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Tim Evangel

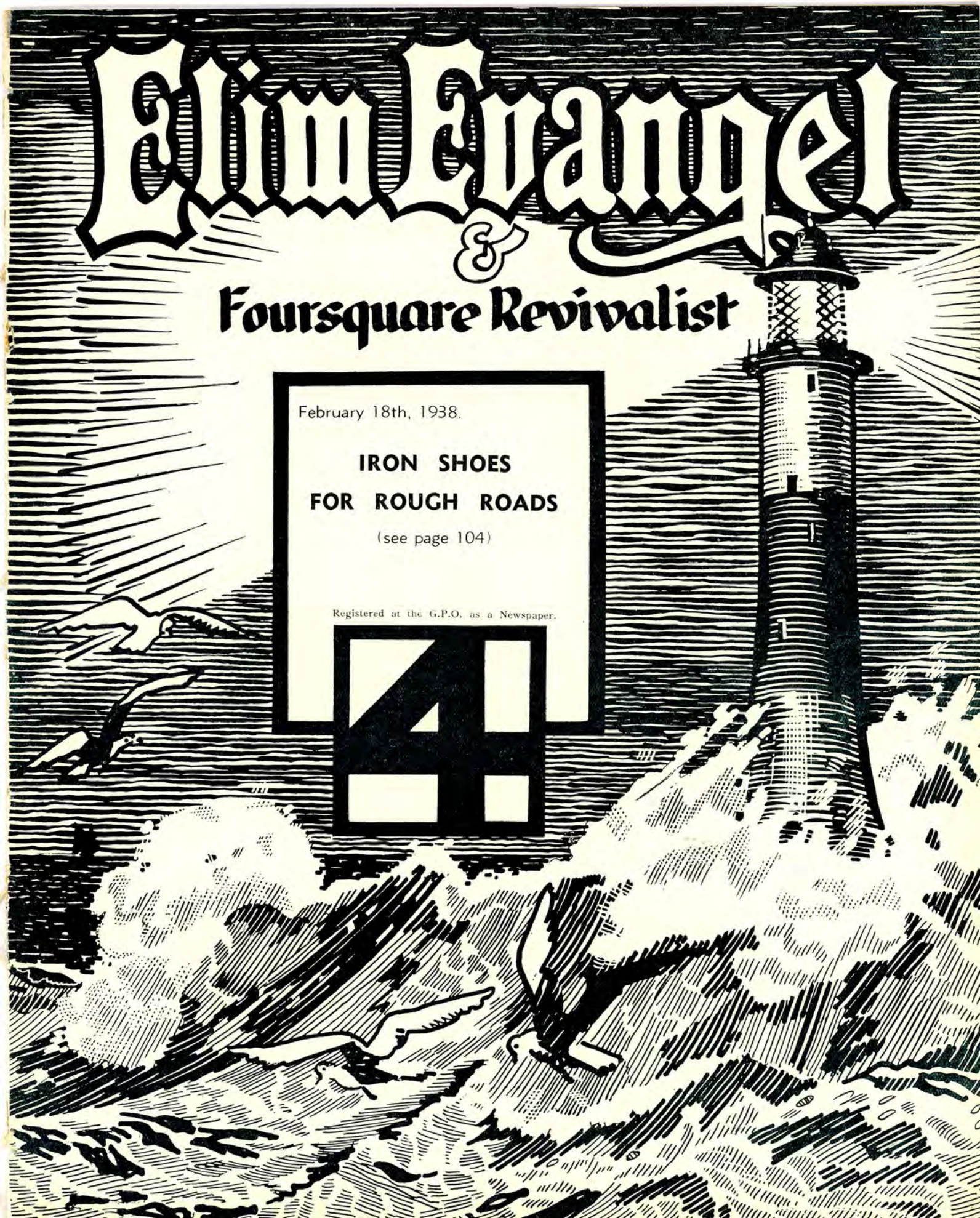
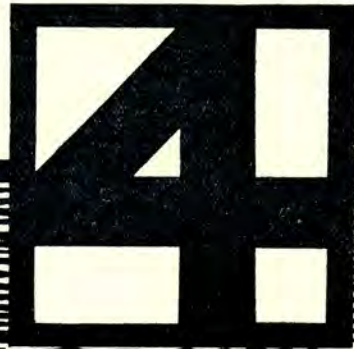
Foursquare Revivalist

February 18th, 1938.

**IRON SHOES
FOR ROUGH ROADS**

(see page 104)

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



The Elim Evangel

AND FOURSQUARE REVIVALIST

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

Principal George Jeffreys (President)
Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,
P. N. Corry, S. Gorman, W. G. Hathaway, C. J. E. Kingston,
R. Mercer, and I. Smith.

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Vol. XIX. February 18th, 1938 No. 7

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4 Coming Events 4

BARKING. February 17, 24 and March 3. Elim Hall, Ripple Road. Series of Bible Studies on The Holy Spirit, by Pastor E. C. W. Boulton.

BARKING. February 19. Elim Hall, Ripple Road. 7 p.m. District Sunday School and Cadet Rally. Unique Programme. Speaker: Pastor D. A. Vanstone. February 28, Annual Prize Distribution and visit of Pastor D. B. Gray.

BEGONTREE. February 27. Christian Temple, Green Lane. Visit of Ilford Quintette at 6.30 p.m.

BIRMINGHAM. March 9. Day of Special Meetings. Elim Tabernacle, Graham Street, 11 a.m. The Town Hall, 3 and 7.30 p.m. Special speakers and massed choirs.

BISHOP AUCKLAND. Commencing February 20. Church of the Foursquare Gospel, Bondgate. Revival and Healing Campaign conducted by Evangelist W. R. Cole. Sundays, 6.30 p.m. Week-nights (except Fridays), 7.30 p.m. Divine Healing Services Sundays and Thursdays, 8 p.m.

BLANDFORD. February 10—17. Immanuel Hall. Evangelistic Campaign conducted by Evangelistic W. R. Cole.

BUCKFIELD. March 6. Elim Foursquare Mission Hall, Broad Street. Visit of Pastor G. H. Thomas.

ELIM BIBLE COLLEGE, LONDON. February 26. Annual Young People's Leaders' Conference, 3.30 p.m.

GREENOCK. March 9—14. Spring Convention, Elim Tabernacle, Belleville Street. Speakers include: Pastors W. G. Hawkins, L. Newsham, and Mrs. Saxon Walshaw. Convener: Pastor A. J. K. Magee.

GUILDFORD. February 27th. Ward Street Hall, Ward Street. Visit of Pastor E. C. W. Boulton.

HAYES. Regular Foursquare Gospel Services are now held in the Albert Hall, Albert Road: Sundays, 6.30 p.m. Will interested friends in the district communicate with Mr. A. Paintin, "Elim," Church Road, Hayes, Middlesex.

KENSINGTON TEMPLE. March 1. Kensington Temple, Kensington Park Road. Monthly Crusader Rally. Friends' Night, and Big Musical Programme, 7 p.m.

KINGSTON-ON-THAMES. February 23. Emmanuel Hall, Thames Street, 7.30 p.m. Pastor D. B. Gray and Party.

LEEDS. March 6, 7. Foursquare Gospel Church, Bridge Road, off Lady Lane. Special visit of Pastor E. C. W. Boulton.

OXFORD. February 27. London Crusader Choir will visit H.M. Prison at 3 p.m. and conduct service at St. Matthew's Church, 6.30 p.m.

WOOD GREEN. February 15 and 22. Brook Hall, Brook Road, Mayes Road. Series of special addresses on The Work of the Holy Ghost, by Pastor E. C. W. Boulton.

WOOLWICH. February 13. Elim Hall, Crescent Road, corner of Burrage Road. London Crusader Choir. 6.30 p.m. (Maidstone Prison, 2.30 p.m.).

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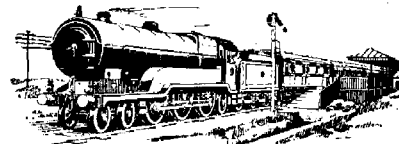
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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XIX, No. 7

FEBRUARY 18, 1938

Fridays, Twopence

Things which make Revivals Possible

By ARTHUR H. GRAVES

IT was a favourite saying of perhaps the greatest evangelist since the days of Paul, Charles G. Finney, that revivals can be produced just as certainly as corn can be raised by a farmer, provided the necessary conditions are met. Many times he urged that spiritual things are not any more haphazard than natural things, and that an ingathering of souls can be just as definitely brought about as an ingathering of grain. With this thought in mind there are four short stories in the New Testament which are of special interest.

The official reporter of the early Church tells the story of a revival which spread over three entire sections of the country, a revival which would be first-page news in every Church paper of our day, and he tells it all in less than thirty-five words. In Acts ix. 31 Luke says, "Then had the Churches rest throughout all Judæa and Galilee and Samaria, and were edified [built up]; and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied." Who could describe a revival better than that?

Looking at the background of this story, we would place the emphasis in Luke's account on the word "rest." It seems from what is told us that the uncertainty, the fear, the distraction, growing out of the persecution of Saul of Tarsus had been hindering

A GREAT REVIVAL

in this section, the only change in conditions mentioned as occurring at the time the revival began is the stopping of this persecution which had occupied everybody's attention while it had been going on. While their minds were full of something else than God's will and power and promise, even these early Spirit-filled Christians could not have revival in their midst. And so we might conclude that anything which takes the minds of God's people (and of others as well) off from God and His power and His will and His promise, can hinder revival.

In Luke's story the hindrance was outside the Church but had its effect on the inside. On other occasions hindrances inside the Church have held back revival power. In the period of rest and thanksgiving and relief after

the storm of persecution was over, the conditions were ripe for revival. The people's faith in God to deliver and to conquer even the most difficult foe was greatly quickened. And what a wonderful victory in which their enemy was saved instead of destroyed! Faith surely burned brighter then. And there was nothing to take the people's minds away from God Himself and what He had in store for them. May we conclude that anything which has the effect of drawing people's attention freshly and more fully to God and His power and will, will be a strong factor in preparing the way for revival? Think of the distraction of great holidays and how difficult it is to have fruitful revivals at such times, or at any time when the pre-occupation of the people is focused in

SOME OTHER DIRECTION.

