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"I WILL DO MARVELS" (see page 65)

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# The Eilm Evangel

AND  
FOURSQUARE REVIVALIST

Jesus Christ the same yesterday, and to-day, and for ever.

HEB. XIII. 8.

Vol. XIII. No. 5

JANUARY 29, 1932

Twopence

SAVIOUR

"I am  
come that  
they  
might  
have  
life."

John X.  
10.

HEALER



REFLECTIONS

COMING KING

"I  
will  
come  
again."

John XIV. 3.

BAPTISER

"I will,  
be thou  
clean."

Mark I. 41.



"I will  
send Him  
(the Comforter)  
unto you."

John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Official Organ of the Elim Foursquare Gospel Alliance.

Founder & Leader: Principal George Jeffreys.

General Headquarters: 20, Clarence Road, Clapham Park, London, S.W.4

Secretary-General: Pastor E. J. Phillips. Editor: Pastor W. G. Hathaway.

Vol. XIII. January 29, 1932 No 5

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and Revival Party's

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**BELFAST.** January 17—31. Elim Tabernacle, Melbourne Street—Townsend Street. Campaign by Foursquare Gospel Preachers.

**EALING.** Jan. 31—Feb. 21. Cranmer Hall, Cranmer Avenue, Northfields. Campaign by Pastor and Mrs. Chas. Kingston.

**EALING.** February 28. Cranmer Hall, Cranmer Avenue, Northfields. Visit of London Crusader Choir at 6.30, accompanied by Pastor E. C. W. Boulton.

**KENSINGTON.** Fridays at 7.30. Special gathering in the Kensington Temple, Kensington Park Road, Notting Hill Gate (one minute from Notting Hill Gate Underground Station, 52 'bus from Victoria).

**LONDON.** Every Saturday at 8 p.m. Foursquare Gospel open-air meeting at Marble Arch, Hyde Park.

**NOTTINGHAM.** Jan. 31—Feb. 7 (except Friday). City Temple, Halifax Place. Bible School and Evangelistic Campaign by Principal P. G. Parker.

This space is reserved for local announcements

# 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 Cor-



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

Vol. XIII., No. 5

JANUARY 29, 1932

Fridays, Twopence

## “I will do Marvels”

By LILY PARKER

*And He said, Behold, I make a covenant before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation and all the people among which thou art shall see the work of the Lord for it is a terrible thing that I will do with thee—Exodus xxxiv 10*

**T**HIS verse occurs right away back in the early history of the children of Israel. It was uttered at a time of terrible backsliding on the part of the Israelites. The words were spoken at Mount Sinai. At Sinai Moses ascended and descended the mount seven times. On one occasion he was bringing down with him the two tables of stone on which God had written the Ten Commandments. As Moses neared the mountain foot he became conscious of an unusual

### NOISE IN THE CAMP.

The people had fallen into idolatry! They were worshipping a golden calf. In anger Moses cast down the tables of stone. They were smashed. God's anger waxed hot against the children of Israel. He wanted to consume them and make a new nation from Moses. But Moses pleaded eloquently with God and prevailed. God promised that His presence should remain in the midst of Israel. But more, for, said He, “Behold, I make a covenant. I will do marvels. How wonderful of our God! At the time of greatest sin, He not only forgave but promised to do marvels. And that promise was fulfilled many times for the children of Israel. Let us look at some of the fulfilments.

The children of Israel reached the wilderness of Zin. They were tired and thirsty. But, to add further to their discomfort there, they found no water to assuage their thirst. Ah yes, but God was there, and He knew He was going to perform for them a marvel. Moses and Aaron brought the distress of the people before God. And what did God say? “Take the rod, gather the people together, speak unto the rock and it shall give forth water.” And the Word says, “Water came out abundantly.” God had done a marvel.

The forty years of wilderness wandering was at an end. Jordan was reached. Only the river separated them from the Promised Land. But how were they

to cross that river? This was another instance when they were going to prove the truth of God's words, “I will do marvels.” As soon as the priests' feet touched the brim of the river the waters parted! They receded both ways, perhaps as far as the eye could see. And the children of Israel passed over on dry land. God had performed another marvel.

Now the Israelites are in the Promised Land. But towering in front of them stands formidable Jericho. Soon again they are going to see another marvel of God. By Divine miraculous methods

### JERICO WAS CONQUERED.

And so, as we trace through the history of God's ancient people, during the rule of judges and reigns of kings, in captivity and out of captivity, we see that God was continually doing marvels for them. But was that promise only applicable for the Israelites? Praise God, No! God has constantly done marvels for all His children. But more, God is constantly doing marvels.

Look at Peter. He was put in prison. No doubt it was in Herod's mind to have Peter put to death, even as James. But the night before the execution should have taken place a marvellous thing happened. Peter was sleeping between two soldiers. A guard was at the cell door. The prison was flooded with light. Peter had a celestial visitor. God had sent an angel to deliver him. The angel smote off the fetters. Peter made ready. Then the angel led Peter out of prison into liberty. We are told in Acts, that the gate “opened to them of its own accord.” That was the outward circumstance, but, unseen, God was doing a marvel.

Paul's life was full of the miraculous. On one occasion Paul was preaching at Lystra. Certain Jews from Antioch and Iconium came and incensed the people of Lystra against Paul. As a consequence he was stoned, dragged out of the city, and left for dead. The disciples stood round him, probably full

of sorrow and thinking that that would be the last time they would look on the face of their beloved Paul. But as they gazed at him they had a great shock. They could scarcely believe their own eyes. Paul stood up and walked back into the city from which he had been dragged out as dead. What had happened? God had performed a marvel.

#### ANOTHER FULFILMENT

of "I will do marvels" came to Paul on the island of Melita. He was a prisoner sailing toward Rome for his trial. But the ship encountered a great storm and was wrecked. In various ways all landed safely at Melita. The day was cold and all were feeling miserable in their wet clothes, so they decided to make a fire. Sticks were gathered, and a fire was lighted. Paul brought a bundle of firewood. He laid it on the fire, and as he was so doing a poisonous snake leapt out and fastened itself on his hand. Paul shook off the snake. So poisonous was it that the natives looked to see Paul fall down dead immediately. To their amazement nothing happened. God had wrought another marvel.

But to come nearer to our own time. John G. Paton, missionary to the New Hebrides experienced many fulfillments of the wonderful words of Exodus xxxiv 10. He was stationed on the island of Tanna in the midst of people who were cannibals, utterly degraded, and constantly in tribal warfare. On one occasion he was needed on the other side of the island to help two other missionaries. The outward journey was safely accomplished, but the difficulty was to return. After a few hours' rest he commenced his homeward journey. War was raging which involved many chiefs and villages. Paton ran and walked as fast as he could, keeping to the coast. It was night and very dark. All went well for the first half of the journey. Then he came to a dangerous path, almost perpendicular, up a great rock round the base of which the sea roared. He safely climbed to the top. Then it was necessary to turn inland a bit. But he missed the proper path, and suddenly found himself near one of the most heathen villages of the island. He made his way back to the great rock. What was he to do? To stay till daylight meant courting

#### DEATH FROM THE SAVAGES.

To grope on was risking being hurled to certain death over the cliffs. He knew that one part of the rock sloped down steep to the sea. He sought for it and thought he had found the right place. He threw down several stones. Then he pushed down his umbrella with great force. But the place was too deep for him to hear them drop. At high tide the water was deep, but at low tide only a few inches covered the sand. He fastened his clothes tightly round him, commended himself to God's keeping, and then let himself slide over the top of the cliff. Down and down he swirled and landed safely on his feet in shallow water, for it was low tide! He picked up his umbrella and went on his way. The Lord did a marvel! He said he was not conscious of touching any obstruction until his feet touched the water.

To take an illustration from the life of Hudson Taylor, founder of the China Inland Mission.

Mr Taylor was returning from Brighton, where he had been taking part in a memorable convention on Scriptural Holiness. Waiting for his train at the station, he was accosted by a Russian nobleman who had been attending the meetings, and who on learning that Mr. Taylor was going to London, suggested that they should find seats together.

"But I am travelling third class," said the missionary. "My ticket admits of my doing the same," was the courteous reply. And they seem to have found a carriage alone together, for presently Count Bobrinsky took out his pocket-book with the words:

"Allow me to give you a trifle toward your work in China." Glancing at the bank-note as he received it, Mr Taylor felt there must be some mistake—it was for no less than fifty pounds.

"Did you not mean to give me five pounds?" he said at once. "Please let me return this note—it is for fifty."

"I cannot take it back," replied the other, no less surprised. "It was

#### FIVE POUNDS I MEANT

to give, but God must have intended you to have fifty, I cannot take it back."

This incident impressed Mr Taylor greatly. On reaching his home, which was also the headquarters of the China Inland Mission, he found a prayer meeting going on. A remittance was about to be sent to China and it was £49 11s short of the amount they felt ought to be sent. And they were having a prayer meeting about the deficiency. The Lord worked a marvel. For even as they were praying Mr Taylor walked in and put upon the table the bank-note for fifty pounds.

The following is one of the many marvels God did for C. H. Spurgeon. Pastors' College commenced with one student. Two friends helped generously to support him. But as the one student grew to many, the whole increased expense fell on Mr Spurgeon. Consequently his income was considerably lessened. Often Mr Spurgeon came to his last pound, and did not know where to find the money that was absolutely necessary for the continuation of the work. He mentioned his need to a friend, who reminded him that he had a good Banker. "Yes, and I should like to draw upon Him now, for I have nothing," replied Mr Spurgeon. "Have you prayed about it?" asked his friend. "Yes, I have," was the reply. "Well, then, leave it to Him. Have you opened your letters?" "No, I don't open my letters on Sundays," said Mr Spurgeon. "Well, open them for once." He did so, and in the first one there was a banker's letter to this effect: "Dear Sir,—We beg to inform you that a lady, totally unknown to us, has left with us £200 for you to use in the education of young men."

But to come to the practical application. There is one marvel common to all God's children, for which we can praise Him. It is the

#### MARVEL OF OUR SALVATION.

Perhaps we can speak of it as the greatest marvel of all, because it is the foundation of all other marvels. From Ephesians i. 19, 20, we see that the

power God used to raise His Son from the dead was also necessary to make us believe and accept salvation.

