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The Glim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 43

OCTOBER 26, 1934

Twopence

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER



The Snow-capped Mountains of Switzerland

"And I will make all My mountains a way."—Isaiah xlix. 11.

COMING KING



"I will come again."

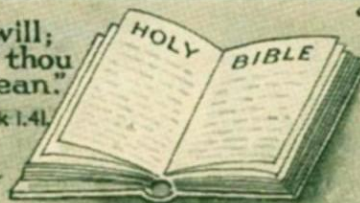
John XIV. 3.

BAPTISER



"I will; be thou clean."

Mark 1.41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton, P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter, J. Smith & R. Tweed.

General Headquarters: 29, Clarence Road, Clapham Park, London, S.W. 4.

Vol. XV. October 26, 1934 No. 43

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BERMONDSEY. Oct. 21—28. Elim Tabernacle, Upper Grange Road. Birthday Week. Speakers include: Pastors E. C. W. Boulton, P. N. Corry, W. L. Kemp, and V. S. Pritchard. Ilford Gospel Singers will also take part. Convener: Pastor W. Brambleby.

CARDIFF. Nov. 3—6. The City Temple, Cowbridge Road. Fifth Anniversary. Speaker: Pastor P. Le Tissier. Sat., Mon., and Tues., 7.30 p.m. Sunday, 11 and 6.30.

CARDIFF. Sunday, Nov. 11. 6.30 p.m. The Olympia Theatre, Queen Street. Subject: "God and War." Speaker: Pastor J. R. Moore. Chairman: Capt. P. N. Corry (Dean of Elim Bible College). 2,000 free seats.

CLAPHAM. Elim Tabernacle, Park Crescent. Weekly Rally every Saturday at 7.30 p.m. Conducted by Pastor W. G. Channon.

CLAPHAM. Oct. 20, 21. Elim Tabernacle, Park Crescent. Special services conducted by the London Crusader Choir. Saturday at 7.30 p.m. Bible narrative in song: "Where are the Nine?" Sunday at 6.30 p.m., Gospel and Immortal Music service. Afternoon at 2.30, Choir at Brixton Prison.

CLAPHAM. Nov. 3. Elim Tabernacle, Park Crescent. Elim Crusader Rally at 7.30 p.m., in connection with Crusader Weekend at Elim Woodlands, Nov. 3 and 4. See separate announcements.

COULSDON. Oct. 22—28. Elim Tabernacle, Chipstead Valley Road. Special Children's Services by Evangelists: D. Vantone.

ELIM WOODLANDS. Open to visitors first Saturday afternoon in each month (except Sat., Nov. 3, when Crusaders only are invited). Tickets, 1/-. All welcome.

ELIM WOODLANDS. Nov. 3, 4. Special Crusader Weekend. Sat., Afternoon Fellowship from 3.30 p.m. for Crusaders only. Tea at 4.30 p.m., followed by Public Rally in Clapham Tabernacle at 7.30 p.m.

GLOUCESTER. Oct. 21—Nov. 4. Elim Tabernacle, Millbrook Road. Revival Campaign by Pastor J. Woodhead.

GLOSSOP. Nov. 3—5. Scarborough Holiday Home Reunion at Beth-Rapha, Glossop. Conveyances to Manchester Campaign. Apply to Miss Barbour.

HENDON. Oct. 28—Nov. 11. Elim Tabernacle, Ravenshurst Avenue. Revival Campaign by Pastor W. E. Smith.

LEYTON. Oct. 28. Elim Hall, Vicarage Road. Visit of London Crusader (Male) Choir at 6.30 p.m.

MONEYSLANE. Oct. 20, 21. Annual Convention. Sat., 3.30 and 7 p.m. Sun., 3.30 and 6 p.m. Speakers: Pastors Kitching, Francis, Evangelists R. Bradley and Douglas, and Mr. Carson.

OTTERY ST. MARY. Nov. 4—17. Elim Tabernacle, Mill Street. Evangelistic Campaign by Pastor T. Teichner.

PARKGATE, Rotherham. Commencing October 7. Miner's Institute, Broad Street (Four Lane Ends). Revival and Healing Campaign by Evangelist T. W. Thomas.

PLYMOUTH. Oct. 21.—Nov. 18. Elim Tabernacle, Rendle Street. Evangelistic Campaign by Pastor F. J. Stemmung.

PORTSMOUTH. Oct. 27—29. Elim Tabernacle, Arundel Street. Convention meetings. Speakers: Pastors E. C. W. Boulton and W. G. Hathaway. Convener: Pastor S. Gorman.

RAYLEIGH. Commencing Oct. 21. Elim Tabernacle, Castle Lane. Revival and Healing Campaign by Pastor D. E. Forsyth and Evangelist W. R. Cole.

SALISBURY. Oct. 28—Nov. 18. City Hall, Scotts Lane. Evangelistic Campaign by Pastor R. Knox.

ST. LEONARDS-ON-SEA. Oct. 21—Nov. 4. Boscobel Hall, West Hill. Evangelistic Campaign by Evangelists F. Shadlock and A. Chuter.

WINTON. Regular Foursquare Gospel services are now being held in the Rechabite Hall, Kemp Road.

Principal GEORGE JEFFREYS IN MANCHESTER

FOURSQUARE

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

Vol. XV., No. 43

OCTOBER 26, 1934

Fridays, Twopence

The Departing Glory

By Pastor E. C. W. BOULTON

"Grieve not the Holy Spirit"
—Ephesians iv 30

"Quench not the Spirit"
—I Thessalonians v 19

IN continuation of the theme of our last article let us observe that

2. *When a Church resorts to and relies upon carnal methods of extending her borders she grieves the Holy Spirit*

The fact that a Church or an individual has grieved the Holy Ghost is not always evident immediately. The life has gathered a spiritual momentum which carries it along for a considerable period. The old impetus is still realised in some measure. The fire is not extinguished suddenly, but gradually the glory wanes, and the tide of triumph recedes. Perhaps one of the earliest signs of the decline of such a fellowship will be the altered emphasis in teaching. The tendency will be towards broadened beliefs. There may be no visible decrease in the enthusiasm, in fact sometimes where there is conscious leakage of power, it is not uncommon for a simulated fervour to be found, which may deceive all but those whose eyes are anointed.

When a Church allows her confidence to be weaned from those inward and divine resources, and looks to the human rather than the heavenly, she is in grave danger of grieving the Holy Ghost. When she stoops to employ means for propaganda purposes which are obviously borrowed from contemporary worldly systems, and her appeal to the world is rather by the resemblance which she bears to it than by means of contrast to it. When

THE BEAUTY OF HER BUILDINGS

the size of her congregations, the intellectual and influential character of her adherents, is what she glories in, you may depend that the cloud of heavenly glory will soon be withdrawn. When the press rather than prayer is the weapon with which she fights. When in her eagerness to organise she ceases to agonise. When she gives greater prominence to the intelligentsia of contemporary religious opinion than to the smile and approval of her risen Lord, she is well on the way to spiritual disaster.

We are impressed with the fact that the early Church, which in its highest expression of experience we must always regard as the sample and standard for this dispensation, owed its expansion and enrichment to the presence of the divine power. It was the Church with the Vision and with the Voice, and consequently the Church that enjoyed victory. And what was true of the early Church has also been equally true of every subsequent phase and period of her history. When she has wrought her most glorious achievements has been in the hour when she was clothed with the power of God. "Not by might nor by power" hath the Church of Christ been distinguished in the day of her conflict, but by that unction which clothes human helplessness with all-conquering energy.