Should we not pray and ask God to help us plan for the fresh drawing of the attention of the people to God and His power and His will? It seems to me that the strongest point in the story of the revival Luke tells us about is right here.

But now another ray of light shines upon the story of revival. And perhaps this ray reveals how the need mentioned above may be met. The hero of our second story is Peter, around whom things were always happening. Four verses tell the story this time, Acts ix. 32-35. We might say that the moral of this story is: "When old hindrances or public failures are removed, revival may well follow." We are sure that the eight years during which Æneas had been a bed-ridden invalid had been years in which divine healing was taught and practised by the saints at Lydda. But with all their preaching and testimony, Æneas was a public example of one case in which the doctrine didn't work. It would not be hard for me to think that people in Lydda had said for years what I have heard people in many places say, "If I could see somebody healed, take Æneas for example, I'm sure I could believe." Now sometimes we think that people who talk that way are not entirely honest, and that they are perhaps just saying that as an excuse for their unbelief, but we should remember that when these people really did see

Æneas healed, they really did believe, not only on a city-wide scale in Lydda but also in Saron as well. And the belief born of

SEEING THIS MIRACLE

was not only a belief in divine healing, but a faith which caused them to "turn to the Lord." It was a case of having the results keep fully up with the doctrine preached. And if our first story taught us that when people's attention is drawn freshly and strongly to God and His power we may look for revival, the story of Peter's ministry in Lydda makes a good illustration. And perhaps before we pass on to the next of these fascinating stories we should say that failure of the spiritual lives of Christians to keep fully up with the doctrine taught is holding back more revivals than the cases of invalids who are not healed.

We might summarise our third story by saying that just as the rush into new territory where gold has been discovered will produce a business boom, so the rush of hungry hearts into new spiritual territory where they have discovered something more that God has promised them, will produce a boom in the business which Jesus called His Father's, and we are in the habit of calling such a boom in spiritual business a revival. Again Peter is the one around whom the story centres. It begins at Acts x. 33. It is the story of a man who himself had lately come into a whole new realm of glorious spiritual life and power. And now in a service arranged expressly by the guidance of the Holy Spirit, Peter takes these hungry Gentiles along the same road of truth which had brought him and the rest of the disciples to the

BLESSINGS OF PENTECOST,

and lo, the same road of truth led to the same land of blessing regardless of who the travellers were. It is the story of a Spirit-filled man being used by the Spirit of God to lead others into rich new pastures where the result was revival in the highest sense of the word. How many times since that day revivals have resulted from just such procedure. It was literal obedience to the command, "Ye shall be witnesses unto Me," and the results paved the way for a world-wide revival movement which is now almost two millenniums

old, the spread of the gospel among the nations of the world.

Several possibilities come to our minds. Would things have happened as they did if Peter had come a few days early or a few days late? Had anyone dreamed that Cornelius's house was the place where revival was to begin? We can answer no to this second question, as shown by Peter's attitude toward and preparation for the invitation to the Gentile house, and also by the attitude of the other Jews when they heard that he had been there. The answer to these and many other questions is that such a revival must be entirely directed by the Holy Spirit. Not every Spirit-filled person who has tried to lead others into the same wonderful experience has had results like Peter had, and do we need any more reason than the fact that the arrangements were not committed to the Holy Spirit as they were in Peter's case?

The last of these four short stories is an exciting one which includes a mob,

AN EARTHQUAKE,

and a revival in which first aid had to be administered to the preachers even before the altar service was over. The special part of the account which interests us is found in Acts xvi. 29, 30. The point of the story is that when circumstances reached the place where a revival was absolutely impossible, God intervened with a climax which produced the one thing upon which the revival depended, and that was overwhelming conviction for sin. It was the conviction which gripped the gaoler and spread from him to others that turned a most complicated midnight into a most glorious dawn. We have little idea what is possible under the impelling pressure of Holy Spirit conviction. God teach us more about it!

So much more could be said about all that is involved in these four short stories. Very different the circumstances in them but very uniform the resulting revival. And so we may list, among others, four things which make revivals possible: First, the focusing of people's attention upon God and divine things; second, the removal of old hindrances and public failures; third, the discovery by hungry souls of new spiritual treasure; and fourth, overwhelming conviction for sin.

If I, a Man—Can He?

I TAKE a silver coin, and pass it through the jeweller's rollers until I have a strip of silver as thin as paper. Rolling it up loosely, I place it in a glass jar, and pour in a quantity of nitric acid, which, in a short time, dissolves the silver, and so completely has it disappeared from view that a person might take it for clear water. No one can detect the presence of silver.

But stop a little. I take a like quantity of clean water, and add fine salt to it until it will dissolve no more; I then pour this into the solution of silver, when, behold; the silver is found falling down in a soapy cloud. I throw my solution of silver and salt into a tub of water, as large as you like; then from this all

the pure silver can be recovered, leaving only the alloy that the silver contained.

Now, if I, a man—one who cannot create a particle of it—can do this with my silver coin, is it too hard for Him who created all things to recover what He has created from the dust of the earth? Man's body may be crushed, dissolved in air, earth, or sea, so that there is not one particle of it visible to human sight; but God has them in keeping, and one day, at the "voice of the archangel," and the sounding of "the trump of God," "the dead in Christ shall rise" (I. Thess. iv. 17).

"There shall be a resurrection—both of the just and the unjust" (Acts xxiv. 15).

INSPIRATION

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

EVERY consideration of the conditions of the new covenant makes it abundantly manifest that to the living of a Christ-like life, an immediate and continual inspiration is an absolute essential. For nothing is more plain on the face of Holy Writ than the fact that the believer can do nothing of himself (John xv. 5). And yet simple as it may appear, it is nevertheless true that to have a God-given knowledge of the fact, and to act upon it continually, is the very acme of Christian perfection.

Christ's dependence. The most striking point about the earthly life of our Lord was His complete dependence on the Father. He did not do His own will, or speak His own words, or seek His own glory. He did always those things that pleased the Father, who wakened Him morning by morning to hear, as one that is taught. In other words, He was subject to immediate and continual *inspiration*. Every word was God-breathed (*Theopneustes*); every deed was energised, inwrought by the Father.

Now He that said, "I do *nothing of Myself*" has left us an example that we should follow His steps.

We are predestinated to be conformed to His image. Man can have no mightier aim than this; to do the will of God, perfectly as Christ did it. He allowed

GOD TO DO ALL

in Him. His whole attitude was that of the open ear; the ear of a disciple living by every word proceeding out of the mouth of God. As He lived by means (*dia*) of the Father, so are we to live by means of Him (John vi. 57). But for this there must be an unceasing communication, "a mutual communion" (I. John i. 7, *French Version*) between God and the new creature.

Spirit led. (i) An inspired walk is a proof of Sonship. "For as many as are led by the Spirit of God, these are the sons of God." Under the new covenant God promises to work all in us: "I will inhabit them, and walk about in them." "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." "For it is God who energises both the will and the work: who produces in us both the will and the execution" (Phil. ii. 13, *French Version*).

Nothing can be acceptable to God but that which is the fruit of His indwelling Spirit. For this purpose Christ must be revealed in us (Gal. i. 16), formed in us (Gal. iv. 19), living in us (Gal. ii. 20) working in us (Gal. ii. 18), and glorified in us (Gal. i. 24).

For the Spirit comes to us and inhabits us, not only as the Spirit of the Father, but also as the Spirit of the glorified Jesus (John vii. 39). "I will not

LEAVE YOU ORPHANS:

I will come to you." "Christ in you the hope of glory." Christ dwelling permanently (*katoikesai*) in our hearts by faith.

Worship in the Spirit. (ii) Our prayers also must be inspired. It is the prayer inwrought by the Holy Spirit that is effectual. The energised (*energeumene*) prayer

of the righteous availeth much (Jas. v. 16). No worship can be acceptable to God but worship in the Spirit. No prayer can be the means of building us up in our most holy faith but prayer in the Spirit. But this kind of prayer is infallible: it cannot possibly fail to be answered in some way, because the Spirit in us "maketh intercession for the saints according to the will of God."

The mighty prayers of Elijah, by means of which he "shut heaven" for three years and six months, so that it rained not on the earth, and opened it again so that "the heaven gave rain, and the earth brought forth her fruit," are given as examples of the wonders that may be wrought by means of inspired prayer. No other kind can avail to save the sick; but, wherever the inspired prayer can be prayed, there the sick will certainly be raised up.

Utterance in the Spirit. (iii) Our speaking and our preaching too, must be inspired. It must be

CHRIST SPEAKING IN ME

(II. Cor. xiii. 3).

Our speech and our preaching must not be with "persuasive words of wisdom, but in demonstration of the Spirit and of power"; "not in words, which man's wisdom teacheth, but which the Spirit teacheth; interpreting spiritual things to spiritual men" (I. Cor. ii. 4, 13, R.V., margin).

It should not be we that speak, but the Spirit of our Father that speaketh in us: "For he that speaketh from himself seeketh his own glory." "The words that I speak are not Mine, but His that sent Me," should be as true in us as in Him (I. John ii. 8).

Revelation of the Spirit. (iv) Our reading and study of the Scriptures must be inspired. "For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth."

But we have received the Spirit for this very purpose that "we might know the things that are freely given us by God"; "things which eye saw not, and ear heard not, and which entered not into the heart of man." But God reveals them unto us only through the Spirit. The letter has power to kill, but not to make alive (II. Cor. iii. 6).

We need, therefore, constantly to use the prayer of the Psalmist, "Open Thou mine eyes, and I shall behold wondrous things out of Thy law." To claim from God "a spirit of

WISDOM AND REVELATION,"

that the eyes of our heart may be enlightened to know what is the hope of His calling. Spiritual things can only be spiritually discerned by the continual and immediate guidance, unction and teaching of His Holy Spirit within us.

Our need. (v) Our special need, then, is to have the ear of the inner man opened, that the Lord God should give us the ear of the learner, and the tongue of a disciple (Isaiah l. 4, 5). For this there must be a full and perfect surrender, for whoever will not re-

nounce all that he hath, cannot be a disciple (Luke xiv. 33; Rom. xii. 1).