But salvation is not the end of our experience. It is but the beginning of a new order of things. At salvation there is the impartation of a new life—the Christ life. But this does not mean we enter into a condition of sinless perfection. We still retain our human nature, which is capable of sinning. Experience proves that at salvation the Christ nature, or the Spirit of Christ possessing us, does not deal a death blow to weakness of the flesh. There needs to be daily growth into Christlikeness, into holiness. In other words there must be daily sanctification. There are two natures within us, the Christ nature and the human nature. Each strives for the mastery. It is only as we allow the Christ nature to have control that there is victory. Are you troubled with weaknesses of the flesh, such as a quick temper, talkativeness, doubtings, fears, pride, envy, lack of faith, and so on? God's Word comes to us, "I will do marvels." Instead of weakness there shall be strength. In place of failing there shall be victory. The fruit of the Spirit will displace the weeds of the flesh. Allow the Christ nature to control, and God will daily transform you into the likeness of His dear Son.

But to come to another point. We love the Lord. We love His Word. The fellowship of saints is sweet. Prayer is a delight. Sacrifice is a joy. But with it all we are conscious of something missing. We lack power. We love the Lord, but we have no power to tell others about Him. Our tongues are tied. We cannot pray in the presence of others. We long to, but the words die on our lips. To stand in

#### AN OPEN-AIR RING,

to hand out a tract, is more than we can do. Listen! "I will do marvels." "Ye shall receive power after that the Holy Ghost is come upon you." God longs to baptise you with His Spirit. Get right with Him and He will do it. Then you will be filled with power to witness for Him in words and works.

And to those who are physically weak God says, "I will do marvels." Get into the place of full obedience. Be sure you have the mind of God. And

unless He has otherwise revealed, you can confidently expect a fulfilment of His promise.

Are we confronted with difficulties? Let us not be discouraged. But let us get quiet and hear God say, "I will make all My mountains a way, I will do marvels." Perhaps the present depression has brought some face to face with a very practical problem. The breadwinner is on short time. Worse still, maybe, he is altogether unemployed. God would have us remember what He did for the Israelites. What happened to them was written for our learning and admonition. He supplied them with water out of the rock and fed them with bread from heaven. A rock was the most unlikely place from which to get water. Probably no one had ever thought of having bread sent from heaven. God met their need. He will meet ours. He will do marvels.

Perhaps our need is spiritual. We have recently been brought into Full Gospel truth. Our friends do not see eye to eye with us. They have turned against us, cut us off. Our position has become a very testing one. Let us take heart. If we continue faithful during the testing time He will bring us into triumph. He will do marvels.

#### THE QUESTION OF SERVICE

greatly exercises us. A burning desire to be out in the Lord's work fills us. The Lord has given us a passion for souls. How we long to tell what the Lord has done for us. Some feel called to the home field, some to the regions beyond. Afresh the voice of God is saying, "I will do marvels." Marvels in preparing you spiritually, marvels in opening up doors of service. Perhaps the present financial world-crisis disturbs you. Why should it? The silver and gold is still the Lord's, and the cattle on a thousand hills. The hearts and pockets of men are still in God's hands. And He who supplied George Muller with nearly a million pounds in his lifetime can supply all you need.

So whatever our needs, our circumstances, our spiritual longings, let us remember—God is just the same to-day. His Word is just the same. And let us confidently expect many fulfilments of His Word, "I will do marvels," in our own experience.

## How Giving to God was Blessed

By W. G. HUMPHREY

SOME most wonderful experiences of Christian giving have been recorded from time to time.

There is real joy in knowing that we are co-operators with our Heavenly Father in this method of extending His Kingdom on earth.

Some years ago there lived in the town of P—a merchant, who at his own cost entirely, supported several missionaries in India, and also gave very liberally to

#### THE CAUSE OF GOD AT HOME.

On being asked how he could afford to do it, he replied "Before my own conversion, when I served the world and self, I did it on a grand scale, and at the most lavish expense. But when God by

His grace called me out of darkness, I resolved that Christ and His cause should have more than I had ever spent for the world.

"And as to giving so much, it is God who enables me to do it, for, at my conversion, I solemnly promised that I would give to His cause a fixed proportion of all that my business brought in to me; and every year since I made that promise, it has brought me in about double what it did the year before, so that I easily can, as I do, double my gifts for His glorious service."

And so good old John Bunyan tells us,

A man there was, some called him mad,  
The more he gave, the more he had

Consequently there is truth and instruction in the inscription on an Italian tombstone, "What I gave away, I saved, what I spent, I used, what I kept, I lost"

"Giving to the Lord," says another, "is but transporting our goods to a higher floor"

And, says a celebrated preacher, Dr B——, "In defiance of all the torture and malice and might of the world, the liberal man will ever be rich, for our Heavenly Father's providence is his estate, God's wisdom and power, his defence, God's love and favour, his reward, and God's Holy Word his security"

The well-known and much-loved

#### RICHARD BAXTER

says, "I never prospered more in my small estate than when I gave most"

My rule has ever been, first, to contrive to need as little as possible for myself, then to spend none on need-nots, but to manage to live very frugally on a little Secondly, to serve my Heavenly Father in any place, upon that competency entirely, which He had allowed me for myself alone, and that what I had myself might be as useful a work for the common good, as that which I gave to others, and thirdly, to do all the good I could with all the rest, preferring the most public and durable objects, and the nearest

"And the more that I have practised this, the more have I had to do it with, and when I have given almost all away, more came in, from the least

and most unexpected quarters, and I scarcely knew how, either

"But when by thoughtlessness and improvidence I have cast myself into the necessity of using more upon myself and my requirements or of things in themselves of less importance, I have consequently prospered much less than when I did otherwise

"And when I had contented myself to devoting a stock I had gotten to charitable uses after my death, instead of

#### LAYING IT OUT WISELY

at the present time, in all probability, that is likely to be lost; whereas when I took advantage of the present opportunity, and fully trusted God for the time to come (the future) I wanted nothing, and lost nothing"

This is a very old and quaint way the saints had of expressing themselves long ago, but it goes to shew us, that when we are faithfully co-operating with our Heavenly Father He never permits His children to lack anything

The above are a few of the evidences of bygone ages, shewing us clearly that when one gives from the right motives, we never lose by it, nor are we even the poorer, but always the richer for doing it

"The liberal soul shall be made fat, and he that watereth shall be watered also himself" "Them that honour Me, I will honour"

It should not be a question of a "tithe" only, but, How much can I give to such a loving Heavenly Father who is so prodigal in His gifts to the children of men? Where can I deny myself so that His cause shall benefit and I express my love to Him?

## Why Believers Experience Sickness

By R. A. CRANE

**I**F it is the Divine will to heal, why are believers in this truth ever permitted to be sick? May the Spirit of God illuminate our hearts and minds while we sit together! Why is it?

1. *In order to test our faith.* We say when we are well that we believe Christ is

#### HEALER AS WELL AS SAVIOUR

God may permit us to become sick in order to test our faith in what we profess, to see whether after our profession we are going to run for a doctor as soon as we get into a place of real need. The fire shows how much gold is in the rock There could be no victory without a battle There could be no healing without sickness! I suppose God could have thwarted the purpose of the enemies of Daniel and have saved him from the lions' den, but had He done so Daniel never would have known what it was to triumph over the lions in the den through the power of God, and the story would have never filled our souls in this day of the world I would not be surprised if Satan spoke to the three Hebrews about that time and said "See here, boys, there must be a mistake about your God being able and willing to deliver, or He would not permit Daniel to be put into the lions' den." But ah! God had a deeper

and grander purpose in view than human eye could discern

No doubt the living God could have saved the Hebrew children from the fiery furnace, but had He done so they would have never known the blessedness of

#### WALKING WITH THE SON OF GOD

in the midst of the fire and flames, they coming out without the smell of fire on their garments They had said their God would deliver them, and if He did not choose to deliver, they would not bow down to the image In the midst of the fire and flames they proved their profession! So, beloved, I suppose God could save us from ever feeling in pain or being sick, but did He do it we could never prove the glorious truth that the "prayer of faith shall save the sick." How plain it seems to me! If God is going to do this He must necessarily have a tried, tested, purified people. "Beloved, think it not strange concerning the fiery trial that is to try you."

2. *That we may prove God* The Lord says to us "Prove Me now." How? Well! He says, for instance, "When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him." How could we personally prove this promise without a personal experience of the con-

dition? He says also that "The prayer of faith shall save the sick" How could we personally prove this promise, were we never permitted to be sick?

### DANIEL IN THE LION'S DEN

proved the power of God to deliver The Hebrew children in the furnace proved the promise that "When thou passest through the fire thou shalt not be burned"

The child of God on a sick-bed is just the place to prove the promise that "the prayer of faith shall save the sick" Glory be to God forever!

Away back in Genesis the Lord said "And it shall come to pass when I bring a cloud over the earth, then shall the bow be seen in the cloud" This has a spiritual significance We never saw a rainbow painted upon the sky The cloud must arise first and cover the heavens, and then the hand of God paints upon the dark background the bow in all its radiant beauty Without the cloud we could not see the bow The cloud is necessary to the fulfilment of the promise It is so spiritually. With no experience of sickness we could not personally prove the promise that "the prayer of faith shall save the sick" not the well! We could never prove that Christ could heal did we never need the healing The lost are the ones to prove that Christ can save the lost. The sick are the ones to prove that

### CHRIST CAN HEAL THE SICK!

#### 3 For the strengthening of our faith

This is the natural outcome of the above reasons A tried faith that proves the truthfulness of God's promises will always be followed by an increase in faith I have no doubt that the faith of Daniel and the three Hebrews was much stronger after their experience than it was before Previous to their trial it might be called "determinate faith" but afterward it was a "confident faith" They had proved the power of God to deliver. In the case of Lazarus, Christ said to His disciples. "I am glad for your sakes that I was not there, to the intent ye might believe" And how their faith was strengthened when they saw the dead come forth at the word of the Son of God! How plainly we see the love of God in our own healing! George Muller said some years ago that he had two hundred times more faith then, than when he first started his life of trust He had been in great need so many times, and always saw the need supplied And each time he proved a promise increased his faith

### IN HIM WHO PROMISED

4. To fit us for future usefulness Like the blessed Saviour can we now be "touched with the feeling" of others' infirmities. I can feel for them No one can help the sick child of God to Christ the Healer like the one who has had a personal experience of His healing power To be able to say to those who are in difficulty, "Yes, I understand, for I have been right there," and then to tell how victory came! in my own experiences I can see that the greatest trials of my life have always resulted in

the greatest good for myself and fitted me for more effectual work in helping others. The hottest fire the Hebrew children ever went through only killed their enemies, burned off the bands, set them free and brought them into personal contact with the Son of God

The blood of Christ cleanseth from all sin, the moment we consecrate and trust But there is a perfection of Christian character and the fitness for efficient service which comes to us only through

### FIERY TRIAL OF OUR FAITH.

My greatest trials have brought me more in touch with God and humanity Paul says "These light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory."