The

PULPIT BECOMES A PULSE

by which the spiritual temperature of a Church or a movement may be tested. This will be reflected in the character and calibre of its ministry. The essential equipment which a Church in harmony with the divine plan will demand in its candidates for the ministry must be the pentecostal endowment from on high. Whilst natural endowments will not be ignored in those who seek to enter the ministry, yet always the heavenly endowment will be kept in the foreground. It is significant that some of the most eminent and successful preachers have not been men of great faculties. They have been men dominated and driven by the passion and purpose of the indwelling Holy Ghost. Well do we know that when enveloped in God, the ordinary is transformed into the extraordinary. The oncoming Holy Ghost will give astonishing effectiveness to the utterances of men who but for that anointing would remain unknown.

But let a Church once lose its contact with God, and soon vigilance will be relaxed, and less care exercised in the selection of those who are to be the official exponents of the truths for which it stands. Pulpit polish can quickly be allowed to dis-

place Holy Ghost power. The appeal of the pulpit will thus become increasingly addressed to the head rather than the heart. Sermonising will develop into a fine art, the goal of which can soon be to

INTEREST AND ENTERTAIN

rather than to arouse the conscience and awaken conviction. Elegant essays will never make men tremble over their sins. Culture cannot command converts unless allied with the power of the Lord.

There is no question as to the intellectual power of the modern pulpit, but it is certainly in need of spiritual power. A haughty intellectualism has risen into prominence of late, which arrogates to itself the authority and assumes the ability to explore and expound the mysteries of divine revelation, when the Holy Ghost Himself, who is the Author of the Scriptures, alone is sufficient to lead into the depths of the divine Word.

How frequently it is necessary for the Church to remind herself that the weapons of her warfare are not carnal, but mighty through God.

3 When a Church permits doubtful and dishonouring criticism of the Word of God to invade her pulpit, she grieves the Holy Spirit

The Holy Ghost jealously guards the inspired Word, and will not suffer it to be tampered or trifled with in any way. The Christian fellowship that tolerates treatment of this kind must inevitably pay a heavy price in spiritual loss.

The greatest legacy which the risen Lord has left to His Church is the Word of God. To call in question the divine origin of that Word is

THE GRAVEST AND GROSSEST

insult to the Author of the Book. This attitude towards the Word of Revelation is largely responsible for the impoverished and attenuated spiritual condition of so many sections of the Christian Church to-day. Bunyan's Mr. Clip Scripture has been responsible for a great deal of havoc among the churches.

To transform the Christian pulpit into an arena for the dissemination of doubt is to degrade the ministry which stoops to such practice.

We may not allow ourselves to be drawn into controversy which challenges that which is so dear to the heart of God without jeopardising our spiritual life. Belief in the inspiration of the Scriptures is a sacred charge entrusted to the Church of God, and any criticism which admits of the possibility of that Book not being wholly God-breathed is a betrayal of that trust.

Let it not be inferred from this that the Word of God would not stand the test of criticism. Howbeit such criticism should not come from those who are the avowed followers of Christ. Let an unbelieving world throw down the gauntlet of battle, this we expect, and for this we are prepared. But when the challenge comes from those who avow allegiance to the Galilean we are justly shocked and saddened.

Churches that value their spiritual progress and prosperity should

MOST JEALOUSLY GUARD

their pulpits against anything in the nature of so-called higher criticism.

4 When a Church shuts out from her worship the supernatural gifts of the Spirit she must invariably grieve the Holy Ghost

What may in the first instance have been a commendable attempt to check extravagance and purely worship in a Church may easily develop into an organised and determined suppression and exclusion of supernatural manifestation. We are convinced that some churches have slowly been drawn into such a condition, and are suffering to-day as a consequence.

We have observed that the further a Christian fellowship lives from an outpouring of the Holy Ghost the stronger the tendency becomes to lower the tone and the type of spiritual worship, and the greater the danger of drifting into formal ruts. "Be not entangled again" cries the apostle to the Galatian believers. Yield not to these influences that would enfeeble and enfeeble your fellowship. Be on your guard against any undercurrent that would bring you back into bondage. How true are the words of Mrs. Oliphant in her life of Edward Irving, "*When the Holy Ghost departs from any set of opinions, or form of character, they wither like a sapless tree*".

In the elimination of the unedifying great care must be exercised, lest in uprooting

THE SPURIOUS AND SUPERFLUOUS

we are found discrediting and discarding the genuine, and in so doing grieving the Holy Ghost. Many a Church has perished spiritually through the hands of human expediency being laid upon the most sacred things of God. No company of God's people can afford to dispense with the gifts of the Holy Ghost. They are far too precious to be ruled out. We know so well the blessed virtue of the divine gifts in the worship of a Church, making possible meetings that pulsate with radiant, exquisite, contagious gladness.

It is a deplorable fact that the supernatural has very largely disappeared from present-day church life. The absence of the supernatural may be an evidence of divine displeasure. It is a common assumption in many religious circles to-day that the absence of the gifts of the Spirit is presumptive evidence that the divine methods have changed since Pentecostal times. However this is a position difficult to defend in the light of an open Bible. That throughout the dispensation of the Spirit God has endowed His Body, the Church, with spiritual gifts is quite clear. Also that upon the exercise of those gifts depends to some extent the growth of that Church—its development according to divine pattern and plan. Therefore to wilfully deny what God has seen fit to provide is to fly in the face of Deity.

Those who refuse to allow the

EXERCISE OF SPIRITUAL GIFTS

advance as the justification of their attitude the plea that so many manifestations are not profitable. But even though this is admitted, we contend that the proposed remedy fails to deal with the difficulty. It certainly removes the undesirable element, but it at once deprives the Church of a source of spiritual edification and inspiration which makes her gatherings instinct with heavenly power and gladness. And moreover it brings the Church into a position where through fear she denies the Holy Ghost that freedom

of expression which was common in the Pentecostal era, and without which he cannot work

Possibly if we sought diligently we should discover that the reason why almost all the great movements of the Spirit of God have been born outside the pale of organised religion was not, as some affirm, that God was opposed to organisation, but owing to man making a rigid religious mould within which it was impossible for the Holy Ghost to work. He therefore gave birth to something new—some fresh fellowship in which and through which He could manifest the power of the Gospel.

There are some who take up the grossly inconsistent position that theologically the gifts of the Spirit are not denied, but for all practical purposes their exercise is unnecessary and unprofitable. Surely to incorporate in articles of belief that which in practice a Church repudiates is highly blameworthy.

We venture to say that a Church without the miraculous

GIFTS OF THE SPIRIT

must be living, as far as experience goes, the wrong side of Pentecost. The Church of God plus Pentecost is equal to the evangelisation of a lost world. Minus Pentecost she is utterly inadequate to the demands of the divine commission. Apart from the fullness of the Spirit she is straitened in herself and unable to move out to the glorious destiny of triumph chosen for her by her Glorified Founder. Dr Stanley Jones terms Pentecost the "lost chord" of modern Christianity. We certainly agree that this applies to much religious life at the present time.

Furthermore we must not overlook the fact that the presence of the gifts of the Spirit furnishes us with one of the most convincing proofs that the Church is indwelt by the Holy Ghost.

5 *When discord and division are allowed to enter a Church and its members are at variance with each other, this is a great grief to the Holy Ghost*

In that great High Priestly prayer of our Lord in the seventeenth of John's Gospel, in which the heart of the Master is bared, the central and primal plea is for unity.

The Apostle Paul reminds us that "where the Spirit of the Lord is, there is liberty." Would it not be equally true to add, "where the Spirit is Lord, there is unity?" Discord is never a sign of the

presiding Spirit. He is not the Author of conflict in the members of the same Body. His ministry is never to set brother against brother, saint against saint. The more deeply His authority is recognised, and His mind sought, the truer and more abiding will be the harmony in the house of God. It is ever the work of the Holy Spirit to foster oneness in the Body.