He that would have the thoughts of God, and the wisdom of God, must forsake his own thoughts, and his own wisdom (Isaiah lv. 8, 9; I. Cor. i. 19, 30).

Then we must practise the presence of God, and be attentive to the voice of our blessed Master; we must seize every opportunity of waiting upon God in the secret inner chamber (Matt. vi. 6).

No work of faith or labour of love reaps a richer or more certain reward than this. There is no better preparation for service, or more certain method of obtaining the ear of the learner, than by constant waiting in silent expectation upon God (Isaiah xi. 31).

It is much more important that I should hear His

voice than that He should hear mine. We must learn to be

SILENT UNTO GOD;

literally, "dumb to Jehovah" (Psalm xxxvii. 7; lxii. 1-5).

God has promised to such waiters upon Him that they shall exchange strength; that is, put off the human, and put on (or become clothed with) divine strength, by means of which they shall mount up with wings as eagles; run and not be weary, and walk and not faint.

Then will these earthen vessels be filled with God's hid treasure, and our hearts so garrisoned with the thoughts of God, that our messages will be the words of God, our will and deeds be energised by God.

Joyful in the Lord

By KATHLEEN ROYLE

Casting all your care upon Him for He careth for you.—I. Peter v. 7.

HOW familiar we are with words of Scripture as those quoted above but, alas, are we not often found guilty of allowing them to rest in our minds rather than carry out their teaching, thus losing much joy and peace in our hearts which is so great a part of our inheritance as children of God?

We often sing, and rightly so, "The need of the world is Jesus," but there is another need of vital importance in these dark and difficult days. It is for those who have tasted of the water of eternal life to be filled with the joy of their Lord day by day.

The worldling is anxious and fearful at the things which are coming to pass on the earth. If this is so, how great a contrast there should be between the troubled ones and those whose minds are stayed upon Jehovah.

Spiritual joy is contagious, and a merry heart, ever

rejoicing in the goodness of God and the joys of salvation is the greatest tonic to the sad and weary world of to-day. It is a problem to the unbeliever, and is known to have sent him in search of its source, the Saviour of the world. It brings uplift and comfort into the sick room, and is a blessing to all.

We have entered a new year, cares are sure to come our way, but we are not told to nurse them. Rather let us hand them over to our great Burden-bearer whose love for us is so great that His desire is to see His children care-free.

"He careth for you"—what gladsome words! Let us draw from them renewed energy in His service and a determination, by His grace and with His help, to show to the world by our lives and lips, and on our countenances what it means to be joyful in the Lord, caring only that we are found "watching" at His coming.



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

Conducted by Pastor J. J. MORGAN

For Sunday School Teachers.

TAKING THE CHILDREN TO OUR HEARTS

Some teachers have the spirit of Gehazi. They are sent on an errand to awaken a dead child. After doing as he was bid he returns and tells his master: "The child is not awaked." His heart was indifferent. He was not moved with compassion and sympathy. His master later took that dead child to his heart, embraced it in his bosom, poured out his heart in prayer to God and poured the warmth of his own life into the child, until, by God's power, the child opened his eyes and was fully restored.

Your scholars may be dead, but take them to your heart, pray for them and

with them; let your love and sympathy be a very real and precious thing to them. By God's grace their hearts will melt and they will come to life—life in Christ—eternal life.—J. J. M.

For Christian Workers.

UNITY IS STRENGTH

"We are not divided,
All one body we."

If these words were really true what a change would take place in Christendom. A united front attack on the devil and his forces—glorious victory for the cause of Christ.

What a change in our churches!

Over the iron bridge which spans the Ohio river are these words "All military and funeral processions when crossing

this bridge must break step." The gigantic structure could not bear the strain of the united movement of a large body of men. Let us get into line. Join heart to heart and hand in hand and march forward for God, ever bearing in mind, "United we stand, divided we fall."—J. J. M.

ZEAL

The Devil held a great anniversary at which his emissaries were convened to report the results of their several missions.

"I let loose the wild beasts of the desert," said one, "on a caravan of Christians, and their bones are now bleaching on the sands."

"What of that?" said the Devil, "their souls were all saved."

"I drove the east wind," said another, "against a ship freighted with Christians and they are all drowned."

"What of that?" said the Devil, "their souls were all saved."

"For ten years I tried to get a single Christian asleep," said a third, "and I succeeded and left him so." Then the Devil shouted, and the night stars of hell shouted for joy.—LUTHER.

CHRISTIAN ADOPTION

By Pastor H. T. D. STONEHAM



"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."—Gal. iv. 4-6.

THE words in our text, "the fulness of the time" and "made under the law" remind us that this subject has an interesting scriptural background. The Adam family belonged originally to the family of heaven, but the family law violated, the Father's will and command disregarded, they were cast out and disinherited, becoming sinful wanderers in the earth. To this family God has given *three great laws*. The first we call the "Law of Nature," it is actually God's law in the realm of nature. This law was possessed by our ancestors for nearly two thousand years before the second law was given. It is our privilege to know and understand this law, for even to-day it is the law of God for us, in our relationship to "nature." They that obey the law are "blessed in their deed." God Himself seems to prefer to work in harmony with His own law, but let us remember that nothing in nature can hinder God from performing feats that have no parallel in nature. Lest one of His promises should fail, or one of His believing children be confounded, God did, God does and will work miracles.

Examine with me the unerring skill of the Creator as manifested in the mighty worlds, in the starry system that sweeps through the heavens above—God's timepiece. The springtime in its loveliness, the summer with its bountifulness, the mature beauty and dying splendour of autumn, and even the frigid glories of winter

PROCLAIM THEIR MAKER.

Behold too the wonderful design and purpose of all things that live.

Only a fool could say in the face of this evidence, "There is no God." Nature reveals God, but cannot bring man a message of salvation.

The second law is called the "Law of Moses"; this law too was possessed near two thousand years. Here is presented a perfect path in which man should walk. Here given by man's Maker is a measure for man. Here also is light, so piercing and bright that the most hidden part of man's nature is revealed and even the smallest moral defect discovered. This law is condemned by some because of its "sanctions." With individuals as with some modern states it is quite natural to condemn the sanctions or penalties of the broken law if we happen to be law breakers. Yet, although God's moral law stands for ever unsuperseeded, it could never save a soul. As a schoolmaster it teaches men the need of Christ.

The third law is the "Law of the Spirit of Life." "In the fulness of time," when all else had failed to save man, Christ comes with the glorious law of life eternal—the Gospel—the power of God unto salvation.

Man saved, is led back into the old family—to the lost inheritance, hence the apostle addressing them says, "Because ye are sons God hath sent forth the

Spirit of His Son into your hearts, crying, Abba, Father."

Christian Adoption.

Adoption is receiving and treating a stranger as one's own child. Jacob adopted his grandsons, Ephraim and Manasseh, they had inheritance with his sons and became heads of tribes in Israel (Gen. xlvi. 5).

Pharaoh's daughter, when bathing ceremoniously in the Nile, receives a stranger baby who, being adopted, becomes a prince in Egypt (Exodus ii. 10).

Mordecai adopts his cousin Esther; we read that "When her mother and father were dead he took her for his own daughter" (Esther ii. 7).

Viewed in its theological aspect the experience of salvation is justification, regeneration, adoption.

In a legal adoption there are three important persons, the "Principal" who adopts, the "Agent" who is also witness, and the "Stranger" who is adopted.

Led by the Spirit of God, Agent of the Lord Jesus, the Principal, the stranger travels an unknown path, by Sinai with its sin-revealing lightning and thunder of God's denunciation of his sinfulness, arriving eventually at the door of God's mercy, and the Spirit bids him knock; using the knocker of prayer. God's mercy opens to him and he sees Jesus—his Saviour. From that moment he relies on the death of Christ and His shed blood. Having experienced cleansing for soul, mind and body, he is now ready to be received into the family of God, he has

DOCUMENTARY PROOF

of his adoption given to him in God's Word.

The family and the Father are his delight. Now in the house of his Father, he is comforted by the protection he enjoys, and says, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isaiah xxvi. 3). The love of his Father, God, is now real to him, and he exclaims, "Whom have I in heaven but Thee? and there is none on earth that I desire beside Thee."

The family privileges are his, not only shelter and lovingkindness, spiritual food and comfort, but access to his Father's presence and heart.

"Through Him [Christ] we both have access by one Spirit unto the Father" (Eph. ii. 18). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. iv. 16). The family duties are also his. "If ye keep My commandments ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love."

Rich are the advantages of sonship, with the Holy Spirit dwelling within, there is bondage no longer, for those whom the Son sets free are free indeed.

This Spirit is often described as in action, a flowing river, a moving wind, a falling rain, etc.

(continued on page 110).

What is There for Us?

By E. ADAMS

HE was a Christian, and this meant that he was debarred from the sports and worldly interests that people of the world enjoy. But although a Christian, he was not a worker for the Master, and so felt that his life was more or less empty.

Are there not a good many young Christian men and women like him? Saved, sure of their salvation, perhaps regular attendants at the meetings, yet they do not serve the Lord, and secretly long for liberty to go in for the things of the world. Some are gifted, enjoy good health and a fine presence, and have plenty of leisure. They are like the Dead Sea, with many inlets, but no outlet; they receive but do not give. They are losers here, and will lose when we all stand before the Judgment Seat of Christ, and when the whole life will be passed under review, and rewards given according to faithfulness to Him and His Word.

Perhaps you don't like the way in which So-and-so tries to do Christian work. Well, he is probably far from satisfied himself with the way he does it. But how do you do it? Perhaps you say, "Oh, I don't do it at all." Well, we like the way So-and-so does it better than the way you don't do it!

"I cannot get interested in Christian work," exclaimed a young lady. "No, dear," said her aunt, "you can hardly expect to. It is just like getting interest in a bank. You have to put a little something in first; and the more you put in—time, money, prayer—the more the interest grows. But something you must put in, or you will never have any interest. Try it and see!"

Much gift possessed by Christians is used for the world and not for the Church. The pampered parasite

of the pew retards the progress of the gospel. Do not allow pride or laziness to keep you from serving the Lord. Will you wait until you have developed the middle-age "spread," and perhaps the middle-age fatty degeneration of the conscience that permits some comfortably-off religious people to spend more on their stomachs in a day than on the gospel in a month? Don't you love the Lord enough to try to do something for Him and His lambs? You have "the best thing out," will you not in some way bring it to the notice of others who need it, even if they don't want it?