5 For the glory of God Jesus said concerning Lazarus "This sickness is not unto death, but for the glory of God" It did not glorify God for Lazarus to die, but God was glorified when Jesus raised him from the dead. It was not Lazarus being put into the grave, but his coming forth at the word of Christ that glorified the Lord! It was not Daniel being put into the den of lions, but his coming out that caused people to worship the true and living God It was not the Hebrews being cast into the fiery furnace that glorified God by causing the king to say "There is no other God to deliver," but their coming out of the fire and flame So beloved, it is not our being permitted to be sick that glorifies God, but our being healed of our sickness by the

### POWER OF THE LIVING CHRIST.

And God may permit us to be sick that He may get glory in healing us. Then think it not strange should God permit Satan to test us by making us sick, but rejoice that we are just in the place where God can glorify Himself by healing us The prayer of faith shall save the sick" And in every hour of testing of our faith in Divine healing may we hear the sweet voice of Jesus saying "This sickness is not unto death, but for the glory of God" Hallelujah!

What gave the blind man of old his sight? The obedience of faith, when Jesus said "Go wash." "He went therefore and came seeing" May we obey the still small voice in all things

This article has been written that all believers who have been baptized into the Holy Ghost, may be strengthened in believing fully for one of the fundamental doctrines of Scripture—the healing of the body

For we read And these signs shall follow them that believe, In My name shall they cast out demons; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover—Mark xvi 17, 18

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If it had been possible for there to be a single flaw in the life of Christ He could not have stood in the sinner's stead.



# Children's Bible Educator

We are giving a prize every month for the best answers.

All children under fifteen years of age may compete. Write the solution on a postcard, put your name and address on the same side, and address the card to Puzzle Editor, Elim Publishing Co., Ltd., Park Crescent, Clapham Park, S W 4

## SCRIPTURE CHARADE

My first boasts three letters, in Nebo, not Hor,  
My second's a vowel in Assur, not Zoar  
My third, cleft asunder, in Chaldees is found,  
My fourth holds three letters in Nezeb, war-bound  
My fifth's also three, divided in Zophar,  
My whole being a king who saw Christ in fire,  
And, humbling himself before his Lord's glory,  
Proclaimed to all peoples the wondrous story  
Of four Gentile empires first monarch was he,  
Yet though these fought God and to Satan bowed knee,  
The grace of God's Spirit snatched him from the burning,  
Christ's triumph to swell in the fifth kingdom's morning

The narratives to which the Charade refers are all in the book of Daniel. Answer very briefly the following questions: (1) Name the hero of the Charade (2) What is Daniel's fifth empire (Dan ii 44)? (3) What passage or passages in Daniel tell you that the hero was converted to God (chapter and verse numbers only)?

Solutions should arrive by first post, Monday, February 1st.

## SOLUTION OF FOLDED JUMBLE, JANUARY 15th.

Answer: Psalm xxxii 8

Correct solutions were received from Tom Armstrong, Ruby Atkins, Ulissa Barber, Minnie Bingham, Joan Bradford, John Butler, Eunice Coates, Daniel Crick, Hector Crory, John Grampton, Percy Fielding, Hazel Greenwood, Henry Harris, Dilys Hale, Joan Hill, Mary Hurst, David Johnston, Robert Johnson, Sadie Luffin, Marjorie London, Nessie McGrann, Reginald Martin, Bert Ostins, Beatrice Paul, James Peacock, Nellie Rabbage, Patty Rogers, Muriel Russell, Nellie Robinson, Irene Spicer, Peter Smith, Edna Spencer, Robert I. Smith, Raymond G. Stannard, Gladys Whitney, Marjorie Wiltshire, Donald Wills, Joan Whiteheart, Annie Williamson, Alfred Yardley

## Nearer, still Nearer

C.H.M.

MRS C. H. MORRIS

1 Near - er, still near - er, close to Thy heart, Draw me, my  
2 Near - er, still near - er, no - thing I bring, Naught as an  
3 Near - er, still near - er, Lord, to be Thine, Sin with its  
4 Near - er, still near - er, while life shall last, Till all its

Sa - viour, so pre - cious Thou art, Fold me, oh, fold me  
off - ring to Je - sus, my King, On - ly my sin - ful,  
fol - lies I glad - ly re - sign, All of its plea - sures,  
strug - gles and tri - als are past, Then thro' e - ter - nity,

close to Thy breast, Shel - ter me safe in that 'Ha - ven of  
now con - trite heart! Grant me the cleansing Thy blood doth im -  
pomp, and its pride " Give me but Je - sus, my Lord 'cru - ci -  
ev - er I'll be, Near - er my Sa - viour, still near - er to

Rest, Shel - ter me safe in that 'Ha - ven of Rest.  
part, Grant me the cleans - ing Thy blood doth im - part.  
fed, Give me but Je - sus my Lord cru - ci - fied  
Thee! Near - er, my Sa - viour, still near - er to Thee!

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## Bible Study Helps

### THE WONDERFUL ONE

(Isaiah ix 6)

#### I. His Nature

He would be human and Divine, not divinely human nor humanly Divine

1 His humanity—"unto you a Child is born"

2 His Deity—"unto us a Son is given"

#### II His Office

Universal rulership—"the government shall be upon His shoulder"

#### III His Name.

1 Wonderful—God's gift of everything needful

(a) Salvation—"He shall save His people from their sins" (Matt 1 21)

(b) Companionship—"I will never leave thee, nor forsake thee" (Heb xiii 5)

(c) Comfort—"God shall wipe away all tears from their eyes" (Rev 1 17)

2 Counsellor—God's gift of wisdom

3 The mighty God—God's gift of power

4 The everlasting Father—God's gift of eternity

5 The Prince of Peace—God's gift of peace

### WELLS (OF THE BIBLE) AND WHAT THEY SUGGEST TO US.

1 The emptiness of the ungodly life "Wells without water" (II Peter ii 17)

2 The freshness of the Christian life "A well of living water" (John iv 14)

3 The cleansing effect of the Word "Cleanse and sanctify" (Eph v 26, Psalm cix 9)

4 The priceless privilege of prayer "That rock was Christ" (Num, xx, 8, Exodus xvii 5, I Cor. x 4) Smitten once, spoken to often

5 The fulness of the Spirit "Rivers of living water" (Eph v 18, John vii 37-39)

6 The joy of the redeemed "The wells of salvation" (Isaiah xii 2, 3).

7 Complete and eternal satisfaction "Fountains of living water" (Rev vii 13-17)

# FAMILY ALTAR



## The Scripture Union Daily Portions

**Sunday, Jan. 31st.** John i 43-51

"When thou wast under the fig tree, I saw thee" (verse 48)

What was Nathanael doing under the fig tree? Evidently he was doing something of an outstanding character. Many people in the east would know what it was to be under a fig tree. Yet Nathanael was engaged in something that attracted the attention of the omnipresent Christ. Was he praying? Was he with outstretched hands pleading with God to send the Messiah and deliver the nation? Was he lying prostrate groaning in his heart for a spiritual revival? Had he heard the message of John the Baptist concerning the coming One, and was he earnestly praying that he might be found worthy to be a disciple of the Messiah? Special times of prayer are never overlooked by God. Those earnest intercessions at the bedside, in a secluded spot in the garden, away in the quiet study, or amidst the noise of the machinery, are all known to our Lord. Special times of prayer sooner or later result in special times of meeting with the Saviour.

**Monday, Feb. 1st.** John ii 1-12

"Thou hast kept the good wine until now" (verse 10)

In the path of faith the generous giving of God does not dwindle but increase. The best is always kept until the last, and the last is a last with "ever" before it and "ing" after it—everlasting. There is only one thing that dilutes the best. That one thing is unbelief. God is always wishful of giving us something better. But glory upon glory can only be safely given in response to faith upon faith. Therefore we should rejoice in everything that increases faith. Faith is increased by testing. If we only believe that all things work together for good to them that love God then losses and crosses will not dim our faith, but brighten it. There is a great deal of difference between "whine" and "wine." If we do not "whine" over our trials God will give the "wine" of His mercies in a cup filled and running over.

**Tuesday, Feb. 2nd** John ii 13-25

"When He had made a scourge" (verse 15)

Love made a scourge! Love—real love—can make a scourge. Love will never do with a scourge what it can do with a kiss. But true love would rather make a scourge than tolerate evil. Holy love will never shake hands with unholy evil. We love the good, but hate the evil. Let us drive out of our lives and out of our homes all that mars the temple of God. Our body can be a temple for God—so can our home. Let us see to it that no enemies of God and righteous-

## Meditations by PERCY G PARKER

ness find a foothold in life or home. Indulgence is not righteousness. Weakness is not sanctification. We should never be forceful if we can be gentle. But better use a scourge than tolerate a sin.

**Wednesday, Feb 3rd.** John iii 1-13

"The same came to Jesus by night" (verse 2)

It was a hesitating and nervous Nicodemus who first came to our Lord. He came by night. Under cover of darkness he came to the Light of the World. Yet the Lord did not rebuke him! No man can honestly approach Christ and be rebuked. Timid souls who are afraid of what their neighbours will say, or what their employers will do, can come to Him in their heart hunger and need, and not be turned away. They may hover round the outskirts of the open-air or crouch away in the back seat of the church, but if they are honest seekers, the Lord will talk to them. Nicodemus finally lost his fear and boldly witnessed for Christ. So will you. Pentecost destroyed fear. The baptism in the Holy Ghost turns the lamb into the lion. Or rather the tenderness of the lamb is henceforth found hand in hand with the courage of a lion.