When bad and bitter feeling hold sway in the heart of an assembly you may look in vain for the glory of the Lord. Cherished bitterness poisons the springs of spiritual fellowship, and leads eventually to a withdrawal of the power and the glory of the Lord.

It is significant how often in the New Testament Epistles the Holy Ghost sounds the note of unity, constraining brethren to dwell together in the bonds of love. "Endeavouring to keep the unity of the Spirit." "That ye may stand fast in one spirit, with one mind striving together for the faith of the gospel."

It was when they were "all of one accord" that the Holy Ghost came in that mighty floodtide fullness in the upper room. Unity is an attitude to which the Holy Spirit responds and which He rewards. Surely if His coming is dependent upon harmony, how much more

THE ABIDING MANIFESTATION

of His presence

6 *When a Church ceases to possess a passion for perishing souls, both in the homeland and in heathen lands, she grieves the Holy Ghost*

Unconcern for the salvation of the lost must wound the heart of the great Lover of souls—He who loved to the limit of Calvary. A Church, no matter how devoted and diligent in other directions, who neglects the great commission of her risen Lord, cannot command the fullness of the blessing of the Holy Ghost. In vain such a Church may claim to be called to a higher ministry than that of soul saving. No matter how much she may protest that she has been baptised into union with some more sacred function in the Body, such protestation only reveals her loss of vision, and lack of sympathy with the Spirit of the Lord. Let the revelation be ever so great, and the experience ever so wonderful, if a Church would follow the leading of the Holy Ghost, we shall find her among those who labour to win the lost.

(To be continued)

Missionary Achievements on the Distant Fields

By Miss A. HENDERSON (Missionary Secretary)

THEY are still pressing forward, those who are our representatives on the far-off fields. May none of us in the homeland be charged with lack of faithfulness to them in prayer one day when we are gathered before Him. What we are here reacts on them out there! Our alertness, our keenness, our faithfulness in prayer become ramparts of power and protection round about them, beating back the powers of depression and discouragement, breaking down the strongholds of Satan, planting the banner

of the Cross on strategic points in those distant lands of darkness.

Let us present an unbroken front in prayer for the Elim World Crusade. Let us fight through the entrenchments of the enemy in prayer for the gallant attack that is now being made in His name against the powers of sin and evil in Manchester. Let us unshrinkingly and unceasingly night and day uphold in prayer the undaunted leaders of the World Crusade in the homeland (our ministers in the different

churches included) and our brave missionaries on the distant fields.

From Pastor and Mrs Hubert Phillips there comes a breezy bit in an otherwise serious letter showing the humorous side of native life Mr Phillips writes "I had not expected to be writing you from Nelspruit, but thought I would be 100 miles on my journey to visit Leydsdorp again where we were last May, to see if we can get a site for a mission station. We had arranged to start at eleven o'clock this morning, and the car was packed with bedding, food, pots and pans, lamps and clothes, but our evangelist who should have arrived first thing this morning, has not yet turned up, and as it is now past three o'clock it is too late to start to-day We have been waiting about,

ARRANGING A MARRIAGE,

and doing odd jobs Even though our evangelist Israel was to be married at ten o'clock, at a quarter past ten he was strolling about with a pair of new trousers over his arm So we are not very surprised that Hezekiah has not turned up yet" Mr Phillips ends his letter on a beautiful praise note He concludes as follows "Truly Satan is busy these days using every artifice to thwart the purposes of God, but we rejoice that his head was bruised on Calvary and he will never recover We are on the winning side God give us all grace to hold fast unto the end God bless you every one, and as you work and pray for those in this dark land may you be rewarded a hundredfold"

Pastor and Mrs Thomas, whose report follows on, are laid much upon our hearts as this goes to press They are so far as we can judge fairly near if not right in, one of the troubled areas in Spain Our readers will join with us in definite prayer for God to defend and deliver them at this time

Pastor Thomas writes "Since last writing I have been to other towns and villages distributing the precious Word of God among the people At one village which lies on the side of the mountains about twenty miles from here—and which undoubtedly was founded by the Moors when they inhabited these parts of Spain many years ago—I found many of the people unwilling to accept the booklets and Gospels But as is generally the case, there are those nobler spirits who still retain their faith in God, and as I went from door to door I found those who were willing to listen to

THE "THINGS OF GOD."

In this village I sold fifty-seven Gospels and two New Testaments as well as distributing a large quantity of booklets and Scripture portions The local police officer in this village was very kind and willingly took charge of my bicycle and put it in his house while I went round the large village distributing my literature Before leaving we had an interesting talk and he ordered coffee and invited me to partake with him

"The following week I went to another town more than thirty miles away, and to get to which I had to travel across the mountains, having to push the bicycle a good part of the way On arriving at the

town I interviewed the police authorities and showed them what I was distributing They examined the booklets and Gospels and seemed satisfied and each of the officers—there being four of them present at the time—purchased a Gospel In less than three hours I sold in this town eighty Gospels and two New Testaments. On the streets the young men gathered round and inspected my stock of literature, and a number bought Gospels, and one young man bought a New Testament I went into the coffee bars among the men, some were friendly, others the reverse In some cases I had opportunities to explain what the Gospels were, some men were opposed but even those were silenced It seems that the Lord

GIVES SPECIAL GRACE

and courage to His servants at times such as these, and they are conscious of a fearlessness that can only come from Him who said 'Lo I am with you always, even unto the end of the age' In this town I offered a booklet to a woman who sat on a doorstep, she asked what they were I said 'They are things of God' 'I don't want the things of God,' she said I passed on, then it struck me that perhaps she was disappointed in the priests or the Roman Catholic religion, so I turned back to her, saying 'These books have nothing to do with the priests but contain the Word of God' She replied 'I don't want the things of the priests, but I do want the things of God' Some Communists standing near by and who had previously refused to accept the booklets heard what I said, I then turned to them and they too accepted the booklets

"Last week I went to another village, not so large as those mentioned above Here I encountered

SOME EXTREME COMMUNISTS.

One young man thought he knew something about the Bible as he had been reading a book recently published in Spanish, entitled 'Religion within the Reach of Everybody' This book is entirely atheistic and is doing much harm among the ignorant and innocent people who know nothing of the Word of God nor the Lord Jesus Christ It attacks the Roman Catholic system and exposes it to open ridicule It also attempts to attack the Bible and says that the writers of the four Gospels contradict each other, etc, etc This young man in question used this argument about the four Gospels I offered him a New Testament, telling him that here were the four Gospels and that I would be obliged if he pointed out to me where the Gospels contradicted each other Of course he had never read the New Testament, but swallowed all that he had read in the book above mentioned, never questioning the possibility of it being untrue I spoke to this young man, advising him to read the Gospels for himself He then accepted a booklet and Scripture portions and purchased a Gospel

"Again we would urge the believers at home to earnestly pray that the written Word of God, scattered among these towns and villages may be the means of bringing many precious souls to a knowledge of salvation through faith in our Lord Jesus"

(To be continued)

Believers' Baptism

IV. The Mode of Baptism

By Pastor W. G. CHANNON

ONCE again we cast ourselves into the whirling pool of controversy. It would be possible at this time to quote the testimonies of eminent divines whose denominations do not admit of the practice of baptism by immersion. Yet these men in their deeper heart know it is the only true mode, and some of them have been sufficiently candid to make this admission. It is even more remarkable when one realises that there are many who sprinkle little infants whilst they themselves have been immersed as believers. Some time ago I was speaking to an aged nonconformist minister about this subject of baptism by immersion. He made as strong a defence as could be made for the sprinkling of infants, but concluded by saying that if he had his day to live over again he would stand for believers' baptism!

