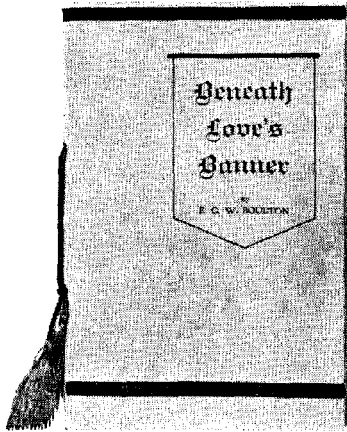
**Laing-McNicol.**—On October 1st, at the Elim Tabernacle, Dundee, by Pastor W. M. Barton; Walter Laing to Jessie Squire McNicol.

### WITH CHRIST.

**Nelson.**—On October 13th, the beloved wife of Mr. T. Nelson, of the Elim Church, Lisburn, passed into the presence of her Lord. Funeral conducted by Pastors D. Hood and G. Bell.

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