**Thursday, Feb. 4th** John iii 14-24

"God sent not His Son into the world to condemn the world" (verse 17)

Christ came not to destroy but to redeem. The world was already condemned. The law of Sinai condemned the Israelites, and the eternal moral law condemned the world. The world was weighed down by failure. Man in himself was not only losing—he had lost. Man had come under the dominion of sin, and that dominion was so strong that human power could not throw it off. Christ came and offered to defeated human power His own Divine power. He dealt with the barrier of guilt between God and man. He gathered to Himself the penalty of failure. Then He offered the power of victory. "Christ in you" was to be the secret of victory. He gave Himself to God for man, and then offered Himself to man for God. His work was to bring man and God together. Millions of lives can now praise Him because His mission was a success. Justification, not condemnation, is our happy portion.

**Friday, Feb. 5th** John iii 25-36

"He that believeth on the Son hath everlasting life" (verse 36)

These are familiar words, but they will never lose their power. These words are powerful because they are true. They declared a fact nearly two thousand years ago which we are experiencing to-day. The best argument for Christianity is

experience. We know that He that believeth on the Son hath everlasting life because ever since we trusted in Christ we ourselves have felt the throbbings of immortal life. There is a life within us which previous to our conversion we did not possess. We are conscious that now we are related to eternity. God has given us a life which will never end. We have within us a life which will be no nearer death a million years to-day. In the enjoyment of this life we find that the present afflictions are indeed light. In the light of eternity our troubles are less than a speck of dust falling upon the Atlantic Ocean.

**Saturday, Feb 6th** John iv 1-14

"Jacob's well was there" (verse 6)

Jacob had long passed. But Jacob's well was there! The wells dug by spiritual giants of the past are still open to us. The giants have gone, but the wells are left. Paul dug a well when he wrote the Epistle to the Romans. That well is still open, and we can drink thereat. John dug a well when he wrote down the visions of the Isle of Patmos. John has gone, but he has left the well, and we can copiously drink thereat. Mother has gone, but she left a well—the family Bible. We can still drink at that well. Muller has gone, but he left a well—his marvellous faith-life biography. We can drink deeply of that well. But above all our Lord dug wells, wells that cost Him His life-blood. The wells are still accessible. Praise God, we can drink of the wells of salvation.

## THE WORK OF A FAITHFUL MINISTER

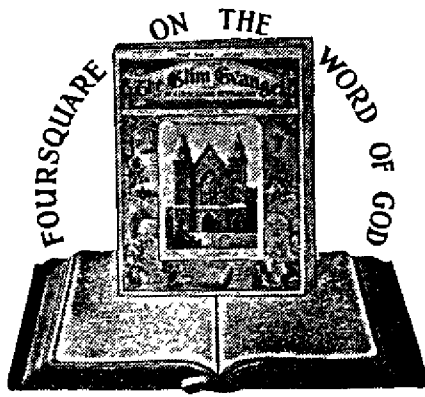
(Acts xx 24-35)

Paul worked with his own hands, at his old trade of making tents, in order that he might do the real God-appointed work not only of himself but of every Christian. What a marvellous record of witness-bearing, of literal obedience to the Great Commission, at Ephesus, is set forth in his statement in verse 31. The Church of Christ to-day is asleep at the switch, it is not on its job. Millions of professing Christians are not interested in lost souls. No one has a right to be in the Church who is not doing some personal work.

## THE MASTER WORKMAN.

(Psalm viii)

Made "for a little while" (verse 5) lower than the angels in His incarnation, the second Man and the last Adam regained at Calvary all and more than the first Adam lost in Eden. Adam lost dominion over the creatures. Christ regains it (verses 6-8). We see the beginnings of His use of this authority in His earthly ministry, in having the cock to remind Peter the fish to pay His taxes, and the colt to carry Him on His entry into Jerusalem. The whole earth will yet be put under Him (Heb ii 5-8), but not only so, he was made lower than the angels that He might lift men above angels into the family of God (Heb ii 9-11).



## EDITORIAL

### Your Bible.

How big is your Bible? The *Christian Endeavour World* says, "Bibles range in size from a tiny book about half an inch thick, with pages no larger than an ordinary postage stamp, up to a volume of such immense proportions that several men are required to lift it. How big is your Bible?" But in this query we are not referring to physical dimensions. The Bible that you really own is just as big as, and no bigger than, the amount of God's Word that you have really made your own through study, meditation, and practice of its precepts. How large a place does the Book occupy in your heart and life? An honest answer to this question tells how big a Bible you really possess.

### Mysterious Ways.

We have recently read the story of the Rev. Evan Hopkins' conversion. He was one of the leaders of the Keswick Convention in early days. His experience is helpful because it proves that God does indeed work in mysterious ways. His wonders to perform. No one can be saved apart from faith in the Christ of God, but our Heavenly Father has many ways of leading us to the exercise of such faith.

Evan Hopkins, as a youth of nineteen years, was spending the summer by the seaside. One day he went out on to a moor that ended in a precipitous cliff. At the

bottom, hundreds of feet below, was the sea. He sat down on a shelving ledge and was enjoying the scenery when suddenly he began to slip. He slipped until he came to the very edge of the steepest part of the cliff, and there he stopped. In that moment he realised that he was a lost sinner, and he made up his mind that if God enabled him to reach a place of safety he would decide for Christ at once. He reached a place of safety. Turning to the Bible he read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He believed God, confessed his sins, and accepted forgiveness. Thus one of the most used men of recent years was brought to the Lord.

It is not always in the evangelistic meeting that men find the Lord. The Spirit of God is always working. What an incentive this is to persistent prayer! If the Lord Jesus tarries there are many young people not converted as yet who will be gathered in. Maybe another Whitefield, Wesley, Spurgeon, Jeffreys is among them. Pray on!

### Profitable Giving.

A GODLY Scottish merchant made a practice of giving five pounds' worth of merchandise to every missionary who visited him. Some years ago, when there was a financial depression, he felt that he could not continue doing so, but before discontinuing this benevolent plan he felt he should ask his Heavenly Father what he should do, and God brought to his mind the scripture "Bring ye all the tithes into the storehouse . . . and prove Me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal iii 10).

With a twinkle in his kindly eye, the merchant said "More missionaries found my door that year than ever before, over two hundred, in fact. When, however, I took stock and balanced my books at the end of the year, I found that I had a net profit more than twice

that of the year before, and so I felt that I could not afford not to give to the missionaries."

### Foursquare Orchestra.

SINCE its inauguration the London Elim Foursquare Orchestra has rendered valuable assistance in many of the services. But in spite of the enthusiasm manifested, considerable difficulty has been experienced owing to lack of instruments. Will any friends having instruments for disposal kindly look them out and drop a line to the Musical Director, 20, Clarence Road, Clapham Park, London, S W 4? Any gifts of instruments no longer required would be greatly appreciated.

### Undue Self-Depreciation.

When John Knox was called to be a preacher in the Church of St. Andrews, he was so embarrassed that, after an attempt to speak to the congregation, he burst into tears, rushed out, and shut himself up in his chamber. He determined never to appear again in the pulpit. Yet he afterwards became a powerful preacher, fearing not to face kings or queens.

It is a good thing for a man not to be too sure of himself, but undue self-depreciation is not to be commended. Isaiah's "Here am I, send me" is much better.

### A Scientist and Genesis.

Professor Henri Devaux, of the Department of Sciences in the University of Bordeaux, is both biologist and creationist. In *Le Christianisme* he calls attention to the fact that in the thirty-one verses of the first chapter of Genesis the name of God is mentioned thirty-two times. No passage in Scripture mentions God so frequently in the same space. In contrast to this should be set the custom of scientists even when dealing with origins. Barely do they mention God, if ever. They move on the surface of things, dealing with second causes. The Bible goes back to the First Cause. —Ernest Gordon

# Revival in the Emerald Isle

Principal George Jeffreys and the Revival Party : Campaigns and Conventions

By the Misses A. and B. WATKINS

**L**EAVING the scenes of revival in Yorkshire it was our privilege to embark for Erin's Isle, and see something of the precious fruits of the earth that the heavenly Husbandman had produced across the sea. Blessed be the Lord for the precious things brought forth and matured by the Sun and by the Dew!

We arrived right in the cradle of the Foursquare Movement. Though Monaghan was the actual spot where the work had begun, Belfast soon became the centre. There are now

## FOUR LARGE FOURSQUARE CHURCHES

in this city (what a preservative influence the testimony of these must have upon the town!) The largest of these tabernacles is the Ulster Temple. It has been quite recently enlarged, but, as our brother, Mr. Brown, related in a recent issue, even now it has proved too small for Principal Jeffreys' campaign which immediately followed its re-opening, and which was attended with much power and blessing. In some of the meetings it was a sight to behold so many men massed together, especially at the lower half of the church, where they appeared to be in greater numbers than women.

The Principal's next move was to the little town of Lurgan in County Armagh, where a short mission of nine days took place in a newly acquired building well packed with about 1,000 happy saints and hungry souls. Though there is always a good deal of reserve in such small places where people know one another, and there was not a great show of hands raised to accept the Saviour, yet a very strong sense of conviction was present, and some were led to the Lord at the close of the meeting. Backsliders returned to their Lord, and a number received healing. Further results will assuredly declare themselves in days to come, for the Holy Spirit was dealing with many hearts.

Christmas Day saw the three best meetings of the great Convention in the Ulster Temple, concerning which we may well re-echo the words of the psalmist, "My heart is inditing a good matter. I speak of the things which I have made touching the King." It was the King who filled the hearts of those dear subjects of His! From various parts they came—Armagh, Lisburn, Lurgan, Ballymena, Ballymoney, Portadown, and other places, bringing their gifts of gold, frankincense, and myrrh.