The Greek scholars also come to our aid at this time. They tell us that the word "baptism," which is a word transliterated from the Greek into English, is derived from the verb *bapto*, to dip. Therefore the word *baptizo* (used some eighty times in the New Testament) is a lengthened form of this verb, and it signifies the following acts—immersion, submersion and emergence. Moreover it is strongly maintained that it was not until about 150 years after the commencement of the Christian era that any other meaning was attached to it. I have just read the following in a periodical:

"An early Christian baptistery—the only one north of the Alps—has been discovered in Augsburg, Bavaria, the city founded by Cæsar Augustus in the year 15 B.C. The baptistery had its origin in a private house used for secret meetings and devotions during the time Christians were persecuted."

Let us, however, set aside the testimonies of scholarly divines, and even forget the meaning of the Greek word used for baptism. The following story should be sufficient to illustrate what I want us to do. "A young man called upon his minister, and told him that his mind was much troubled about baptism. 'Indeed!' said the minister, 'and pray what books have you been reading on the subject?' The young man replied, 'I have only been reading the New Testament.' 'Ah, John,' answered the minister, 'if I had read only the New Testament I should have been immersed long ago.' We are content I know to make God's Word our final court of appeal. Personally, I can never forget my own experience. Perhaps you will allow me to quote it. As a lad of some fifteen years I became exercised concerning the question of believers' baptism, having previously taken Christ as my Saviour. The subject was a mystery to me, my early education having been received in a Church of England school. I had no Bible teacher to whom I could appeal, and certainly no knowledge of Greek. What was I to do? My dear father—who early led me in the way of the Lord—had taught me

that I could bring everything to God in prayer. This I did concerning the matter in question. In prayer I found that open to me was the privilege which is open to all God's children, that of claiming the instruction and leadings of the Holy Spirit.

But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him (1 John ii 27)

I want to give you the verses to which God in no uncertain way directed my heart. Since the years have rolled on I have come into contact with the very clever, yet exceedingly unsatisfactory way in which the opponents of believers' baptism endeavour to explain them away. No doubts have filled my mind, they mean to me now what they meant to me then. Here they are—

And Jesus, when He was baptised, went up straightway out of the water and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him (Matt. iii 16)

Notice Jesus came "out of" the water.

And John also was baptising in Ænon near to Salim, because there was much water there and they came, and were baptised (John iii 23)

The reason is given why John baptised in Ænon—"because there was much water there"

And he commanded the chariot to stand still and they went down both into the water, both Philip and the eunuch; and he baptised him (Acts viii 38)

Observe both Philip and the eunuch went into the water. These scriptures conveyed to me that the mode could only be immersion.

I was finally convinced by considering the second significance of baptism. This we considered in our article. We remember it signified identification with Christ in His death, burial and resurrection. I failed to see then, as I do now, how any other mode of baptism could possibly signify burial and resurrection. Thus it was with joy I followed my Lord through the waters of baptism.

It would not be fair on our part if we did not give some little consideration to the theory that sprinkling is the correct mode of baptism. We will examine two of the reasons which those who contend for this mode frequently quote.

1. The question of health

There are many who oppose baptism by immersion on the grounds that the candidates if at all weakly run the risk of endangering their health. Incidentally this is one of the reasons why sprinkling was first introduced. How shall we meet this difficulty? Of course we do not advocate indiscretion in baptising, but in the first place we must remember that the Christian life is essentially a life of faith. Faith is vital to every phase of soul experience. Many have stepped out in faith not only into the bap-

tistry but into the service of Christ with weak and ailing bodies His grace has always been sufficient. Secondly, do we imagine God will punish His children for obeying His command? God's Word leads us to believe that as a rule the obedient can expect health, and often those who are disobedient are afflicted Let me remind you of the words we read when we come to the Lord's table Speaking of those who partake of this supper unworthily it is written—

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body For this cause many are weak and sickly among you, and many sleep (I Cor xi 29, 30)

Here we discover that the disobedient may be punished even with premature death It seems more likely that those who shrink from following their Lord through the waters lay themselves open to physical affliction rather than those who gladly do His will I do not deny that there have been times when my faith has been sorely tried when baptising certain candidates; but how greatly has the power of God been made manifest Rather than the health question acting as a barrier to baptism it should act as an inducement Many have been physically healed as a result of passing through the waters Only recently I received the following testimony from a dear sister whom I baptised several years ago "All my life," she said, "I had been the victim of a severe form of asthma During the eight years prior to my baptism this trouble had grown worse and worse, until my nights were spent in misery and weariness, refreshing sleep being out of the question The week before I was baptised I had the worst week I had ever experienced It seemed Satan was doing his best to deter me from my purpose Nevertheless, I had made up my mind and I followed the Saviour through

the waters Since the baptismal night when I was so ill I have not had one attack I am a new woman in every way My friends marvel at the wonderful transformation as they were quite sure because of my impaired health that I was not long for this scene of time" I can vouch for the accuracy of this testimony Only recently someone said that whilst they had never believed miracles were for these days, they had to now since they had seen the miraculous change which had taken place in this sister's physical condition

The following story concerning C H Spurgeon is both humorous and enlightening It is said that he offered to pay the funeral expenses of anyone who died as a result of being immersed, but his offer never cost him a penny Dear old Spurgeon has passed on to be with Christ but we could still make the same offer and expect the same results

2 Concerning what took place on the day of Pentecost, viz, 3,000 souls being saved, it is suggested there was not enough water in Jerusalem to baptise by immersion, and not enough disciples to perform the ceremony, and also it would take too long

This is a weak argument, but we will meet it in a few words There must have been an ample supply of water in Jerusalem for the use of the priests and for the purpose of the Temple Some years ago it was my privilege to see Principal George Jeffreys immerse over a thousand born-again believers in one evening This took place in the Royal Albert Hall, London All who were present can testify that the service was void of monotony If one man, therefore, could baptise over a thousand in one short evening, how long should it take a company of disciples to baptise only three times as many?

CHRISTIAN HEROISM

he was converted to Christ about twenty-seven years ago. It was when Dr R J Campbell was preaching his new theology—a theology which we are glad to know he has now rejected Yet in that day the evil doctrine was being preached Especially did that theology criticise the blood of Christ and His atoning work on the Cross Just as Dr Campbell was in the midst of depreciating

THE BLOOD OF CHRIST

a little group of people stood up and sang

When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride
See from His head, His hands, His feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
Were the whole realm of nature mine,
That were an offering far too small
Love so amazing, so divine,
Demands my soul, my life, my all

That little company of believers knew that they would be severely criticised They knew the sneers and jeers of others would be heaped upon them But they were standing for the right against the wrong So they did not hesitate When my friend read in

(continued from page 681)

the daily paper what this brave little company had done, he said, "I must stand for Christ, too," and there and then he was converted From that time he, too, said, "Love so amazing, so divine, demands my soul, my life, my all"

Tell me this! You know that the Cross of Christ is sneered at You know that in your factory, and in your home the Cross is the object of bitter scorn and mocking It is all right as long as you talk about religion, but as soon as you talk about the Cross you are in

THE MIDST OF CRITICISM.