A sense of unfitness is right, but our sufficiency is from Christ, and greater fitness comes with practice. To learn to swim you must get wet. We must all make a start. If we refuse to do anything for our Lord the time may come when we shall be *unable* to serve Him.

Wednesday, March 9th

in the

TOWN HALL, BIRMINGHAM

at 3 and 7.30,

GREAT

Foursquare Gospel Demonstration

Special Speakers. Special singing by united Elim Crusader Choir
FURTHER PARTICULARS TO FOLLOW

Walk with Jesus

T. J. E. *Cheerfully.*

T. J. ENGLISH.

The musical score for "Walk with Jesus" is presented in two systems. The first system includes a vocal line and a piano accompaniment. The lyrics are: "If you walk with Jesus you'll be hap-py, You'll be hap - py and con-tent - ed;". The second system also includes a vocal line and piano accompaniment. The lyrics are: "If you walk with Him you'll not regret it, For He will lead you right." The music is in 4/4 time and features a simple, rhythmic melody.

Copyright.

Bible Study Helps

A COURAGEOUS COMMANDER (Joshua i. 1, 6-10)

Four victories won with weapons as follows:

Over—

1. **Water** (Jordan)—(Josh. iii. 7, 8; iv. 14).
2. **Walls** (Jericho)—(Josh. ii. 1-24).
3. **Wickedness** (Ai)—(Josh. viii. 1, 2).
4. **Wrath** (Five kings)—(Josh. x. 1-5).

With—

1. **Direct obedience**—(Josh. iii. 9-17; iv. 15-18).
2. **Determined order**—(Josh. vi. 1-27).
3. **Deliberate action** (ambush)—(Josh. viii. 3-29).
4. **Divine artillery** (hailstones)—(Josh. x. 6-11, 15-27).

"For the Lord fought for Israel."

(Note the miraculous verses 12-14).

—E. M. F.

FAMILY ALTAR



The Scripture Union Daily Portion: Meditations by Pastor E. G. W. BOULTON

Sunday, February 20th. Matthew vi. 19-34.

"No man can serve two masters" (verse 24).

And yet how many are trying to improve the truth of these words of Christ. They are seeking to live for time and eternity, endeavouring to make sure of both. Divided allegiance is neither profitable nor reasonable. Christian experience that is built upon this principle is invariably a failure—it yields no real and lasting satisfaction. This must be the case because it is opposed to the fundamental law of discipleship. It is only as we yield all the heart's devotion to Christ that we discover the real greatness and glory of life in God. Free surrender gives to life a victorious energy that carries it through to the goal. Oh to give myself away to Christ in the glad abandonment of wholehearted consecration. To make Him Lord of all throughout the moments of this day.

PRAYER TOPIC:

The Divine anointing to rest in a special way upon the preaching of the Word in our Churches this day.

Monday, February 21st. Matthew vii. 1-14.

"Ask, . . . seek, . . . knock" (verse 7).

Here is tremendous encouragement to those in need—a cordial invitation to draw nigh to Him who is the Source of "every good and perfect thing." There can be no excuse for those who hug their need and fail to take it to the Lord. In the face of such encouragement the needy soul may well roll its way upon the Lord and expect Him to undertake. So often we miss the display of divine power because we seek succour from others rather than from the One who is able to make all grace abound. We look to the human instead of to the heavenly. We cling to the visible means of supply, forgetting that there are unseen forces that God can employ to deliver from difficulty and danger. Blessed Master, grant me that faith which flings itself wholly and only upon Thee. Teach me to turn my discouragements and difficulties into opportunities for the manifestation of Thy power.

PRAYER TOPIC:

Showers of blessing to be experienced in all campaigns now in progress in Elim Churches.

Tuesday, February 22nd. Matthew vii. 15-29.

"Founded upon a rock" (verse 25).

How important that careful attention should be given to the foundations upon which life is built. The strength and endurance of character depends altogether upon that on which it rests. To with-

stand the forces of evil life must possess a power of resistance outside itself, and that can only be found in union with Christ. In fellowship with Him life becomes invested with a spiritual energy and stamina that makes it equal to every test and trial. We may stand unshaken and unmoved when we are "rooted and grounded in God." The winds of persecution may blow and the waves of temptation beat upon the soul but it yields not to these forces. "Strengthened with all might" the soul emerges from the storm richer and purer, and more able to do service for the King.

PRAYER TOPIC:

That God's power and presence may be continually realised by our Foursquare Gospel Testimony members.

Wednesday, February 23rd. Matthew viii. 1-17.

"If Thou wilt, Thou canst" (verse 2). Here there is a recognition of the divine will. To the mind of the leper everything hinged on this. There was no question regarding the divine ability—of this he was convinced. Should not all our petitions breathe this spirit? Our urgency can only be effective when it is in the direct line of the will of God. When once assured of this we may press our suit with all importunity. "Thou canst!" What a blessed realisation. Nothing impossible to Him. Able always and to the uttermost. He delights to deal with difficult and delicate situations, displaying His skill in impossible circumstances. Before God's all-conquering power the mountains bend and the valleys are exalted. Blessed Master, help me to bring the power of this assurance to bear upon the stubborn things in my life that resist Thy will.

PRAYER TOPIC:

For blessing upon the Elim work in Northern Ireland.

Thursday, February 24th. Matthew viii. 18-34.

"A great tempest . . . but He was asleep" (verse 24).

There are times in Christian experience when it seems as though the Master were indifferent to the struggles of His people; battling with heavy odds and threatened with disaster, like the disciples of old they are filled with great concern. And yet whether the evidence of His presence and provision is real to our senses, or not, He is at hand to undertake. His eye has taken in all that affects us, and He has already planned that which He will do for our deliverance. Blessed Master, teach me that Thou art watching over me when Thy presence is least realised. That "behind a frowning providence," Thou didst hide a smiling face. It is that I may

discover afresh the fulness of Thy love; and learn the sufficiency of Thy grace. Thou wilt come to me on the wings of the storm, and speak to me out of the howling hurricane.

PRAYER TOPIC:

A real resurrection touch to be experienced by all those who are looking to the Lord for healing.

Friday, February 25th. Matthew ix. 1-17.

"Follow Me" (verse 9).

Thus Matthew heard the constraining call of the One who was to become his Master and Lord, and for whom he was to forsake all that hitherto had held him. The call of Christ set him free from the receipt of custom and launched him forth as a fisher of men. In many different ways the Master calls His own to follow Him. The shouldering of a burden, the acceptance of a task, the sacrifice of a pleasure may each mean a new step in the pathway of surrender to His call. We follow Christ when we refuse the claims of self, and determinedly choose the way of self-renunciation. Dear Lord, grant that this day I may cleave close to Thee in all things. Let me not seek the satisfaction of the flesh, nor strive to win the smile of man. Make me in the uttermost sense of the word a follower of Thee, not forsaking Thee when Thou leadest through the dark shades of Olivet.

PRAYER TOPIC:

That the forthcoming Easter Demonstration in the Royal Albert Hall may prove one of the most powerful and successful ever held.

Saturday, February 26th. Matthew ix. 18-34.

"If I may but touch His garment, I shall be whole" (verse 21).

It was contact, however slight, with Him who was the Source of Life, that this woman sought. She realised that in Christ was the power that could deliver her completely from the disease which had held her so long in dread captivity. And so she stretched forth the hand of need and touched Jesus, and at once virtue flowed into her pain-tortured body. I too would touch Thee this day, that from Thy risen nature may flow a stream of life divine—life that shall make me triumphant over all the challenging forces that seek to thwart Thy will in me. Let me touch Thee, blessed Master, until all my weakness disappears and I stand girt about with strength to fulfil all that Thy love appoints. Give to Thy servant the anointing of power which equips for service and makes equal for sacrifice.

PRAYER TOPIC:

Praise for the wonderful encouragement as a result of the ministry of the London Crusader Choir in their prison visits.

**When once His word is passed,
When He hath said "I will,"
The thing shall come at last;
God keeps His promise still.**

IN Deuteronomy xxxiii. 25 we read, "Thy shoes shall be iron and brass." Moses, the man of God, was about to die, and he was pronouncing a blessing upon the tribes of Israel. The tribe of Asher was to occupy a part of the country a portion of which was low and fertile and a portion of which was rolling and rocky; the people would need protection for their feet as they walked or climbed over the rolling and rocky land. Hence the promise, "Thy shoes shall be iron and brass," the reference being, as many believe, to the custom of thus under-plating the sandals of people who found it necessary to make their way over rough or rocky roads.

The roads over which we travel, as we journey through life, are often rough; we too need protection for our feet; and let us thank God for the fact that the protection has been provided.

Let us look at some of the rough roads over which people have to travel in this world.

There is the rough road of financial difficulty. Nearly every one of us knows something about this road. The financial difficulties of people may be due to any one of

FIVE DIFFERENT CAUSES:

to a spirit of extravagance, an attack of sickness, a lack of employment, unforeseen and unavoidable losses, or, the decrepitude of old age. Whatever may be the cause of the financial difficulties the road is a rough road.

Then there is the rough road of heart-breaking bereavement. Each of us has at some time bowed his head in grief by the side of a casket that contained the mortal remains of one near and dear by the ties of nature. Longfellow wrote,—

There is no flock, however watched and tended,
But one dead lamb is there;
There is no household, howsoever defended,
But has one vacant chair.

And then there is the rough road of domestic trouble. There are a few happy people in the world who know not what domestic trouble is; they are strangers to it; they have never walked over this road. Thank God for that! But many people know too well what we mean when we speak of domestic trouble. The road is indeed a rough road. And how often it leads to the temporary or permanent separation of couples who when they were joined in the bonds of holy wedlock promised to be

TRUE TO EACH OTHER,

and to stick together, "for better or for worse!"

Then there is the rough road of misunderstanding and misrepresentation. It is hard to be misunderstood, and still harder to be misrepresented. The road is one of the roughest of all roads. But our Lord was misunderstood and misrepresented. So if we have to tread this road we can remember that it has been trod before, and trod by the feet of Him

"who did no sin, neither was guile found in His mouth, who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously."