## A DEEP SPIRIT OF WORSHIP

pervaded the assemblage of saints day after day, and the coming of the Lord and the appearing of the King was the predominating theme. Pastor R. E. Darragh weighed up the position well in remarking that this hope keeps the Church alive.

Every speaker was under the anointing of holy oil, and there was a freshness and gladness all around.

Pastor Joseph Smith gave, in one address, a pithy

representation of the Church, with its manifestation of fruit and gifts of the Spirit, in the "dove" of the Song of Solomon 11:14. The wings were given for flying and soaring with perfect balance, and he was sure that when the fruit of the Spirit was more in evidence, the gifts too will be displayed in fuller power.

In Evangelist McWhirter's able address on the carrying of the ark up to the city of David we surveyed the glorious and final triumph of the Christ of God. The Reformation only partially re-captured the testimony of Christ, but the progressive revelation is growing fuller, and will be soon completed. Little wonder that David danced, the people shouted, and we worship with joy in our hearts the One who has poured out revival at our very doors and has caused our feet to follow in the wake of the Ark as it is being carried by its four God-given rings!

Pastor Kemp's subject, Visions of God, also kept alert the spirit of revelation. The "mountain" of Nebuchadnezzar's dream is in sight, the kingdom of whose increase of government there shall be no end.

To express the beauty and fragrance of the communion service is impossible, we were bedewed with the melting power of the Spirit. Pastor Smith spoke on the Tabernacle as a type of the believer's body indwelt by the Spirit of God, giving us to realise afresh the wonder of this truth and the Principal followed on with a most precious and wholesome

## WORD OF THE CROSS

The altar of sacrifice stood just inside the precincts of the Mosaic Tabernacle, and we were reminded that before we enter the holiest for worship, and as we go out into the world again, we must pass through the shadow of the Cross—all service must be coloured by the sacrifice of Calvary. This fact was demonstrated in the final meeting by the preaching of the glad tidings of the grace of God to which there was a glorious response, and then the Convention was closed with the singing of the metrical version of the 23rd Psalm. As we left the church the Crusaders were still singing softly, in sweet cadence, that beautiful verse which we had repeatedly sung with bowed heads and hearts.

Breath on me, Breath of God,  
Fill me with life anew,  
That I may love as Thou dost love,  
And do what Thou wouldst do

A feature of the Convention worthy of notice was the diversity of its services. There were the ordinances of prayer for the sick, of marriage, of water baptism, and of the breaking of bread. There was also the ordination of five young men for the ministry (each of whom gave a clear testimony of his call), the dedication of five sweet infants, and the caroling of the fresh young Crusaders.

### THE HEALING POWER

of the Lord was present in every service. On the closing night hundreds left their seats and came out to the front, all eager to testify that they had been healed. It was a sight long to be remembered. Strong men who sat unmoved and untouched through the services wept like little children as they looked up into the faces of the delivered.

One face we missed among us, even that of our

revered and beloved brother, the late Pastor William Henderson, whose ministry was so closely associated with the Irish work. Maybe he was nearer than we thought, rejoicing in the Lord's continued goodness and mercy to the flock of His pasture. Certainly he was with us in spirit, awaiting the summoning shout of the Lord, whose coming seemed so imminent in those meetings that we felt we had almost caught sight of the cloud upon which He will descend.

## Enthusiastic Crusaders at Kensington Rally

By HILDA MARSHALL

IT is with feelings of real thankfulness to God that I attempt to give some idea of the grand united Crusader Rally held at Kensington Temple on Friday, January 8th, and yet I am conscious of the fact that words can never impart such a realisation of the presence of God as was felt in that gathering. For a long time before the service began huge crowds of Elm Crusaders, and a great many veterans, thronged the doors, very soon the main hall of the Temple was packed to its utmost capacity, so full that the minor hall had to be opened. Who says that the days of religious enthusiasm are past? Here is

### EVIDENCE TO THE CONTRARY,

and believe me this is not an enthusiasm merely worked up, but one that is a reality to everyone thus gathered.

After some very hearty chorus singing, as only Foursquare people can sing, the service commenced with a well-known hymn, ringing out in holy aspiration. "Channels only, blessed Master."

Pastor E. C. W. Boulton, the National Crusader Secretary, then led us to the throne of grace in prayer. How we felt the presence of God and were refreshed indeed!

Miss M. Smith was the first speaker, and her subject was Forgetfulness. Very clearly and definitely she shewed four aspects of forgetfulness: man's forgetfulness of great men; man's forgetfulness of God; God's forgetfulness of the believer's sins; and the Christian's forgetfulness of duty. The Word went forth with no uncertain sound, and as a result I am sure that many will henceforward be more mindful of duty towards God and our fellow men.

The united Crusader Choir then sang, "My great unchanging Friend." A very interesting testimony was given by Mr. D. Howard, proving that when young lives respond to the claims of Christ there is happiness in life, and a peace which the world cannot take away.

The London Crusader Choir, under the leadership of Mr. Douglas Gray, once again charmed the ears of their listeners by a very effective rendering of, "I am the Resurrection and the Life." It was a joy to listen to this happy band of Crusaders, representing the whole of the London branches, using their talents in the Master's service.

The second speaker was Mr. J. Payne, who de-

livered a very stirring address on Col. iii, 23, 24. The theme of his message was Service. Truly the very word *crusader* spells service, it has an aggressive ring about it, and what a privilege we enjoy when we go wholeheartedly into the service of King Jesus.

The duet by Messrs. Darragh and Edson was keenly appreciated by all. Oh how the words rang out, "A heart on fire for Thee, A heart on fire for Thee."

Principal George Jeffreys, our beloved Crusader-in-Chief, gave a few words of exhortation from Romans xii 1. He emphasised the need of a living sacrifice, and appealed to all to yield this, in a way that will ever be remembered. The Principal then started the congregation singing that

### VERY OLD CHORUS,

You win the one next to you,  
And I'll win the one next to me,  
In all kinds of weather we'll all work together  
And see what can be done,  
You win the one next to you,  
And I'll win the one next to me,  
In no time at all we'll win them all,  
Win them, win them, one by one.

It was very gratifying to see present Mr. James McWhirter, who was responsible for the inauguration of the Elm Crusader Movement seven years ago. In spite of opposition and discouragement the movement has spread from just a handful of earnest young men and women to many thousands to-day. Who foresaw in those early days the extent of its growth? Truly we can see the hand of the Lord upon the movement.

Looking over the vast crowds of happy faces one must admit that there was an atmosphere one could hardly describe. It must be personally felt in order to be understood. It is an evidence of the Divine life flowing through His children. Hallelujah, alive unto God! I'm glad I belong to a movement that is on fire for the Lord. "God's best for us, our best for God," is a motto we cannot be ashamed of. Let us all see that we carry it out so that we glorify the Name of our Lord and Master Jesus Christ.

### ANONYMOUS GIFTS.

We acknowledge with grateful thanks the following anonymous gifts: To the Work in General Holloway, 2/-; To the Foreign Missionary Fund Torquay (designated) 10/-; Bexhill £1, Clapham £185 11s.

# Concise Comments & Interesting Items

The situation in Germany from one standpoint seems to be modifying. A few months ago it seemed that the Hitlerites might get into power any moment. They declared that one of their first acts would be the repudiation of all war-debts. At the time it seemed that such an act would immediately expedite international warfare. But of recent months the creditor-nations seem to be realising that Germany really cannot pay. There appears to be an international atmosphere arising which will maintain Germany in peace with other nations, even if the Fascists under Hitler do come into power. But we cannot tell. We can only watch the development of God's programme. The nations are seething with unrest. The Lord will restrain it until once more the shock of battle will be allowed as another proof of the present evil world-system. Then He will overrule the savageness of the wild-beast nations for the ultimate supremacy of the Lamb of God.

"The Gospel Message" publishes a statement to the effect that now at Oberlin College, founded by Charles G. Finney, the mighty evangelist, the professors, their wives(!), and the students can be seen openly smoking. The paper comments, "We do not deny that one may smoke and yet be a child of God, but what would godly Finney say if he could walk across that campus to-day and see such laxness of conduct, and such disregard of those things which he so strongly urged as necessary for the consecrated child of God, and which were

spectacularly in his mind in founding that institution." This news of Oberlin College is tragic. Yet it should be a warning to us to keep out of our home life, church life, and college life that which has the slightest leaning toward worldly living. It is better to be too narrow than too broad.

An astounding hunger for the Word of God exists among the native population of Poland, says the report of the European Christian Mission. Some idea of the trials and joys of the work amongst them is given by the following extract from the journal of a lady-evangelist.

"We left Luck in the morning. One of the brethren had written and told me to take with me a sheet and a blanket, for we were going to one of the poorest places in Poland. It was one of the hardest trips on the flesh that I ever had. In the huts where we had to spend the nights they had no beds, no pillows, no blankets. And my interpreter (Miss Justyn Bielica) and I had this one blanket between us. We did not have our clothing off for a full week. We had to eat fat pork, fried, most of the time and the black bread. We had to travel in open sleds over the open fields with the strong north wind blowing all the cold of winter upon us, and with Jack Frost making icicles on the horses' noses and playing havoc with our fingers, toes and noses. I must have frozen my hands the first day for I suffered dreadfully with them.

"But while our trip was hard on the

flesh, it was indeed rich in spiritual blessing. I have visited quite a few villages here in Poland, but I have seldom seen such a hunger for the Word of God as I witnessed in the villages just visited. In the village of Ta'la-Wola there is no church of any sort, either Roman Catholic or Russian Orthodox, and almost all the people in this village visit our meetings.

"On the evening we were there, the people began to arrive more than an hour before time to start the meeting, and when the meeting was opened they were standing on the benches (the benches that stood up against the wall), on the stove and everywhere they could find any unoccupied space, and still others were trying to get into the hut. They were just picked in, old and young, men and women. One blind man had walked about seven miles through the deep snow to attend the meeting, and after the meeting he walked back to his own village again. Some of the people came over from the village where we had been the night before.

"The people listened with rapt attention as the way of salvation was unfolded before them. The meeting lasted more than two hours, but even then the people wanted to hear more about the Lord Jesus Christ. They have such a thirst for the Word of God that two or three hours of preaching could not appease it. It was very cold outside, but there were so many people crowded into the hut that before we finished speaking we were wet with perspiration."