The modern world does not want to believe in sin, and so does not want the shedding of the precious Blood which washes away the sin of the world Yet we see from the Bible that God honours the Cross It is His chief source of delight He honours the Cross because it is His only plan for reconciling men unto Himself A hero will honour the Cross also Are you ready to be a hero in the Christian warfare? Knowing the right are you prepared to do it at all costs? Oh, I know it will mean suffering and misunderstanding You may lose your best friends, and your popularity, yea, even your employment But if you want to be a true hero, and receive God's "Well done" at last, you will do the right at all costs

FAMILY ALTAR



The Scripture Union Daily Portions . Meditations by Pastor V S PRITCHARD

Sunday, October 28th. II Chronicles xxvi: 11-23

"But when he was strong his heart was lifted up to his destruction (verse 16)

Oh the tragedy of that "but" Uzziah has gone down into history a marked man. The mark of God's disapproval. As long as he had sought the Lord He had made him to prosper. But in the pride of accumulated successes, his head and his heart were lifted up. What was within rose up. Self pride incited to sacrilege and in spite of reproof he persisted. He "usurped authority". Then and not till then God laid His hand upon him. His sin had set him aside, an object lesson, a warning to all. We dare not presume on past conquests. We are what we are only by the grace of God. We need Him more in the hour of success than in moments of trial. The latter keeps us at His feet dependent on Him. When we think we are strong, may we walk humbly before our God. Only so can we be truly great.

Monday, October 29th II Chronicles xxviii 1-15

"But a prophet of the Lord was there, whose name was Oded" (verse 9)
A man of God in the will of God is always found in the right place. His person, position and action may excite comment and criticism. But an anointed man has his eye on God. He is awaiting orders from the Lord of Hosts. The hosts of the enemy may rage and ravish and seemingly triumph, but God in justice will remember mercy. On behalf of His own, though they have erred, He will show Himself strong, and will condescend to use a humble, trustful, obedient instrument, "to lift up" (for such is the meaning of the name Oded). His people and emancipate them. Oded was fearless. He told the captors of their sin. They were convicted and the captives were released. God is looking for fearless, faithful Oded's. Men in the right place. God's place to do God's bidding, for His glory and His people's blessing.

Tuesday, October 30th. II Chronicles xxix 1-11

"He in the first year of his reign, in the first month, opened the doors of the house of the Lord and repaired them" (verse 3)

At such a time many would have been busily occupied with their own affairs and the things appertaining to their own position and comfort. Happy the man who can keep his spirit in the coronation time. For "better is he that keepeth his spirit, than he that taketh a city"

Amid the plaudits of men, Hezekiah sought not his own glory but the glory of God and of His house. His desire found practical expression in service. How easy it is to say what we would like to do for God. Many have vowed what they would do for God's house when they come into their fortune, but have forgotten God when He has enriched them. They have been so taken up with their own house that God's needs have been neglected. Not so Hezekiah. He honoured God with his substance. The restoration of the beauty, security, and order of God's house and worship were a monument to the reality of his desire towards God. Many must have praised God for Hezekiah. May the Lord make us practical. For the world looks for and judges by practice not precept.

Wednesday, October 31st II Chron xxix 20-36

"The king and all that were present with him and the Levites sang praises with gladness, and they bowed their heads and worshipped" (vv 29, 30)

The presence of God levels all. King, commoners, Levites, all one through the blood of atonement. For high and low, rich and poor, cultured and illiterate there is but one way of approach to God. Through the precious Blood. The consciousness of its power and efficacy raises in all alike the song of praise with gladness. All rejoice, not in their circumstances but in their God. He rejoices to accept praise from prince or peasant. Blood-washed hearts of every colour, class or creed can mingle their Hallelujahs to God, for the Lamb who was found worthy. The crowned head and the uncrowned bow before Him, the King of kings, and crown Him Lord of all. Real worship allows Christ His place in the midst. The real worshipper desires no position, no pre-eminence. The presence of the King elicits spontaneous praise and gladness. The loftiest head bows before the Omniscient. Personalities are forgotten in the presence of the great God—Father of us all.

Thursday, November 1st II Chron xxx 1-12

"The Lord your God is gracious and merciful, and will not turn away His face from you if ye return unto Him" (verse 9).

The Lord God of Hosts. The ever-existing One, the Almighty, All Wise, Omnipresent, your God. Majesty and might stoops in gracious condescension to the disobedient, rebellious, lost. Not willing that any should perish, but that

all should turn unto Him and live. He showers mercy with lavish hand upon all who will turn to Him. So great is the sum of His mercies that they are past finding out. The vilest sinner can find abundant pardon, the greatest sufferer, perfect healing, the weakest character power and spiritual stamina, if only they will return to Him. He will not turn His back upon any who turn to Him. There is pardon, peace, life, healing in the smile of God. The man in God's will and way is the man who is basking in the sunshine of God's smile. And no power of hell can obliterate this glorious sunshine if we seek His face. "The Lord make His face shine upon thee, and be gracious unto thee."

Friday, November 2nd. II Chronicles xxx 13-27

"The good knowledge of the Lord" (verse 22)

This old world is full of knowledge. In these last days it is fashionable to be "knowledgeable". To know a little about many things. The worldly-wise aspire for the prizes of place and power that the world professes to give. In this age men are seeking to peep and pry into things better left alone. They seek to gain knowledge. This was the Devil's primal temptator. Ye shall know! Men seek to know because they want life. It is only the knowledge of God which can give life. "For this is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." The man who is following on is given an increasing knowledge of His God. An increasing confidence. He realises his own weakness, but knows God's power to keep. It is good knowledge. The more he knows of God the less he is moved by the things happening around. "We know that all things work together for good to them that love God." And the more we know Him, the more we love Him.

Saturday, November 3rd II Chron xxxi 1-12 20 21

"He did it with all his heart and prospered" (verse 12)

Half-hearted people get nowhere, accomplish nothing and command no one's respect. The Lord enjoins His people to whole-heartedness. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might." The God who gives wholeheartedly commands the recipients of His gift to express their gratitude with a full heart. Scripture is fragrant with whole-hearted givers. The widow's mite, the alabaster box of precious ointment, the tomb of Joseph of Arimathea, the Apostle Paul willing to spend and be spent, are but a few. When whole-heartedness permeates the motive and action of service to God, prosperity must of necessity follow in its train, for God is no man's debtor. When we give our all God is able to give His. Ours is insignificant in comparison. What a blessing whole-hearted church members can be. God bless them with His prosperity.

I AM going to take these words as a peg on which to hang scriptural thoughts. I find no pleasure in taking a passage of scripture in which to hang my own thoughts. But there is always joy in taking some passage from God's Word and using it as a peg upon which to hang scriptural thoughts.

The subject is that of Christian Heroism. Immediately we ask, What is a hero? *A hero is one who discovers that which is right and then does it at all costs.* We should stress that definition until the meaning of it has been clearly apprehended. Let us repeat—A hero is one who finds out that which is right and then does it at all costs. In doing that which is right he may lose his friends, lose his reputation, yea, even lose his life, but fear of loss will not hinder him. He will be faithful even unto death.

Now compared with that definition there were quite a number of characters in the Bible who proved to be cowards.

Take Adam

HE KNEW WHAT WAS RIGHT.

God had definitely told him "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat." Adam was not in the slightest doubt concerning the right, yet in order to please his wife he disobeyed God. Adam was the first one to sin because of a woman's influence. He preferred to dethrone God and enthrone the woman. Millions of men have done the same since. Rather than risk a woman's "tongue" they have become rebels in the Kingdom of God. From the highest standpoint Adam was a coward.

Pass on to Saul. Saul was chosen by God to be King of Israel. He definitely knew that he was God's appointed king. He knew that it was right for him to take the throne and rule. But what did he do? He hid behind the stuff (I Sam x 22). He knew it was God's will for him to dauntlessly take the throne, but instead he tried to avoid God's appointment. That was not humility, it was cowardice. A hero

WILL SHOULDERS RESPONSIBILITY

although he naturally may shrink from doing it.

Pass on further and we come to Jonah. Jonah was definitely told by God to go to Nineveh and prophesy against it. But instead he sought to take a trip to Tarshish. He sailed away from God's will. He knew the right and refused it. That was cowardice.