Persecution is another of the rough roads over which many are called to travel. Jesus said, "If ye were

Iron Shoes for

By Pastor J. NA

of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There is a thought in the Greek text that the English text fails to give us. Jesus is emphasising the fact that the reason the world hates His disciples is because He has elected them out of the world, the emphasis being upon the fact that *He* has elected them, and they have responded to the call

OUT OF THE WORLD

as a result of that election. If they had come *out of* the world, but had not come *unto Him*, if they had separated themselves from the world but had not been separated unto God, the world would not hate them, but because they have not only come *out of the world* but have come *unto God* through Christ, and are living lives that are utterly out of harmony with the spirit of the world—this is the reason the world hates them. And whom the world hates the world persecutes. It has ever been so. The road is a rough road.

Let us look now at the sandals that have been provided for us, sandals that, figuratively speaking, are under-plated with iron and brass, so that we can forge ahead in our journey and not become so footsore that we shall be compelled to sit down by the roadside and cease to travel.

There is the sandal of unfaltering trust in God. In Proverbs iii. 5, 6 we read, "Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." The word that is here rendered "direct" is elsewhere rendered "seem good." If we were to render it thus here the text would tell us that "He will make thy paths seem good." And that is what He will do if we

UNFALTERINGLY TRUST HIM,

if we lean not unto our own understanding, and in all our ways acknowledge Him.

And then there is the sandal of unquestioning resignation to the divine will. If you are tempted to question the will of God; read the first chapter of Job. Ponder prayerfully over verses 13 to 22. Put yourself

into Job's place, and ask yourself whether or not you could have done what Job did. The God of Job lives to-day, and His grace is just as mighty as it ever was.

Then, too, there is the sandal of implicit obedience to the divine commands. "If ye be willing and

r Rough Roads

VER GORTNER

obedient ye shall eat the good of the land." In order that we may eat the good of the land we must not only be obedient, but willingly obedient. It is to be feared that a good many are unwillingly obedient; they are obedient because they are forced to be obedient; or because they are afraid to be disobedient; the obedience that God delights in is the obedience of a willing heart, the obedience of one who is obedient because he finds delight in the will of the Lord.

And then there is the sandal of persistent patience under the

MOST TRYING CIRCUMSTANCES.

Many years ago a Congregational minister asked me on a Monday morning what text I had preached on the preceding day. I replied, "Ye have need of patience." He laughed heartily. I suspected that he thought one of the reasons why my congregation needed patience was because I was the minister. I still have a conviction that God's people need patience. If patience is a virtue impatience is a vice. And unless our patience is persistent, and we have it under the most trying circumstances, it is not what it ought to be; in fact it is not patience at all, for as soon as patience ceases, impatience begins. And God's grace, if appropriated, is sufficient to keep us persistently patient, it matters not what the trial or the testing may be, or how long it may continue.

Another sandal is the divine assurance that God is working all things after the counsel of His own will. I must believe that this is true if I believe the Word of God. So, however dark the day may be, or however great the pressure may be, or however rough the road may be, or however fierce the conflict may be, I am certain that, so far as the child of God who trusts God is concerned, everything will come out all right in the end.

And then there is the undergirding might of

THE EVERLASTING GOD.

What a sandal this is for rough roads! "The eternal God is thy refuge, and underneath are the everlasting arms." Believe it, and the rough road will become smooth, and over it you will "run and not be weary, walk and not faint."

And, finally, there is the prospect of seeing some day and dwelling for ever with the immortal King. I like to think of this as one of the sandals that, figuratively speaking, are under-plated with brass and iron, that God has furnished for us to put on, that we may make progress with alacrity and joy over these rough roads. Paul said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We are not only to see and dwell some day with the immortal King: we are to share His glory. Moses prayed, "I beseech Thee, shew me Thy glory." God answered his prayer in a measure; He showed him as much of the divine glory as it was possible for him to see, and, at the same time, live. God not only shows us His glory; He permits us to share it; we are told that He gives us "grace and glory."

THE GRACE WHICH IS SUFFICIENT

we get, in the measure in which we appropriate it, here and now; the glory we get a foretaste of here upon earth: we shall possess it and enjoy it in its fulness after a while when we shall pass in through the gates, washed in the blood of the Lamb.

It is futile for anyone to think that he can get through life without passing over some of these rough roads. But it is not necessary that we pass over them without sandalled feet. The sandals have been provided by God, sandals adequately under-plated with brass and iron, so that they will last. Put these sandals on, and you will not become footsore; put them on, and you can make progress in your journey heavenward. After a while you will reach a country where the roads are not rough, the country the saints of God all the way down through the ages have been looking forward to, the country we read of in Hebrews xi., "For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they

DESIRE A BETTER COUNTRY,

that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

I have read of an Indian chief of whom it is said that he fled with his tribe before the prairie fires, until he had crossed a broad river; then he stuck his tent-pole into the ground, and shouted, "Alabama!" which means, "Here we may rest!" But he was a false prophet. Hostile tribes made war upon him, and where he and the people of his tribe had expected to find rest, they found graves. This world is not our abiding place. The rest that we have here in the centre of the will of God we have in the midst of unrest; the peace we have here we have in the midst of trial. Our Lord said, "These things have I spoken unto you that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; (continued on page 109).



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.

An Archæological Martyr.

THE death of Mr. John L. Starkey has come as a great shock. He was one of the best known archaeologists working out in Palestine. On January 10th he was ambushed by Arabs about twenty-five miles south of Jerusalem, and deliberately murdered. Probably the feeling against him had been stirred up through his remarkable discoveries with the spade. While the Anglican Commission has been undermining Scripture, he has been digging into its depths and revealing its treasures.

Amongst other things he discovered potsherds upon which were Hebrew inscriptions, apparently written in ink! This proved the fact that in Moses' day the art of writing was well known. Thus once more the so-called Higher Critics were proved incorrect. They had argued that Moses could not have written the Pentateuch because the art of writing was not known.

In a splendid article on "The Spade Confirms the Bible," the *Christian Herald* states that Charles Terry Drake (a descendant of Admiral Drake) said, "It is wonderful: here we are testing the Bible as it has never been tested before. Often we think we find it wrong; but as surely as we stop about three weeks in a place, in every case we find the Bible minutely accurate." Drake, who had been a sceptic, was convinced of the truth of the Bible by the discoveries that archaeologists made, and he died a believer in Christ.

Mr. Starkey's death will prove a great loss, and yet probably his passing will call greater attention to the success of his work. To-day the reports that come through the excavator's spade are more reliable than some reports which come from the theologian's study!

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A mother who is troubled with nerves. God has already answered wonderfully, but continued prayer is needed.—*L.M.*

A wife who has to go into a London hospital, that the Lord will undertake.—*F.B.*

A believer in Wales who is in mental distress, that God will give His restoring touch.—*H.J.*

One who is passing through severe trial of both mind and spirit, that God's guiding hand may be revealed.—*T.L.V.*

A child of God who is held in a vice-like grip by fear, that the Lord may lift the burden for His glory.—*W.W.P.*

One suffering from chronic catarrh to be completely delivered by the power of God.—*K.H.*

Critical Comments on Current Concerns

By "PURITAN"

Romanists in the Foreign Office. Further to my note last week concerning this matter, "The Churchman's Magazine" for February names the following amongst the Roman Catholic Ambassadors to Foreign Powers:

Albania—Sir A. Ryan, K.B.E., C.M.G.
Italy—Rt. Hon. the Earl of Perth, G.C.M.G., C.B.
Norway—Sir Cecil Dormer, K.C.M.G., M.V.O.
Sweden—C. M. Palaiet, C.M.G.
Venezuela—E. F. Gye, C.M.G.

Also, the following British Ambassadors have Roman Catholic wives:—

France—Rt. Hon. Sir E. Phipps, G.C.M.G., C.V.O.
Soviet Union—Rt. Hon. Viscount Chilston, G.C.M.G.
Uruguay—E. Millington-Drake.

The law of the Roman Church is that where a papist marries a non-papist, any children shall be brought up as subjects of the Pope.

Romanists and Full Control. They are a little careful in their words in England. Abroad, they are more talkative. The following describes the aims of "Catholic Action."

Addressing the Eucharistic Congress in Melbourne in St. Mary's Cathedral, Melbourne, on September 8th last, Bishop Panico said: "We have here representatives of most Catholic Guilds." He named them, and went on to say, "he was entrusted with the duty of conveying to you the instructions of the Holy Father as to the methods of Catholic Action." He declared that "every boy and girl who showed any ability at all should be forced to study for the Public Service and Railway examinations. Where new appointments were made, those in the service were to assist the Catholic boy or girl to gain a knowledge of the work to be performed and thus make them more competent than the non-Catholic." Road Transport workers were told: "You are given the responsibility to see that Catholics are placed in strategic positions." To the Police Guild, the following remarkable words were addressed: "Each Catholic policeman should know what to do when State laws conflict with the laws of the Church. YOU ARE, FIRST OF ALL, IN THE POPE'S ARMY."

The Postal Guild were advised to "check up non-Catholics as to anti-Catholic literature." The papist bishop then added, "Our secret service is fairly efficient." One needs no large imagination to realise what havoc such a state of affairs will soon bring to any nation. I am indebted to "The Protestant Times" for the above useful information.

How They Do It. Following on the above, I came across an illuminating fact this week. We have often been concerned at the absolute papist character of several of our leading daily newspapers. Mr. Albert Close has stated that seventy-five per cent of the editorial staff of the "Daily Mail" are Romanists. We have often asked how it is that Romanists get into their positions. Here is one answer. I was at a meeting of ministers last Monday, which was addressed by a world-famous evangelist. In the course of his address, he spoke of the need for helping our young people, and drew a parallel from the Romanists. Then he mentioned the following amazing incident. He had, at one time, been in a prominent position on one of the leading newspapers of Australia. Once a papist priest came to him, and asked if he could give a job to one of his young men who was an excellent stenographer, and intelligent fellow. The priest was told that there were no vacancies at the time, and then made the following offer: "Take this young man on for twelve months' trial. You need not tell the Trade Union, but he will not expect any wages. The Church will see to that. Then if he is satisfactory, engage him." What abso-

(continued on page 109).