## Soul Rest

By HENRY PROCTOR, F.R.S.L

**M**ATTHEW xi 28, 30 is often quoted as if it were merely an invitation to sinners, but it is much more applicable to millions of burdened saints, for while the worldling is comparatively care-free, like Gallio, "Caring for none of these things," the beloved of the Lord are accepting and carrying all sorts of burdens, from which the Blessed Master is calling them to be free. "Come to Me, all who are labouring and burdened, and I will refresh you. Take My yoke upon you and learn of Me, for I am gentle, and

### HUMBLE IN HEART.

and you will find your souls refreshed. My yoke is kindly, and My burden light" (Moffatt). Verse 28 is literally "I will rest you," and verse 30 invites to soul-rest.

Now it is a sad fact that a vast host of believers know nothing of this rest, which is only enjoyed by His disciples, for a Thomas à Kempis says, "There are many believers, but few disciples. The disciples are those who have the open ear of the learner, who hear His voice, through the opening of the inner ear." (Isaiah liv 4). In order to attain this inward

hearing of the still, small voice, the voice of gentle stillness, soul rest becomes an absolute essential which but few enjoy. It is time that all Christians are inspired from the moment of the new birth, but the noise of the world without, and the clamour of our passions within, drown the gentle accents of His voice. Nevertheless He does witness to the veriest babes that they are born of God. "The Spirit Himself beareth witness with our spirit, that we are children of God" (Romans viii 16).

But there are many entirely ignorant of the meaning of soul rest. They have never known what it is to rest inwardly. Their Christian life is one succession of excitements, all they know of spiritual things they learn from man, and so consciously or unconsciously they are following God afar off. The cure for this state is to wait upon the Lord in secret. "Even the youths shall faint and be weary, and the young men shall utterly fall. But waiters on Jehovah shall exchange strength." Putting off all human strength and confidence, they put on the Divine, and so mount up with wings as eagles. They shall run and not be weary, they shall walk, and not faint (Isaiah xl. 30, 31). It is only in the secret place of

the Most High that we can find the sabbatism or rest that remaineth for the people of God. For he that hath entered into His rest, hath Himself also rested from His works, as God did from His (Hebrews iv 10). Let us be eager then to enter that rest, in case anyone falls into the same sort of disobedience (ver 11, Moffatt).

But does this rest mean that we are to cease from doing good? God forbid! It is not that, but that we should cease from our own works which though done apparently in the service of God, are done after all to please ourselves, and are often outside God's will, and therefore fruitless, nay rather we should bear fruit in every good work, by ceasing from our own works, which are wood, hay, and stubble, so that God can begin to produce in us both the will and the execution (French R.V.)—that He may energize you both to will and to do His own good pleasure. It was the experience of our blessed Lord Himself: "I came not to do My own will, but His that sent Me. The Son can do nothing of Himself, but what He seeth the Father doing." "The words that I speak are not Mine, but His that sent Me." "The Father Himself abiding in Me, doeth His works." It is only as we cease from our own works

that we can work the works of God. Indeed 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 awakened Him morning by morning to hear as one that is taught. In other words, He was the subject of immediate and continual inspiration. Every word was God-breathed. Every deed was energized, wrought by the Father. Now He that said, "I do nothing of Myself," hath left us an example, that we should follow His steps. Man can have no mightier aim than this, to do the will of God, perfectly as Christ did it. He entered into rest by allowing 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 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 between God and the new creature (I John 1 7, French version).



### Fruitful Visits and Exchanges. New Prospects Prayerfully Entered Upon.

#### CHORAL EVANGELISM.

**Croydon** (Pastor J Moore) The Elm Tabernacle, Stanley Road, is still packed to capacity every Sunday, and souls are being saved week by week.

On a recent Sunday the Crusaders conducted a service of song, and the singing was beautifully and ably rendered. At the close of the evening three souls yielded to the Lord, and everybody commented on the blessing experienced through the ministry of these young people, whose one aim is to see souls coming into the kingdom of God.

The watch-night service was well attended, and much blessing was experienced. God has been wonderfully blessing during the past year, and in the course of the last eight months, over 100 souls have decided for Jesus. Hallelujah! God is still on the throne, and the saints are looking to Him for an even greater outpouring of His Spirit during the coming year, praying that many more souls shall be brought from darkness into His most marvellous light.

#### THIRTY-EIGHT BAPTISMS.

**Birmingham, Sparkbrook** (Evangelist J McGillivray) On a recent Friday at Highgate Park Baptist Church thirty-eight believers made an open confession of their faith by following their Lord and Saviour through the waters of baptism.

It was an impressive service, one not

easily to be forgotten by those present, and indeed a wonderful testimony to an unbelieving world, as, after a clear and instructive message given by Pastor R Tweed on water baptism, the candidates one by one stepped down into the waters, and were immersed by Pastor J McGillivray, who read out and handed to each one a promise from God's own precious Word. Two hands were raised that evening to signify their desire to accept Christ as their own personal Saviour, thus making a total of 160 converts in four months.

Truly God is setting His seal upon His own precious Word, and is blessing this corner of His vineyard in a wonderful way, working mightily through His servant, and honouring the prayers of His people, a people standing on His promises which are all yea and amen in Christ Jesus. For as the chain of prayer for the assembly ascends each day at twelve o'clock, the saints praise God that His ear is not heavy that it cannot hear, and the results are just wonderful, souls are being saved, bodies healed, and numbers are receiving an outpouring of the Holy Spirit.

One dear sister, not having been able to walk for twenty-five years has been raised up a glorious testimony to the healing power of God, and is gaining strength and walking more each day. We do indeed thank God for the spiritual growth of the assembly, there is a deep

hunger for the Word, and consequently an ever-increasing knowledge.

A time of rich spiritual blessing is experienced by the saints as they meet around the Lord's table. All are conscious of the presence of the Master. On a recent Sunday, at the breaking-of-bread service, Pastor L J Phillips was present, and his message proved a great blessing to everyone present. There have also been visits from Pastors Hilda and Kennedy, and their edifying and inspiring messages were greatly enjoyed by all.

The Crusaders, led by one of the older brethren, have been doing much splendid work in the open air, and have won many souls for the Master as a result of their labours.

There is truly much for which to praise and thank God, and the cup of God's people runs over with joy.

#### PENTECOSTAL SEEKERS.

**Eastbourne** (Pastor S Gorman) The saints meeting at Elm Tabernacle, Hartfield Road, are greatly appreciating a series of addresses given on each Thursday evening by the Pastor on the baptism with the Holy Ghost. Many eager, anxious hearts in the assembly are thirstily drinking in these weekly messages, and prayers ascend that God will abundantly bless the completion of the series with an outpouring of His Holy Spirit on the waiting praying saints.

Also on Sunday evenings much blessing is resulting from a further series of messages on the second coming of our Lord, and hands have been raised on recent Sundays testifying to the power of the Word, and the salvation of precious souls.

Recently, the Crusaders rendered a service of song entitled, "The Message of the Angels." A connecting story was given between the musical items by Miss Bliss the whole service evincing keen interest with appropriate Gospel appeal.

A service was held as usual during the closing hour of 1931, and after a solemn address of admonition and help by Pastor Gorman, a sister raised her hand in acceptance of Jesus as Saviour.

### REVIVAL CAMPAIGN

**Ballymena** (Pastor E. F. Colclough) During the past few weeks a Revival Campaign has been in progress here, conducted by Pastor W. L. Kemp, of the Ulster Temple. It is often said that this "City of the Seven Towers" is preached out truly as inhabitants have been cradled in religion.

Nevertheless, seldom has the Word of God been so ably expounded as during this mission. What enlightenment! What revelation! What unfolding of the Word of Life! and what joy, for sinners have found the Lord.

One sister, weak in body, having sought relief from many physicians, and with a sin-sick soul, surrendered her all to Jesus, and is now with rejoicing receiving life more abundant. Another who had been sheltering under a mercenary professor, found a sure hiding place in the cleft of the Rock.

The blessing of the Lord continues to fall, and there is sound of abundance of rain.

There have also been visits from Pastors W. Field, F. Farlow, and Evangelist S. Penny, their ministry being much appreciated.

### PRINCIPAL JEFFREYS VISITS.

**Greenock** (Pastor W. Nolan) The Foursquare Gospel assembly meeting in Elim Tabernacle (late Augustine Church), Greenock, continue to praise God for His manifold blessings which are being poured out upon them. Reviewing the past year they can say with the Psalmist, "The Lord hath done great things for us, whereof we are glad." Under the guidance of Pastor Nolan, they have been privileged to feast upon good supplies of the finest wheat. Souls have been born again.

On the last Sunday of 1931, in the absence of Pastor W. Nolan, they were privileged to have Evangelist Johnson from Glasgow to minister. At the close of the day four souls acknowledged the Lord Jesus Christ as their Saviour. On New Year's Day many of the Greenock saints journeyed to Glasgow, and joined the Glasgow assembly in the meetings conducted by Principal Jeffreys and the Revival Party. These proved a great stimulus for the beginning of the New Year.

Principal Jeffreys also paid a visit to

Greenock. In spite of torrential showers the building was packed long before the commencement of the meeting. The showers outside were not the only ones however, for there was rejoicing over showers of blessing falling inside. Nine decisions for salvation were registered after which Principal Jeffreys ministered to the sick in the Name of the Lord. The meeting evidenced the revival fire still burning in Greenock.



Elim Tabernacle, Greenock.

### ELIM BLESSINGS AT SEA.

**Grimsby** (Pastor H. W. Greenway) God's people of the assembly meeting at Elim Hall, Tunnard Street, look back upon the year 1931 with hearts filled with praise unto Him who has made manifest His wonderful love, power, and presence in their midst.

The work stands on victory ground, and makes sound spiritual progress. Many sick ones have received healing for their bodies, burdens have been lifted, and God's Word has not returned unto Him void, for precious souls have been born again. The Word goes forth with power, and many benefit by the special studies given on Thursday evenings. It is with glad assurance these happy saints sing, "Glory to Jesus, I know I am saved, saved by His wonderful grace."