Pass over into the New Testament and we have Peter. You see him warming his hands at the midnight fire on that tragic night when his Lord was betrayed. You know the story. You know that Peter should have taken his stand with the arrested Christ, but instead he denied all knowledge of Him. Fear of the consequences overcame his loyalty to the

Christian

By Principa

Only be thou strong and

right. At that moment Peter was a coward. There was, I know, much to excuse him. Probably we should not have been anywhere near the fire. Probably we should have run home to our beds, and bought the paper next morning to see what had become of Jesus. Yes, there were excuses for Peter and yet from the highest standpoint he was a coward, for he knew the right and shrank from the performance of it.

But now let us come to the other side. It is

A BRIGHT SIDE.

God has real heroes in Scripture. Some of the very men who at times betrayed cowardice at other times rose to the height of Christian heroism.

God said to Abraham, I want you to go out of this city which you know so well and go to a city which I will build for you. I want you to leave your city, your friends and your neighbours, and follow Me. It was a tremendous thing for Abraham to do. He was surrounded by friends, in touch with neighbours, and generally speaking, he was contented. But God said to him I want you to leave it all and follow Me. Praise God, Abraham did not hesitate. He knew the right and followed it despite the consequences. That was heroism. Go further. Remember Moses. Moses forsook Egypt. Think of his exalted position in Egypt. He was probably being trained to be the future Pharaoh of Egypt. He was rich, powerful, learned, popular. But at the call of God he left it all. That was heroism. God revealed to him the right and although Moses knew it would mean a complete change in his life he obeyed. Go further and come to Daniel. He knew that prayer to God was right. It meant being thrown into the lions' den. Yet

HE OBEYED GOD,

not counting the cost. That was heroism.

Come again to Peter. We see him after Pentecost. So great is the power of the Lord working with him that a healing takes place which results in vast crowds flocking to him to hear the gospel message. But the authorities rise against him and his companion, John. The two disciples are thrust into prison. At last they are commanded not to preach any more in the name of Christ. It was a command from the strongest body of authority possible. But unhesitatingly Peter said to them, We are not to obey you, we are to obey God. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." For we cannot but speak the things

Heroism

G. PARKER

courageous —Joshua 1. 7.

which we have seen and heard " When Peter and John so spoke they were risking their lives They knew it might mean the cross for them even as it had meant the cross for their Lord. But they preferred the cross to compromise

Then remember the Lord Jesus Himself What wonderful heroism! Again and again others tried to swerve Him from

THE PATH OF DUTY.

Even His mother sought to do it But very lovingly, yet very firmly Jesus said to her. " Wist ye not that I must be about My Father's business? " Then you remember the Garden of Gethsemane It would, from the human standpoint, have been easy for the Saviour to have refused the cup that was then being pressed to His lips Of course He shrank from it But what was His final attitude? " Nevertheless, not My will, but Thine be done " Think of Calvary Satan had said to the Saviour " If You will only fall down and worship me You need not go to Calvary Only fall down and worship me, and I will give You the rule of all the kingdoms of the world Only worship me and it will be all right " It was apparently an easy way, but it was the wrong way. The Saviour did not hesitate His feet and His heart were turned like a flint to the Cross He endured the Cross and despised the shame That was heroism I am so glad that in the very highest sense the Lord Jesus Christ was a hero

We are all tempted to take a lower stand especially when it involves suffering and misunderstanding Again and again we feel

THE URGE TO COMPROMISE

in order to satisfy others. But let me remind you that a true hero never compromises He discovers the right and then does it at all costs There are some magnificent heroes and heroines in Christian history.

Just recently I have been reading the life of C. T. Studd When over fifty years of age he felt the call of God to go to Africa Apparently everything was against him going. His committee was against him—so was his doctor, and, at first, his wife also The greatest obstacle to doing the right is when those you dearly love try to persuade you to leave the pathway of duty Yet he went. Later on when about sixty years of age, after a furlough, he went back again During the next thirteen years he only saw his wife for a fortnight Yet he loved her tremendously But he saw the right and did it

The greatest work of his life was done in that last thirteen years In reviewing his life he was able to say that his greatest joy was found in the fact that, " I never refused the Lord Jesus anything " Charles Studd was a real hero

Some years ago there went out to Christchurch, New Zealand, two men in a strange uniform It was the Salvation Army uniform When those two men

REACHED NEW ZEALAND

they had no friends to greet them and no one to sympathise with them They were inexperienced These two simple men went out to hold their first open air service It was pouring with rain and the service was a failure How were these two Salvation Army men to make it clear that they had come with a definite message from Christ? Apparently nothing they did would make an impression upon the careless and hardened New Zealanders Suddenly one of them had an idea It was an extraordinary one, but they felt it was from God They each bought a broom and in the midst of the pouring rain they marched with those two brooms up and down the streets of Christchurch They sang as they marched " We are sweeping through the land with the Sword of God in hand " They never lacked a congregation after that From that time the Salvation Army work in New Zealand took root, grew, and spread That was heroism Those two men risked the laughter and mockery of the whole of that city But they discovered the right and did it

Dr McFarland, the well-known missionary, tells how a young Chinese lad was brought to the hospital with a broken leg While he was there he learned about the Lord Jesus Christ After a short time he was saved He went

BACK TO HIS HOME

and one of the first things his father said was " Now, bow down, and thank the idols for what they have done for you, " He said " I cannot bow down to the idols " Not to do so was punishable by death His father cursed him and said, " Don't ever darken my door any more " The lad was driven from home But he went from house to house preaching the Lord Jesus Christ The result of it all was that within a very short time there was a gospel hall erected in the village where that lad lived He was the first pastor and his father was the first deacon Why did that come about? Because the lad was true to Christ He discovered the right and did it at all costs Before long there was an attendance of about 120 at that mission hall and a Church was formed of about forty saved Chinese

I had a letter the other day from a friend of mine whom I knew fifteen years ago He told me how

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The Toll of the Road.

STATISTICS reveal that each week nearly one hundred and fifty people lose their lives in this country as a result of road accidents. Thus approximately over seven thousand precious lives are lost annually. What a legacy of sorrow and suffering is left in the train of these accidents. Viewed from the time angle it is terrible, but when considered from the eternal point of view, it provides an appalling contemplation. Over seven thousand people are suddenly cut off, many of them in the springtime of life, and many in life's prime, and so many who are probably totally unprepared for death and eternity. Progress is exacting a heavy price for the privileges it bestows. We may well pause and enquire, "Is it worth while?"

The Marseilles Murders.

THE whole world was shocked at the terrible tragedy of Marseilles. Two more noble lives have been sacrificed to the implacable hatred of the assassin. Jugo-Slavia has been robbed of a much-loved king, and France of one of her most esteemed statesmen. We can only pray that this fearful tragedy may not lead to any international complications, and so add to the already troubled condition of Europe. It is sad to think that the royal visit, which had as its object the forging of new links of goodwill on the Continent should thus have terminated so tragically. We are sure that the prayers of our readers will ascend on behalf of the two nations thus bereaved, and especially for the widowed Queen and her family in this hour of personal calamity, that she may find comfort and consolation in God.

SPECIAL NOTICE

The attention of our readers is called to the Special Divine Healing Number of the "Evangel" which will appear in a fortnight's time. The contents of this issue will be almost entirely confined to inspiring and illuminating articles on this theme. This should provide our readers with a splendid opportunity to place in the hands of suffering friends a magazine calculated to lead them to Jesus Christ, the Great Fount of Health and Healing. Order extra copies early so as to avoid disappointment.

Whispers from Within the Veil.

In the School of the Spirit

By Pastor C. C. W. Boulton

"I have learned"—Philippians iv 11

Learning, ever learning, lessons new and sweet,
Drinking, ever drinking, of Love's Fount so deep,
Growing, ever growing, in the life Divine,
Rising ever rising, to new heights sublime

WHAT a fine example the apostle presents of one who has applied himself with unbending purpose to the study of life's deepest and noblest lessons. All that might deflect him from his onward course or divert his attention from the goal is made to bow to this sovereign aspiration of his soul.