Gleanings from the Garden of Communion. No. 15.

The Secret of Peace

By Pastor E. C. W. BOULTON

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."—Isaiah xxvi. 3

O this deep, deep rest in God,
This wondrous calm within;
Beyond the reach of selfish strife,
A life with God shut in.

I do not ask a cloistered life
That cannot face the blast;
I only seek a place in God
Where faith may anchor fast.

"**W**HOSE mind is stayed on Thee." This certainly does not indicate a state of mental passivity; on the contrary it denotes a mind at full stretch for the utmost in the Christian life. It visualises a soul bending all its energies to the task of concentration and realisation. It is the art of absorption dedicated to the noblest and most profitable pursuit. The citadel of thought has capitulated to the claims of God. It is foreign to the spirit of medieval mysticism and monasticism which so often worked itself out in cloistered separatism.

And mark you "perfect peace" is not the end in view, it is merely a resultant issue—that which follows in the train of real quest for God. When the soul makes peace or joy the goal of religious exercise or spiritual devotion, then it is in danger of missing the vital thing. With the discovery of God comes peace and joy—this is as inevitable as the law of cause and effect.

Peace comes not from inactivity. Communion means the exercise of all those faculties which enables the soul to understand and receive the revelation of God. The spirit and mind is keyed up to its finest pitch of receptivity and responsiveness.

"Whose mind is stayed on Thee." Suggestive of a bond of profound sympathy 'twixt the soul and the Unseen. A common link of interest which attracts and holds together in fruitful union.

And what is this "perfect peace" of which our text speaks? Is it not life finding its true level in God? Life coming into complete adjustment with its essential spiritual environment? Peace may be termed the expression of the divine satisfaction in an utterly abandoned heart. Peace means the healing of the mind—the mind at rest in God.

And this peace is not to be of a fluctuating character. It is intended to become a spiritual perennial which will not wither when exposed to the blasts of adversity or affliction; a virtue that will survive the wintry blast and the ravages of frost and snow.

O my soul, do not seek exemption from exposure to the hard and humbling things of life. This cannot guarantee thee peace. Thou mayest be called to the moral battlefield to wield the sword of the Lord, yet peace shall garrison thine heart all the time. Thou art seeking peace in the harbour, and lo, thou shalt find it out on the high seas where the waves come dashing over thee in their fury. Thou canst change thy environment and still remain restless. Thou mayest hide thyself in the pavilion of silence and yet harassing memories shall haunt thy hours of retreat and retirement.

I thank Thee, blessed Lord, that Thou hast led this soul to the true Source of peace in Thyself. The revelation of Thy faithfulness has calmed the sea of troubled thought that once agitated this breast and brought a great quietness in the central depths of my being. There is no cessation of the storm without, yet *within* reigns a deep tranquillity—the hush and awe of Thy indwelling presence. Thou hast shown me the tangled things of earth from the eternal viewpoint, and made mine eyes to see the unfolding of Thy plan in each detail of life. Even the darkness hides not the gracious purposes of Love from this wondering heart. Thou hast revealed Thyself as the One who will finish that which Thou hast begun, and perfect that to which Thou hast set Thy hand. Day unto day declareth Thy remembrance of Thine own, and night unto night speaks of Thy preventive love and grace. And because of all this peace possesses this soul. I am at perfect rest in Thy changeless, tireless care. And Thine is the responsibility of *keeping* this soul at rest whilst it abides in Thee and Thy perfect will. Thy touch daily renews my youth as that of the eagle, and causes me to mount up into the high places of communion.

Thy touch, O God, has stilled this heart,
And hushed its wild alarm;
Into Thy will at last I sink,
Thyself—life's greatest charm.

Christian Biographical Series.

George Muller of Bristol (No. 3)

THE CHILDREN'S WORK.

By Principal P. G. PARKER

MR MULLER looked, at least, in four directions. (1) Toward God, (2) Toward the Church at home, (3) Toward the Church abroad, (4) Toward the children.

Into his heart came a burning desire to glorify God; to bless the Church of God; to extend the kingdom of God in foreign lands; to help the poor, ragged orphan children which everywhere met his gaze in the crowded streets of Bristol.

A special love arose in his heart for the children. He did not realise at first that his love for the children would enable him to attain the other desires of his heart. But so it proved. Through the associations and atmosphere surrounding the children Mr. Muller was able to exalt God and to bless the whole Church at home and abroad.

A huge Orphan Home in Germany opened by A. H. Franke had greatly impressed Mr. Muller. Franke had died in 1727, but the 2,000 capacity Orphan Home had continued. Young George Muller had stayed at the home and greatly benefited by the free lodgings provided for poor students. Concerning Franke, Mr. Muller wrote, "The Lord graciously help me to follow him, so far as he followed Christ."

The opportunity soon came, and Mr. Muller rented a hall to hold 150 poor children. He gave them breakfast and then taught them

THE WORD OF GOD.

But 150 children were not noiseless! And the people complained. So, acting upon scriptural principles, he gave up this particular form of work. He gave up working but he increased his praying. While exercised about the whole matter the Lord especially impressed upon him the words of Psalm lxxxii. 10, "Open thy mouth wide, and I will fill it." He immediately grasped the promise by faith and knelt down and asked the Lord to give him suitable premises; £1,000; and helpers.

His first gift toward the work came two days later—it was 1/-! The second gift was a wardrobe! It was a puny spring. But the spring became a mighty river. Visit Bristol to-day and quickly you can reach Wilson Street, St. Paul's. It was in Wilson Street where the first Orphan Homes were rented. No. 6 was rented for the reception of thirty orphan girls. The house was provided, the workers were ready. But the orphans did not come! *Mr. Muller had forgotten to pray for them.* But God's plans and man's prayers go forward together. Great workers must be great prayers. Detailed workers must be detailed prayers. Rebuked and humbled Mr. Muller asked for orphans—and then they came. Eight months afterwards another house was rented in Wilson Street. Nine months later a third house was rented.

For four or five years Mr. Muller had great

TRIALS OF FAITH

in connection with these rented homes, but that did not prevent him opening a fourth. Now this poor

German preacher was caring for 120 orphan children. He was poor—very poor. But his God was rich, very rich.

Here are some extracts referring to those Wilson Street days: "I have not one penny in hand for the orphans! In a day or two many pounds will be needed." "The funds are exhausted." "Things were once more at a crisis, and the band of workers had just risen from their knees, after passionate entreaty, when Mr. Muller, with the words on his lips, 'God will surely send help,' perceived a letter lying on the table which had only a moment or two before been brought in. It contained £10!"

"Sometimes in plenty, sometimes in poverty, the work went on; but whether in storm or sunshine, George Muller's mind was at peace in the thought that in some way or other the Lord would provide. Occasionally, when in straits, money would arrive while he was in the act of prayer or at the moment when he was reading a note from the Orphan Homes concerning the day's necessities. Yet, though the funds in hand were rarely sufficient to meet the needs of the orphans for more than three days at a time, the faith of this remarkable man never once caused him to question the advisability of admitting fresh inmates to the Homes provided there was room."

"A poor woman came up to

THE TEACHER IN CHARGE

and gave her twopence for the benefit of the orphans, saying, 'It is but a trifle, but I must give it you.' It so happened that one of those pence was actually needed to make up the sum required for the purchase of bread! Again, a week later, matters were in such a position at the Boys' Orphan House that, with the addition of 8d., the dinner could be provided; but there was only 7d. in hand. The box at the Girls' Orphan House, which it was understood contained something, was therefore opened; and, behold! it yielded only a single coin—and that was the penny needed to make up the sum required for dinner!"

(Next week: *Motives and Further Developments.*)

ANONYMOUS GIFTS

We thank those who have sent gifts for God's work including the following anonymous donors:

Elim Debt Fund: Moneyslane Assembly, £38 11/-; Birmingham, Graham Street, £75 5s. 6d.; London, W.C. 1, 2/6; Scotland, M.M.N., £2; Balham, 2/-; Kirkcaldy sister, £1; Southampton, £1; Sutton, 5/-.

Work in General: Birmingham, Selly Oak, brother and sister, £1; Leeds, 10/-.

Revival and Healing Campaigns: Longfield, Kent, 10/-; Leeds (S.S.), designated, £3.

Free Distribution Fund: Paisley, 2/6.

Sunday School Work: Cardiff S.S. teacher, per Pastor Corry, £1; Bolton sister (A.B.), per Pastor Corry, 5/-.

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

Critical Comments on Current Concerns

(continued from page 106)

lute treachery! If they will do that in Australia, they will do it in England! And if they do it with the press, what reason have we to believe that they will not do it with every other branch of public service?

An Ever-present Danger. Such is a Romanist in anyone's employ. We have no bitterness to any individual Romanist. We are only sorry for their darkness. But nevertheless, we cannot help but warn people of the danger of employing them. They are the subjects of a foreign monarch and power, which hates Protestant England. Everyone is compelled to attend the Confessional box periodically, where the priest sits in the place of God, and probes into the secrets of their lives. No employer is safe. If the priest desires to find out anything about him and his home or business, he simply has to question the employee, who is bound to divulge any information he possesses on pain of eternal damnation. Also, they are often instructed to find out certain things by the priests, and nothing is a crime if done in the interests of "the Church." Servant girls will disclose to the priest the affairs of the home. Business employees will disclose the papal or anti-papal character of their employer's business, and then the inquisitorial power of the popish system begins to operate.

This too applies to servants of the State. In the trouble in Malta in 1930, a police constable gave evidence that he had been interrogated in the Confessional box by the priest concerning secret information of which his work put him in possession. He refused to accede to the priestly demands, and was told he could not receive absolution. Gladstone once declared that it was his conviction that State secrets were leaking out

through the Confessional. Just imagine what it means when a man, in possession of very important State secrets, goes into the privacy of the Confessional box. He believes that the man there has the power to absolve him from his sins, or to withhold that absolution and thus eternally damn his soul. That priest is working day and night for the overthrow of England's Protestant Constitution. It does not require a super-mind to realise the tremendous danger involved in the whole affair. And yet Mr. Eden says that the question of a man's religion is one that does not concern the Foreign Office. When will people awake to the real danger of Rome?