God's blessing also rests upon the Crusaders who go from door to door distributing tracts and the "Evangel." A fisherman recently stopped them and asked for another "Evangel," saying that he had received great blessing through reading one for the first time, when away at sea.

### NEW ERA OPENS.

**Belfast, Ulster Temple** (Pastor W. L. Kemp) With the passing of the old year, so passes the old name Elim Tabernacle, Ravenhill Road, and henceforth this beautiful and commodious building will be known as the Ulster Temple. May the rich blessings enjoyed in the Elim Tabernacle be multiplied in the enlarged and splendidly equipped Ulster Temple.

The closing night of the old year being Thursday two services were held—the usual Bible study at 8 p.m., and a watch-night service at 11 p.m., tea being provided for those who wished to remain in the Temple between the two services. Many embraced this opportunity and a time of fellowship and good will prevailed.

At the midnight service Pastor Kemp gave a very helpful and appropriate address.

On the first Lord's Day morning in the new year the Pastor gave a heart-searching, yet encouraging address, basing his discourse on Matthew v. 11, dealing especially with the last three words, "For My sake."

On Sunday night at the conclusion of the Gospel address, thirty-six new members received the right hand of fellowship, followed by a breaking-of-bread service, which was one of the largest usually had.

Praise God, the new year in the Ulster Temple has made a good start.

### FRESH ENDEAVOUR.

**Liverpool** (Pastor G. Bishop) In these last few weeks at Elim Tabernacle, Windsor Street, great blessing has rested upon the saints through the ministry of His servants. The watch-night service was taken by Pastor W. Hilliard of Southampton, and the messages were truly God-given. The first two were taken from Exodus xiv. 15, "Go forward." The second message was based on the first four words in the grand old book, "In the beginning God."

The Lord abundantly blessed these messages to the saints gathered.

### SEASONAL BLESSINGS.

**Dowlais** (Evangelist S. J. Cooper) Times of refreshing have been experienced at the Elim Tabernacle, Ivor Street, this Christmastide. The morning service was truly a wonderful time of worship, and the breaking-of-bread service was anointed by the Spirit of God. Evangelist Brewster of Cardiff ministered the Word, dealing with the subject of the Birth of Christ. The Pastor ministered the word in the afternoon, speaking on Divine healing, and at the close many were anointed in the Name of the Lord and testified to the blessing received. At the evening service both Pastors ministered, and the saints were truly fed upon the finest of the wheat. Each service revealed an increase in the congregation. Gospel songs rendered by Mr. Cooper, were an inspiration both to the believer and the unsaved. Thus came to a close a true Christmas Day spent in the presence of God.



# Studies in The Acts

By F. H. CORRY

## Acts III. 1-26.

To follow the events of this chapter, and many another incident in the lives of the apostles, it is necessary for us to pay a visit to the Temple, and with the help of Dr Eidersheim's book, "The Temple," and Conybeare and Howson's "Life of St Paul," combined with what is known of the Temple site as it is today, and the accompanying photo of a model, let us take a walk in the Temple area.

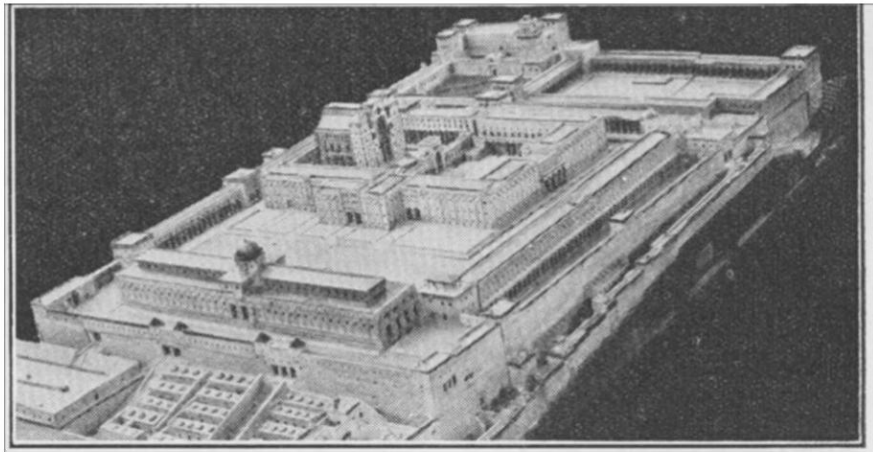
### The Approach

There were four chief entrances into the Temple, all of them from the western side. The entrance at the south-western side was the most magnificent of all. A colossal bridge spanned the Tyropæon Valley, and though at the present day this valley has ceased to exist, having been filled in with the ruins of many successive Jerusalems that have been destroyed in past ages, yet excavations have discovered that the parapet of this bridge was not less than 225 feet above the valley below. Crossing this bridge which was 50 feet broad and about 350 feet long we enter the sacred area of Mount Zion by the Royal Temple Porch. This is the long building seen in the foreground of the photo reproduced with the small dome on the top and it was formed of a triple colonnade formed by 160 odd pillars ranged in four rows of 40 pillars each. The central nave was 45 feet wide with pillars 100 feet high, then there were two aisles 30 feet wide with pillars 50 feet high. The distance from the top of this colonnade down to the Kedron Valley below was 450 feet. These porches or colonnades extended round what was known as the Outer Court of the Gentiles. On all but the side of the Royal Porch there were two rows of columns. Josephus tells us that the pavement of stone was of various colours, and that the covered colonnade was of costly cedar with pillars of whitest marble. Excavations carried out by Captains Wilson and Warren proved that the area enclosed by the Temple Courts at the time of Herod was an elongated square of nearly 1,000 feet each way. Contrast this with the ground covered by St Paul's Cathedral, or even by St Peter's at Rome, and they are small compared to the huge area that enclosed the Temple.

We cross this court and approach the eastern gate of the Sanctuary (the pillared entrance on the right side of the photo) and enter the Court of the Women. It was not given this name because it was for their exclusive use, but because no woman was allowed to go beyond it. This court contained the treasury also. From this court we enter the Court of Israel by the eastern gate. There were other gates all covered with gold and silver plating, but the chief gate was made of dazzling Corinthian brass, richly ornamented and stood at the top of a flight of twelve easy steps. This

was the Beautiful Gate, and on its steps for many years lay a man above forty years of age (Acts iv 22) who had been lame from his mother's womb (iii 2).

Get the picture in your mind—imagine the broad spaces, the magnificent courtyards, the mighty buildings, the Beautiful Gate, and then populate it with people thronging the Temple and the courtyards one bright afternoon about 3 p.m., the time of evening worship. Here the voice of an Eastern beggar is asking alms in clamorous tones. Watch Peter and John as they stop and speak to him. "Look on us," was one of the common ways used by those giving alms rather above the usual (see Mat vi 1-4) to draw attention to themselves, and this man ex-



By courtesy of]

Herod's Temple, south (left foreground) to north

[American Photo Press

pected to receive something. Then upon his ears and the ears of those near the gate fell the words, "Silver and gold have I none, but in the Name of Jesus the Christ of Nazareth, rise up and walk." Then the helping hand and down those steps he came walking and leaping and praising God.

He "holding Peter and John," soon became the centre of a crowd, for they all knew him, and were filled with wonder and amazement. The news spread, and from all sides of that vast Temple area people ran together unto them into the Porch, which we came through when we entered the Temple, called Solomon's Porch. Here was a preaching place worthy of such a miracle—vast in length, beautiful in architecture. Captain Wilson says, "It is almost impossible to realise the effect which would be produced by a building longer and higher than York Cathedral, and standing on a solid mass of masonry almost equal in height to our tallest church spires", yet this was the building first used as a public place of assembly by the early Church (see Acts iii 11, 12 and v 12).

Here Peter's stirring witness was given to the power of the Name of our Lord Jesus, and here many were saved and added to the Church. Round those lofty pillars of marble rose the murmurs of praise and worship to the new and mighty Name of the ascended Jesus. Sometimes large and famous buildings almost make you afraid to open your lips or to say a word, take special notice therefore of the sermon of Peter in Solomon's Porch (ch iii 12-26), and marvel at the wonderful change that the fulness of the Holy Spirit had made in this servant of God. There is no fear of man now, no softness of tone, no lessening of the charge which he brought against the men of Israel, no weakness in the boldness of his witness to the Lord Jesus.

**I His witness to Christ was full, and that Jesus was the Son of God (13 and 26), the Holy One (ver 14), the Just, the Prince or Author of life (ver 15), the risen Lord (ver 26) the Christ or Messiah of Israel (ver 20), the One whose name is above every name, and all the time the healed man at his side**

was a living witness that all that he said was true. All the titles that Peter used in this sermon were names known by his hearers, and used by them as titles of their Messiah, yet the apostle was not afraid to use them even in the chief entrance of the Temple.

**II He also witnessed to their condemnation (vs 12-15) with equal boldness.**

He never let his audience imagine for a moment that their rulers were solely responsible for the death of Christ, but charged the whole nation of Israel with His murder. Their sin was one of ignorance and therefore the offer of mercy was extended to them.

**III He witnessed to the way of salvation (verses 19-26).** Peter stated

his charge proved it, and now pleads with them that they would turn to the Lord. The resurrection of Christ was the key of his message, and they, beholding the living witness of the power of the Name of Jesus Christ of Nazareth, could not resist, many of them that heard the Word believed and the number of the men became about five thousand (chap iv 4).



# ELIM CRUSADER PAGE



MOTTO: GOD'S BEST FOR US - OUR BEST FOR GOD

## FROM FOREIGN FIELDS

**The Latter Rain is Falling at Giridih.**  
By Miss M. Paint.

The Lord is pouring out His Spirit at Giridih. Hallelujah! Glory to God! The Lord has given Khiroda, a Bengali Biblewoman, the garment of praise for the spirit of heaviness. Khiroda's words to me after receiving the Baptism in the Holy Ghost were, "I have lived many years, but never knew the wonder of the Lord's love till to-day." Nehar, another Bengali Biblewoman, who has been tarrying with Khiroda for over a year now, received two days later. Her thirsty soul drank of the Spirit until she was fully satisfied, and then "her mouth was filled with laughter." The following day Santaria, a young Christian girl on the compound, received the blessed Holy Spirit too in all His fullness. We were all thrilled with her cry of "Satan is defeated, but Jesus is victorious." Santaria is being baptised in water on Sunday. Many others received anointings—but just then I was called back to Monghyr and am trusting that the Lord will fill more empty vessels there. "Not a few."