All true learning is costly, and yet it always yields rich interest to the diligent and devoted scholar. We pay in blood for those lessons which are the most character transforming. It is in the hour of crucifixion that the mysteries of God are made known to the soul. It is when in the crucible of chastisement that we partake of that Nature which makes life regnant and radiant.

"I have learned," says Paul, and yet it was this same apostle who could exclaim, "I have not yet apprehended." Is it not ever thus with those who sit at the feet of the Great Teacher? The last lesson but prepares the way for the next. It is the measure of my knowledge that determines the extent of my discontent. The anointing has not only revealed the amount of my spiritual wealth but has also made me conscious of the unlimited unknown and unpossessed. The satisfaction of to-day's discovery of truth is merged in the absorbing sense of longing to press on to the exploration of all yonder horizon predicts and pledges. Contentment is never a sign of mental or spiritual growth. Contentment may be the prelude to stagnation and starvation.

"I have learned," declared Paul, and yet almost in the same breath, he cries "I press towards the mark." And so it must ever be, my acquired wealth of learning provides me with the greatest stimulus to perseverance along the path of knowledge.

I thank Thee, Thou Prince of Teachers, that my eyes are not sealed to the things which Thou holdest in store. My heart is set upon that which Thy hand waits to unfold. Thou hast inflamed my heart with desperate desire for the unsealing of the secrets of Thy mind. Thou hast taught me to thirst for the knowledge of Thy will in all spiritual understanding.

I rejoice in all that is mine in Thee. In all that Thou hast been pleased to impart and implant of Thyself. In all the tender hope that springs to birth along the pathway of promise which now I tread. "I have learned" somewhat of those limitations that are the heritage of the human, yet in the self-same hour Thou hast shown me that what I am is utterly swallowed up in what Thou art.

Teach me, Lord, the lesson of Thine own unshrinking Love,
How to give Thee all Thou askest though it cost in tears
and blood,

This the radiant entrance to a life of union deep,
Leading onward, upward, throneward, to the mount of vision
steep

Drink

By Mrs. C. NUZUM.

THE first thing a babe does is to drink. As soon as it enters this world it drinks in air, next it drinks milk. The moment we cease to drink air, we die. God always tries to use the natural things that we are accustomed to, to teach us spiritual things. How much there is in the Bible about drinking. Isaiah begged people to drink. Jesus also begged people to drink and said except ye drink—ye shall perish. What is it to drink? It is to take something that is outside of you and cause it to come inside of you. God has put tons of air around us but He never did nor ever will put it inside of us—we draw it in by breathing it. He has given us rivers of water, but with our lips we must draw it inside of us. All the air and water do me no good until I draw it into my being. Do you see God's picture? "He hath given us all things that pertain to life and godliness", that includes all we can need for spirit, soul and body, and He tells us in Revelation **xviii 17** to take freely. How freely we do take air and water and it is God's wish that we shall take just as freely of the

"WATER OF LIFE,"

which includes all Jesus purchased by His life, death and resurrection. They do us no more good outside of us than the air and water do when we do not use them. But one says we use air and water outside of us. True, but if you do not take some air within you how many minutes could you use what is without you. Our lives depend on what we have within us. How do we get them within? Simply by laying hold of them with the organs God gave us for this purpose. God has given us a faculty called faith purposely to draw the things Jesus purchased for us into our use and enjoyment. Our nose and lips feel the air and water pass them, but they do not enter me because I feel them pass in, but because I draw them in. Faith does not feel what it appropriates as it enters, but gets what it appropriates even as the nose and mouth do just because it appropriates it. After water passes my lips and throat I do not feel it, but I know I have it because I drank it. It is impossible to drink and not receive what you drink. God never says try to drink, but drink.

In the spiritual as in the natural we cannot live except as we continue to drink. To what extent may we drink? Jesus said, "I am the Vine,

YE ARE THE BRANCHES "

The branch can have a share of all that is in the vine and in this way Jesus tells us we can have a share of all that is in Him. We are commanded to be "looking unto Jesus," that we may see the treasures that are in Him (In Him dwelleth all the fulness of the Godhead), so that whenever we have a need we can drink from Him the supply of that need. "My God shall supply all your need by Christ Jesus," and we are to get it by drinking. "If any man thirst [has a need] let him come unto Me and drink." God does not say stay where you are and drink, but

"Come unto Me," and (then) drink. What is it to come to Jesus? Forsake your ways, forsake your thoughts, forsake sin, self and the world. These are the things that took us away from God and we cannot get back to Him except as we reverse what took us away. Many people are trying to drink and fail because they have not come to Jesus by forsaking all these things. You can no more drink from Jesus until you forsake all these things (forsake means to leave them for ever) than you can drink water from a glass when your lips are separated from the glass. Jesus said,

"REPENT AND BELIEVE "

(believing is drinking) showing that repentance, which is giving up all of our way and going God's way, must be done first and then we can believe or drink. We can never get things from God if we go our way, but He never fails to give them if we go His way. It is not easy to "forsake all we have" to come to Jesus, but God offers so very much we cannot afford to refuse. Just think of the "riches of our inheritance in Christ Jesus" and if we truly come to Him we can drink it all. "Of His fulness have we received" (to receive is to drink). God gave us Christ,—all of Him. And He is so anxious that we shall receive all of Him that He expresses it in different ways to try to make us see what riches are already given to us and can be had in as simple a way as drinking water. Begging, teasing, hoping, expecting and longing are not drinking. Drinking is, by faith, drawing to you (if the thing is for you) or into you (if it is something that belongs within you), the things Jesus has purchased and given to you. They are all stored up in Christ and so we drink from Him. First, truly come to Him, ask for

WHAT GOD HAS PROMISED

in His Book obey Mark **xi. 24** and drink by believing the thing you desire comes to or into you when you pray and you have it, He says you shall have it. Rheumatism struck me in my arm. The pain and aching were so severe it seemed like demon power. I said, Lord, you say I am a branch of You the Vine, You are the Sun of Righteousness with healing in Your wings and I the branch can drink this from Thee the Vine. Lord, I do drink and your healing is entering my arm now as truly as water would enter me if I were drinking from a glass. I drink, I drink and the healing enters my arm and wherever the healing of Jesus goes it has to heal at once and it does fully heal me now. I held steady that the healing was really in my arm and had healed me completely and all the pain, aching and discomfort left and has not returned although I have been out in the rain much since. God means all He says but we have to do as He says and believe that when we drink we do really and truly receive. Take, drink, eat, receive, believe and appropriate, all mean the same thing, that you truly get what you ask for now.

Fruit from the Branches

Progress in the Provinces—Revival and Redemption

SUCCESSFUL CONVENTION.

Large gatherings.

Lisburn (Evangelist W Douglas) The Lisburn Convention is over, but the blessing of God remains. The saints had prayed, planned and laboured faithfully and unitedly and in every heart there was a feeling of expectancy. However, one admission must be made—no one thought for one moment that the Lord had such a gracious outpouring in store for us. From the first meeting until the last great unction rested on the services and the saints were gladdened as they listened to the Spirit-anointed messages. It was most gratifying to observe the eager expression on the faces of the large congregation as they feasted upon God's precious Word.

The British Legion Hall was packed to capacity for both the afternoon and evening services, almost 500 being present at each meeting. Pastor Bradley was the first speaker, and his practical message on The Characteristics of the Spirit-filled Christian will not soon be forgotten. Pastor Urch followed with a rather unusual address, which was interesting in the extreme. The text was Isaiah lxxi 13, "As one whom his mother comforteth so will I comfort you." The speaker applied the love of a mother for her child as illustrating God's love.