On the Downward Road. Not only is gambling on the increase in this country, but drink consumption is also making "forward" strides. Last year, 540,568 more barrels of beer were consumed in this country than during 1936. The total amount of beer consumed was 16,465,646 standard barrels. What unspeakable tragedies lie behind these sad figures, none can really say. Mr. Cecil Bishop, late of the C.I.D., once wrote in the "Daily Dispatch" and said: "Though the files of Scotland Yard contain no actual record of the number of men and women who owe their downfall to drink and drugs, judging from my own experience I am certain that these are the biggest factors in sending criminals to prison and eventually to the scaffold." Have you heard the story of the visitor being shown round the workhouse? The Master told him that the inmates were well treated, and every Christmas received a pint of beer. The visitor asked, "And what about the teetotallers?" "Oh," replied the Master, "they don't come here."

Enthusiasm Wins

HIGHER CRITICISM, pulling the Bible to pieces, throwing doubt upon the Divinity of Christ or the reality of the miracles; explaining away all mysteries by materialistic suggestions, denying the existence of hell, and toning down the bliss of heaven, will never bring people by hundreds and thousands, or even by ones and twos, with penitent hearts to the feet of Jesus!

What is needed is enthusiasm!

How irresistible is the man who believes his Bible from cover to cover, walks and talks and lives with his God from morning till night, and ranks everything in this world secondary to his service and love of God.

That man is a walking advertisement for Christ.

His face talks religion, his actions tell of the power of his God to keep a man straight, and he is ever on

the alert to introduce his favourite theme—Salvation!

He does not talk religion in a half-ashamed, confused, apologetic, whispering sort of way, but extols the joys of salvation, the beauty of holiness, the blessedness of a clear conscience, and a right life in an open, frank, wholehearted fashion!

Passive religion is good; but it is the aggressive, pushing, active, energetic, red-hot, volcanic sort that will rouse men to a consciousness of their sinful condition and their need of a Saviour.

Enthusiastic religion is contagious, and spreads like fire. It is never out of date. Everyone needs it, but many do not know how to get it.

Enthusiasm wins, no matter how hard the fight may be.—*Sel.*

IRON SHOES FOR ROUGH ROADS

(continued from page 105)

I have overcome the world." After a while, when we shall have reached the end of our pilgrimage, we shall have rest in a world where unrest is unknown.

If you know God in an experimental knowledge of His saving grace you can wear the sandals that have been provided for

THE CHILDREN OF GOD

who are called upon to pass over the rough roads that pilgrims have to pass over as they are journeying heavenward. But if you know Him not you cannot wear them, for the sandals I have made mention of

have been provided for those who are "strangers and pilgrims" here, and on earth "have no continuing city."

So, if you know not God in the pardon of sin, become acquainted with Him.

Come and kneel at the feet of the Master;

Yield your heart to the Saviour to-day;

Confess all your sins and your failures:

Let Him bear them for ever away;

He will give you the joy of salvation,

He will cause you His blessing to know:

He will make you complete, and will sandal your feet

As over these rough roads you go.



What God is Doing in the Churches—The Virtue of the Risen Christ

SOULS SURRENDERING TO CHRIST.

Opening Up the Word.

Selly Oak (Pastor H. Palliser). God has certainly been pouring out showers of blessing in this district. Precious times have been spent around the Lord's



Pastor
H. Palliser.

Table. Most gospel meetings are crowned with souls coming to Christ. Each Thursday evening the saints spend feasting on God's precious Word. Pastor Palliser has been giving some very helpful studies on the "Gifts of the Spirit," many who were in darkness concerning this subject have been brought into the light as the result.

Since the last report the Church has been favoured with a visit from Miss V. Hoskins from Japan.

We were all very sorry to learn of our Pastor's departure for Worcester, but our loss is somebody's gain. We shall continue to pray that God will crown his ministry in Worcester as He has done in Selly Oak. To Him be all the glory.

PROVING GOD.

Inspiring Prayer Meetings.

Langley (Birmingham) (Pastor R. Knox). God's blessing is still resting on the assembly at Langley, and although only small in number the saints are proving God in many ways. The gospel is being preached in the power and demonstration of the Holy Spirit with the result that three souls were saved recently.

The Bible studies on Thursday evenings are looked forward to by all, as God's Word is unfolded.

The Tuesday evening prayer meetings are proving a real blessing to all who attend, and God's presence is very real

as the Lord's people meet together to commune with Him.

The Sunday school and Cadet branch are still continuing to grow in numbers, and during the past few weeks, they have increased from 53 to 65, in the Sunday school, and up to 30 in the Cadets. It is a joy to see how the Lord is using these children for His service in so many ways.

TIMES OF BLESSING.

Answered Prayer.

Stockport (Pastor T. Burton Clarke). The last three months have been a time of progress and blessing.

After long waiting and praying the Church has obtained a better and more central hall. During the opening campaign the saints enjoyed the fellowship of Pastor W. Hilliard (from Sheffield), Pastor Douglas (Manchester), and Pastor Perrett (Eccles).

Some time ago the Crusaders visited New Mills and Macclesfield, and a return visit by the Macclesfield Crusaders brought much blessing.

Early in January the Church had the joy of sending Miss Annie Andrews, one of the local Crusaders, to train for the mission field. The prayers of God's children are asked for their sister, that she may be helped in all things and get as quickly as possible out into the harvest fields of the Lord.

In addition to all this the Lord has blessed the work, souls have been saved and sick bodies healed. To Him be all the glory!

TOWN HALL SERVICES.

United Rally.

Christchurch. The work in this centre shows signs of steady progress in all its branches. Recently the Town Hall was hired on two occasions. Foursquare friends from Winton, Wimborne and Springbourne united with the local church, and great interest was aroused as a result. The speakers were Pastor R. D. Bradley and Evangelist L. W. Green.

Special singing was given by the Winton Harmony Choir, also by the united Crusaders.

On another occasion a band of Christchurch Crusaders journeyed to Romsey to take part in the Crusader Rally.

The children's treat was richly blessed by God, and provided great enjoyment to both children and adults. Evangelist and Mrs. Green from Wimborne were present on this occasion. Gifts of toys, Bibles and books were distributed to the children.

INCREASING NUMBERS.

Steady Progress.

Guildford (Pastor J. Frame). Pastor P. S. Brewster's campaign last summer resulted in an enthusiastic little band going forward foursquare for Christ in Guildford.

Under the care and leadership of Pastor J. Frame, the work is progressing steadily and surely. Pastor Frame is having uphill work, but his faith, and the "joy of his countenance" are a real inspiration to those who come into contact with him.

Numbers are increasing gradually. The week-night meetings are well attended, Thursday evenings being very popular as the younger members are given an opportunity of witnessing for their Lord.

The first tarrying meeting was held recently and one sister received the baptism in the Holy Ghost, with signs following. The Sunday school, too, is being blessed; although numbers are small as yet, the children are really enthusiastic, as they proved when they took part in a special meeting recently held for mothers and fathers (and aunts). Praise God for the Elim ministry in Guildford!



Pastor
J. Frame

Christian Adoption

(continued from page 101)

The child of God, filled by the Divine Spirit, will also actively participate in bringing blessing to others. "Ye are My witnesses, saith the Lord."

The family likeness, and the family joy, the wisdom and counsel of his father, are shared by the son, he is rich beyond man's wildest dreams.

"He shall inherit all things." All the blessings of grace (Eph. i. 3).

"All is yours" (I. Cor. iii. 21).

The Censor's Conversion

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



Our Commissioners' Corner.—No. 7.

ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

East Essex Great Night

The Chelmsford Crusader Rally was a memorable night and truly God was present in power and blessing. The following is a press report from the *Essex Weekly News* :

ELIM TABERNACLE.

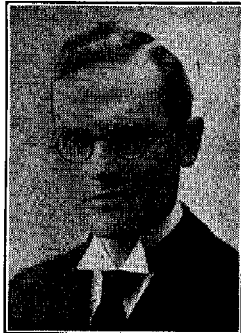
"Over 300 people crowded the Elim Tabernacle on Wednesday evening on the occasion of a Crusader Rally arranged by Pastor George Backhouse. Pastor George Kingston, superintendent minister of the Essex Elim Churches, presided. Vocal items were rendered by the Leigh, Southend, Rayleigh, Braintree, Maldon, Becontree, Hockley, and Chelmsford choirs. Fourteen Elim ministers occupied the platform. The speaker, Pastor P. N. Corry, Dean of the Elim Bible College, gave a stirring address on human responsibility, emphasising the work of every individual Christian to "let their light so shine before men that they might know and see the Saviour of the world." This was the greatest gathering at the Tabernacle during its twelve years' witness.

TRUE CONSECRATION

By Pastor E. J. PHILLIPS

In both Old and New Testaments there are many thrilling examples of consecration to God which we do well to consider. Reckoned foolish and fanatical by the world, in obedience to the heavenly vision men of God have forsaken what to those who understand only this world's values are the most precious things in life.

We are captivated by the inspired records of those who did outstanding exploits for God. When He called for someone to stand in the gap, to carry His message or to fight against organised evil, these valiant souls were always ready to answer the call. It is one thing to act or to suffer along the lines of our own choice: it is quite another to be so fully consecrated to God that we are prepared to obey, without question, His will for us.



Pastor E. J. PHILLIPS

When the divine call came to Isaiah, it was in these words: "Whom shall I send, and who will go for us?" There was no indication in the call as to where he was to go or what he was to do. Isaiah was well aware of the sacrifices that earlier saints had been called upon to make. Nevertheless, without hesitation, without question as to what would be expected of him, his immediate response was, "Here am I; send me." This is true consecration—to be willing to go where the

(continued next page)

New Music

Thrilling Melodies
and Stirring Songs

(See the new "Elim Songster," No. 16 and Supplementary Leaflet)

Seven pieces have been selected for the massed Crusader Choir singing at the Royal Albert Hall, Easter Monday, April 18th. All Crusaders will desire to purchase the music without delay, and many other visitors to the Royal Albert Hall too, will not want to be without this music and following the singing on that great day.

One of the finest selection of pieces is promised for this year. Briefly the following are the particulars:

"**He is Mine.**" A great favourite with outstanding musical charm and rhythm.