A letter has just come to say that another one has received the Power—Bulk, the blind woman on the Mission compound. Truly God is no respecter of persons. The end is not yet, praise the Lord! There is a sound of abundance of rain.

## MR. EVERYMAN'S COLUMN

**The Repose of the Sabbath.**

### CRUSADERS AND SUNDAY

"That ye may know how ye ought to answer every man"—Col. iv. 6

Endless arguments seem to hang round the question of the Seventh Day and of how it is to be kept. The institution of the Sabbath dates from the Creation, not merely from the Mosaic Law, and we venture to think it as necessary for the human race as the institution of Marriage, the laws of which were laid down at the same time.

It is not surprising that the activities of the "Militant Godless" have attacked both these institutions. The blow is aimed in this case not at Christianity nor the Jewish religion, but at the foundation structure of the whole human race.

It is significant that the Soviet introduced a five-day week, but it has not been a success, for on November 23rd of last year a decree was published annulling the five-day week and substituting a six-day week, with general holidays every 6th, 12th, 18th, 24th and 30th day. To what chaos their calendar must be reduced. When we think of the changes that have been made in our calendar history, we are inclined to wonder at the Seventh Day Adventists' faith in the mathematicians who decide that Saturday is the Seventh Day!

But what does matter is the Rest

ordained by God, so absolutely necessary for spirit, soul and body, once in every seven days. We feel so thankful to see within two days of the Russian decree an order issued by Mussolini forbidding the repose of Sunday to be broken. The order runs, "Employees are not to work beyond the normal working day, and under no circumstances is work to be done on Sundays." We regret to see England's rapidly disappearing Sunday, with the opening of cinemas and theatres on the Lord's Day.

Now is the time for Christians to take an uncompromising stand and shew that the day of rest is a day of worship. Let it be observed that re-creation is recreation in its highest sense.—E. C. W. B.

## DON'T DESPISE YOUTH!

George Washington wrote out 110 maxims of behaviour when he was but 13 years old. He surveyed the wilds of Virginia at 18 and was adjutant-general with the rank of major at 19.

Alexander Hamilton was Washington's most trusted adviser at the age of 20 and was in the Continental Congress at 25. And yet he never weighed more than 119 pounds dressed.

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

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

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

Beethoven was boxing his piano's ears at 3, Handel and Rubinstein were prodigies at 8, Mozart shewed genius at 4, Mendelssohn attracted attention at 10, Benjamin West painted pictures at 6, and Michael Angelo and Raphael were sketching their future when but boys in kilts.

Wilberforce began his monumental work of anti-slavery agitation at 16, and was a member of Parliament at 21. Gladstone was in the House of Commons at 25, and was Lord of the Treasury at 26.

John Wesley was preaching at 11, and

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

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



Crusader Secretaries are asked kindly to send in their roll books to Headquarters during the month of February. This is most important, and should be attended to at once. Roll books should be sent to National Crusader Secretary, 20, Clarence Road, Clapham, London S.W. 4.

## LONDON CRUSADER CHOIR

On Sunday, January 3rd, a very blessed time was spent in the presence of the Lord when the London Crusader Choir conducted the evening service at Eltham Tabernacle, Perry Vale, Forest Hill.

What a grand thing it is to be a Christian and according to their testimonies, these young people are proving it every day. The message of God to both sinner and saint went forth in Word and song, and although there was no confessed result, we believe that many from the first Sunday in 1932 are starting out with a more earnest zeal in the service of God.

In the absence of Pastor Morris, Mr. D. B. Gray and Mr. A. Birkenshaw led the meeting, choir members helping in all other parts of the service. Thank God for such a band of Crusaders who are using the talent that God has given them in His service.

This meeting will ever be remembered by the Forest Hill assembly as one much blessed of God.—H. M.

## INTERCESSION.

Do you hear them pleading, pleading,  
Not for money, comfort, power,  
But that you, a Christian worker,  
Will but set aside an hour  
Wherein they will be remembered  
Daily at the throne of grace?—  
That the work which they are doing  
In your life may have a place

## SEVEN WAYS TO BACKSLIDE.

- 1 By neglecting private prayer
- 2 By neglecting the means of grace
- 3 By neglecting to bear the cross
- 4 By neglecting self-denial
- 5 By neglecting to witness for Christ
- 6 By cherishing an unforgiving spirit
- 7 By following the way of the world

# Anything but Christ

By W. LEON TUCKER

**W**ITH Satan it is only one and anything but Christ. He will offer any substitute for Christ and at this camouflage he has succeeded well.

Satan will occupy the sinner with his sins. Will keep him mourning, agonising, agitating, and even repenting because of them. He will even use the methods of some Christian workers who keep the sinner occupied with his sins rather than believing in the Lord Jesus Christ and receiving salvation from sin.

Satan will occupy the penitent with his repentance. Soon the penitent will be proud of his repentance and will trust in the merit of penitence. We have been chagrined to hear Christians say when dealing with souls in the inquiry room "Let him alone, he has not repented enough yet." The Bible teaches the lost soul not to repent but to believe in the Lord Jesus Christ. This only will save.

Satan will occupy the believer with his faith. Pride of faith will soon take possession and the believer will enjoy hearing the report of his faith. He will come to compare his great faith with the faith of others and be content with faith rather than his Lord. Oh, how subtle is the Devil!

Satan will occupy the servant with his service. He will see that the servant is more devoted to serving than with his Lord whom he serves. He will take away Mary's good part and make a Martha. He will keep so busy the hand that the heart will get nothing. A place at the feet of Jesus will be sacrificed for service and the lesser will take the place of the greater. "I do" will take away the "I know."

Yes, Satan will occupy the saint with his holiness. He will so fill the believer with thoughts of his own holiness and experience that there will be an eclipse of the Lord of glory Himself. "I," "me," and "my" holiness will take the place of the value of the work of Christ in the behalf of the saint. The Holy One is our holiness. The life of Christ is our life. His holiness is the only holiness we have before God and is the only holiness acceptable to God. The saint is a holy person and the walk of the Christian should be a walk of holiness, but there should not be occupation with any other but the glorious and exalted Lord Himself! The Lord is our holiness!

Yes, Satan is willing for any thing so long as it is not Christ! Beware of his devices.

## Bobbie's Rabbits

### A Rare Bargain, or a Free Gift

**O**N the outskirts of our village, there lives a bright boy, who owns a hutch of splendid rabbits, of which he is very proud. And well he may be, for they are his own. Shall I tell you the story of how Bobbie came into possession of his rabbits? I think it will interest you.

They belonged to a neighbour who was leaving for a home in the city, and he wanted to dispose of them, for he could not keep his rabbits there. He made it known that he would sell them for a given price, and Bobbie learned from the owner's boy, who was his schoolmate, how much he wanted for them. So with his mother's consent, his bank was opened, but alas! his Saturday money all told, was a good way short of the sum required.

Bobbie went along to the house, saw the rabbits, and was more than ever anxious to possess them. But he was too proud-spirited to ask the owner to reduce the price, and his mother had taught him never to buy what he could not then and there fully pay for. So the case seemed hopeless.

"They are a rare bargain, Bobbie, I can assure you," said the man, "and if you would like to have them, you had better buy them now, or somebody else will be sure to pick them up." A promise from Bobbie to his mother that he would "work" for all the Saturdays of the month if she would "advance" him the remainder of the money required, met with no response. So his hopes of possessing the pretty rabbits seemed to be blighted.

Sitting at his lessons in the corner in low spirits, a knock was heard at the door, and laying aside his books, Bobbie rose and opened it. There in the darkness stood a man, with a barrow, upon which was his rabbit hutch he had seen an hour or two before, and inside it were the rabbits frisking about.

"Is this where Robert Allan lives?" he asked.

"Yes," was the quick reply.

"Are you he?" was the next question.

"That's my name," said the boy brightly.

"Is there any other Robert Allan, hereabout?" was the next question.

"Not that I know of," was the answer.

"Then this hutch of rabbits is for you, and here is a letter I was to give you along with it," said the messenger, evidently well pleased to get rid of his load, which he placed inside the cottage porch, and was off.

Bobbie ran inside, and opening the letter, read it. It was as follows:

"Dear Bobbie, I have decided that instead of selling you the rabbits at a low price as I said this afternoon, I will, in consideration of a favour your late father shewed to me some years ago, make them a gift to you. So you will please accept them from me."

Bobbie ran to give the news to his mother, who took the opportunity—as every Christian mother should—of setting before her boy the difference between "a rare bargain," something wrought for, and a free gift, and remarked that, "God's salvation is not something to be paid for, even at a low price. It is all of grace" (Titus ii 11). Justification is not something to be wrought for, it is given freely (Rom iii 24). Eternal life is not a rare bargain, but a free gift (Rom vi 23), which has only to be received, and the Giver thanked (II Cor viii 15). May he and the reader learn this great Gospel truth, that here and now you may, while youth and the day of grace are with you, receive what God has sent "without money and without price." You can never work for eternal life, but if you receive it now as the free gift of God in Christ Jesus our Lord, you will serve the Lord, constrained by love.

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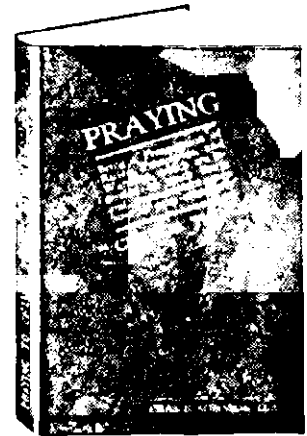
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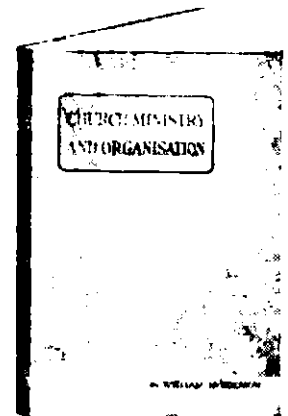
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