"**Claim Your Pentecost.**" A song with a challenge, with words by Pastor E. C. W. Boulton, and the music provided by Pastor W. G. Hathaway, is well fitted in character and musical dignity to this hymn of exhortation.

"**Blessed Conqueror.**" A typical Youth chorus, full of musical exploit and suitable for massed effect. Pastor D. B. Gray once again dips into the works of the Great Masters, and discovers a martial air by Wagner. Mr. Gray has rearranged this in four-part harmony suitable for choral singing, and Pastor E. C. W. Boulton provides in no unskilled way words that admirably suit the type of music.

Foursquare Gospel Demonstration

THE TOWN HALL,
Birmingham

March 9th at 3 and 7.30 p.m.

Massed Crusader Choir
directed by Pastor Douglas B. Gray.

FIRST London Children's Rally

Saturday, February 19th at 7 p.m.

in the

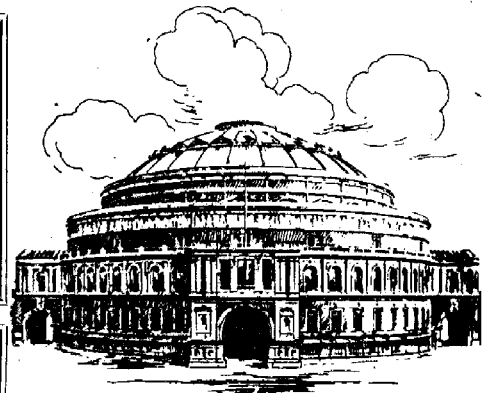
Elim Hall, Ripple Road,
BARKING

Unique items and inspiring programme by Elim Sunday School scholars and Cadets from many surrounding churches, accompanied by superintendents and teachers.

ILLUSTRATED ADDRESS
by

Big Brother David
(Pastor D. A. Vanstone)

COME AND HEAR THE CHILDREN



"**Who Could it Be?**" A hymn with a wonderful appeal and beautiful in melody and character.

"**When the Mists Have Rolled Away.**" A revival of an old Sankey and Moody hymn, bound to catch on quickly and again find a front row place in our song ministry.

"**Jesus Only.**" Another gem from the Masters. This time an air by Verdi, and charming words by Mr. W. Booth-Clibborn.

"**Jesus Lives.**" A stirring Resurrection hymn written by Pastor E. C. W. Boulton, and music by Miss M. Helyer, L.R.A.M.

SECURE THIS MUSIC EARLY
AND AVOID DISAPPOINTMENT.

True Consecration (Continued)

Lord would have us go; to do what He would have us do; to say what He would have us say.

Elim Crusaders, would our answer be the same as Isaiah's? Or would it be something like this?—"Lord, I am prepared to witness for Thee elsewhere, but not at my work, not in my home. I am prepared to go to A—but not to B—. I would serve Thee fully if I were in another occupation, but in this it is impossible. I can testify to Thy love, but not to Thy judg-

ments—to Thy salvation, but not to the Baptism in the Holy Ghost."

If Christ is our Lord as well as our Saviour, we shall always acknowledge His lordship and delight to do His will. It will never be "Not so, Lord," with us, as it once was with one of His disciples. That is a contradiction in terms. If He is really our Lord we shall always say "Yes" to Him, no matter what the call may be.

No sacrifice could be greater than the sacrifice that Christ made for

us. Everything we are, everything we have is, after all, very little to give in return for His love to us. May the response of every Elim Crusader be—

Oh let my life be given,
My years for Thee be spent;
World-fetters all be riven,
And joy with suffering blent;
Thou gav'st Thyself for me,
I give myself to Thee.

The foregoing article is recently to hand from our beloved brother, Pastor E. J. Phillips, and will be warmly welcomed by all "Evangel" readers.

The Way of Salvation.

"Take Time to be Safe!"

By S. STEWART

MANY travellers on our modern highways are all too thoughtless and careless.

Perhaps they are out for a holiday trip, or on a vacation tour, and their only thought is to get to some place as quickly as possible. Speed prohibitions and traffic regulations are not adhered to, and consequently disaster and even death often have been the sad end of what was expected to be a pleasant outing. Recently the writer came upon such a case on the highway. The car was overturned in the ditch, and several persons seriously injured. One of these, a woman in evident pain, sorrowfully lamented: "Our holiday is all spoiled!"

How much wiser it would have been to spend a few extra minutes, driving cautiously, than to spend some days or weeks in a hospital. It is better to be safe than sorry.

TAKE TIME TO BE SAVED.

If we take a look at what prevails in our towns and cities, what do we find? We can see many people, young and old, running here and there. They are always going to places and doing things. From morning until night, and in not a few cases well into the night, it is a steady whirl. Some are in the mad pursuit of pleasure. Others are feverishly on the chase for material gain, fame, or it may be, scarcely knowing what they are after. On, and on, the multitudes are rushing; but where are they going? It is a serious question.

Let the reader forget not that he has a precious soul to save. In the midst of the hustle and bustle of this life, take time to be saved. Pause! Think! Consider!

That is what the prodigal son did. He had been going at a fast pace for many a day, as he wasted his substance with riotous living. But at length "he came to himself." That is to say, he came to a dead halt, and seriously considered his case. As a result of that investigation, he discovered that he was lost and perishing. Then he firmly decided to return, as he was, to his father, to whom he confessed: "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke xv. 21).

Has the reader come to himself or herself? Have you paused long enough to consider your soul's deep need and latter end? Do you not know that you are lost, and personally need to be saved? If not, stop here and now, and discover what and where you are in the sight of God. God declares you to be a lost sinner, and in urgent need of His salvation.

Take time to be saved, and take that time this moment: Turn, as you are, to God. A loving moment and eternal salvation will be yours. The father received the repentant prodigal, and God will receive you, if you come to Him in the same humble manner. Delay this no longer. Time and opportunities are quickly passing, and soon will be no more.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18).

CLASSIFIED ADVERTISEMENTS

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

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

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

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

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

* **Benfleet, Essex.**—Two furnished rooms (with quiet family), self-contained, or part board; within easy access to bus for all parts. Mrs. Harvey, Hope Villa, Hatley Gardens, nr. Tarpots. C506

Glossop, "Beth Rapha."—An ideal Elim Home for quiet, restful autumn or winter holiday. Every comfort, centrally heated, beautifully situated; Christian help and fellowship. Apply: Pastor T. Tetchner, "Beth Rapha," Spire Hollin, Glossop.

* **London.** Elim Bible College. Visitors welcomed, Bible lectures, spiritual fellowship, spacious house and grounds, central heating, and home comforts. Full board 35/- per week, sharing room; 42/- single room. Super, bed and breakfast 4/6 or 5/6 per day. Apply: Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.

* **London.**—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.

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W. 2. Phone Abercorn 3547. C501

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069. C500

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C489

Morecombe.—Will old and new visitors please note that Mrs. Raw has removed to more centrally-situated premises, 1 minute sands and promenade, garage. Please book early to avoid disappointment. New address: 3, Ferncliffe Drive, Cross Cop. C499

**HOUSES, FLATS, ETC.,
For Sale, To Let, and Wanted**

Real bargain, freehold, adjacent Hayes Common, Kent; 10 minutes station; really well-built new house; 2 large reception rooms, 2 double bedrooms and 1 small one; central heating; large hall and landing, separate bath and lavatory, large tiled kitchenette and bathroom; tongued and grooved flooring, brick garage; semi-detached; decorations to choice; 150 ft. garden; £850. 7, Hartfield Road, Hayes Park Estate, West Wickham, Kent. C507

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Wanted, Machine Ruler for Double Striker, also an improver, for East London district. Write, stating age, experience, etc., to Box 472, "Elim Evangel" Office. C503

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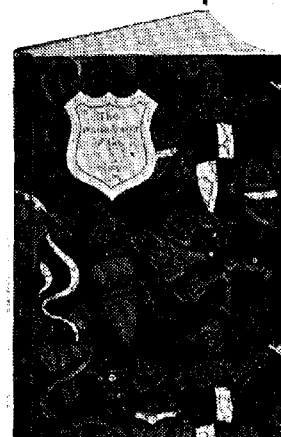


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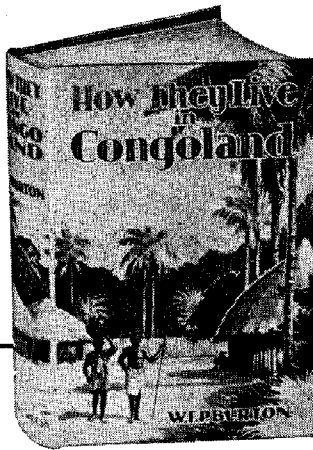


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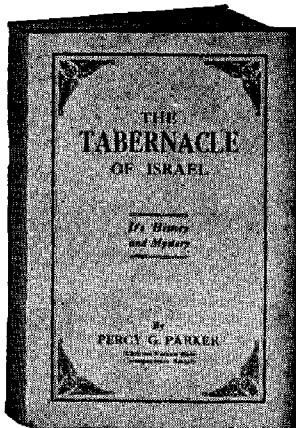
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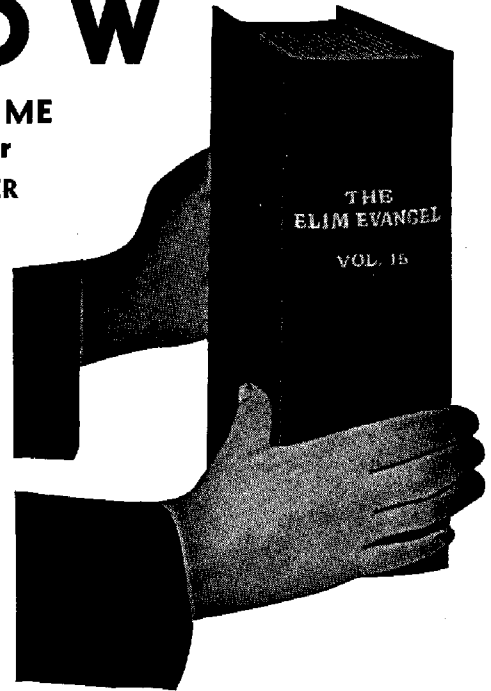


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