Almost 400 remained for tea, and one was happy to observe the beautiful spirit of friendliness that prevailed among the saints. The evening service was a memorable one, and hearts were full of praise to God for His goodness. Much liberty was given to Mr Bell and Pastor Cole in the ministry of the Word and the day closed on a real note of victory. Hallelujah! On Sunday the meetings were continued and the enthusiasm was unabated as God continued to grant blessing from His storehouse. In the Sunday evening service one young man surrendered to the Lord. An outstanding feature of this convention was the singing of the Lisburn Crusader band. At each service these consecrated young men and women gave of their best, and the meetings were greatly helped by their efforts.

The Lisburn Church is marching on to victory, and are glad to report that the weekly services show an increase and the future is full of promise.

THE IMPRESS OF REALITY

The attraction of life.

Liverpool (Pastor H Haith) "That is the religion with the impress of reality." What, sir?

"Well, looking at the faces of everyone in that ring, there is the unmistakable index there of something real."

These words were uttered by a gentleman, evidently greatly impressed as he stood in the midst of a tremendous crowd at the Liverpool Foursquare Gospel open air.

At these open airs conducted every week-end by Pastor H Haith and the Church members, hundreds gather almost blocking up the street. Nearly every church is represented as one big, happy family, drawn together by that wondrous magnetic name, the name of Jesus. One live Church in the locality of the open air stand stated they had closed the Sunday night service earlier so as to attend the Foursquare Gospel open air, and they came en masse.

And how they all, saved and unsaved, enjoy these live services, bristling with joy, and spiritual vitality. Men and women rooted to the spot, with tear-dimmed eyes one realises that a real spiritual work is being done.

New people are attending the Church as a result of these open airs.

Another new feature in the Church is the formation of a young folks' choir and Bible class.

A number of young people were born again, and to help them, especially those approaching Crusader age, this section has been started, and their sweet singing is proving a real blessing.

Praise God for the upward move of the

Church spiritually, financially and numerically.

Harvest thanksgiving services have just been held and proved a real success, record crowds and a real spirit of praise and thanksgiving. The fruit and vegetables were given to the poor and the gifts were greatly appreciated.

GREAT BAPTISMAL SERVICE.

Forty-two believers immersed.

Swansea (Pastor P S Brewster). Amazing public interest and enthusiasm characterised the Foursquare Gospel baptismal service held at the Swansea Baths on Wednesday, 3rd October, when forty-two candidates were immersed.

Nearly two hours before the service queues were already forming at the entrance, and long before the time of commencing, the place, which accommodates over 800 people was thronged, crowding the galleries, boxes, aisles, and also standing in every available space, until all the passages and entrances were completely blocked, and hundreds had to be turned away.

The service was conducted by Pastor P S Brewster, and from the outset the sense of God's presence was mighty in the midst. After a beautiful rendering of "Living for Jesus" by the Crusader Choir, the Pastor gave a very powerful and inspiring address on The Foursquare Gospel. And after a lucid



By kind permission of]
Baptismal Service at Swansea. Pastor Brewster Immersing Believers.

["South Wales Evening Post"]

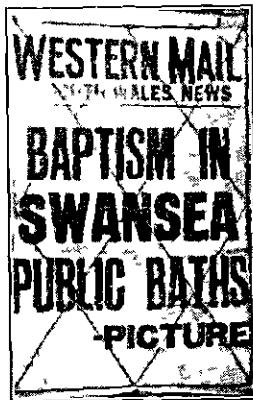
and convincing explanation of water baptism, he emphasised the need of contending for the faith. This brought great conviction upon the service, and in response to an appeal, over twenty souls yielded their lives to God. A very impressive moment during the service was the joint testimony of their salvation rendered in song by the forty-two candidates before being baptised.

The following report is taken from the "South Wales Evening Post"

RELIGIOUS FERVOUR AT BAPTISMAL SERVICE IN SWANSEA BATHS

Immersion of Forty-two Candidates
White-Robed Women of Foursquare Gospel

Hundreds had to be turned away from the Swansea Baths last night when the



Welsh Newspaper Poster.

Elim Foursquare Gospel Church held a baptismal service.

Accommodation was taxed to the limit almost an hour before the time of commencement.

Forty-two candidates were baptised, twenty-five being women, and seventeen men. The eldest was a woman of seventy.

The service was conducted by Pastor P. S. Brewster, assisted by Mr. Gwilym Francis.

In his address, Pastor Brewster said the Elim Foursquare Church stood uncompromisingly for the Bible as the inspired Word of God and contended for the Faith against all modern thought, higher criticism and new theology.

The greatest danger to the Church today, said Pastor Brewster, came from the modernists who were putting their own interpretation upon God's Word, with the result that men and women were being led astray.

RELIGIOUS FERVOUR

Because the ceremony was to take place in a public baths, it should not be thought that it was unsanctified, said Pastor Brewster. The presence of God had descended upon the assembly and sanctified the place. And they should remember that Jesus went down to the muddy Jordan for baptism.

Much enthusiasm and religious fervour marked the proceedings, the candidates being baptised to the accompaniment of hymn singing.

FIRST ANNIVERSARY SERVICES. Remarkable Testimonies.

Hull (Pastor H. W. Fardell). The Church here in Hull has been experiencing much blessing recently. God's children have been drawn closer and deeper into fellowship through the ministry of the Word.

Many souls have been saved and many have received definite healing in answer to prayer. Bright singing before the Sunday night's meeting, with the doors wide open, is a means of helping to draw outsiders in to the Temple.

Pastor Jackson took the meetings during Pastor Fardell's holidays and the saints were blessed and encouraged by his ministry.

Large numbers still gather together on Tuesday nights for the prayer meeting to solicit God's blessing and guidance upon every phase of the work, followed by ministry for the sick.

On Thursday evenings Pastor Fardell has been continuing with his messages on Trust, resulting in the quickening of every believer's faith.

The Saturday night's open air meeting is a great success. Large numbers gather and enthusiastically sing the praises of God, while various speakers full of the Holy Ghost testify to the wonderful saving and healing power of the gospel of our Lord Jesus Christ.

The Cycling Band is also having very good meetings. In answer to prayer God leads them out week by week to various outlying villages and districts. God's blessing is very manifest in their midst and without fear they tell out what God has done for them.

The first anniversary of the opening of the City Temple was recently celebrated. After the evening service a short praise meeting was held. Everyone by raised hands testified to great blessing received since it was opened. Among these there were a large number who testified—some for salvation—some for the baptism of the Holy Ghost—and others for divine healing. Among the testimonies to bodily healing there were some remarkable cases of healing of a permanent nature from such maladies as rheumatism, cancer, internal complaints, varicose veins, etc.

HAPPY HARVEST FESTIVAL SERVICES

Thankful hearts and praiseful lips

Waltham Cross. The recent harvest festival services proved most profitable. A splendid display of fruit and vegetables reminded those assembled for worship of the unfailing goodness of the Lord, whose bounty was renewed continually through the years. This display of good things revealed the disposition of the people to give as an expression of their gratitude to God for all His love and care. Mr. Watkins gave an appropriate message on this occasion. Altogether a very blessed day was spent in the presence of the Lord of the harvest. The gifts were distributed to those in need.

UPLIFTING MEETINGS

New members received into fellowship

Addiscombe. Praise the Lord for the blessings experienced of late at Wood-

side. Mr. Powell and Mr. Clarke are jointly responsible for the ministry of the Word here. Many have come in and as a result there is an increase in numbers. The saints are being built up and are showing a deeper desire to go on with God. On a recent Sunday the Church was favoured by a visit from Pastor W. G. Hathaway. The meetings proved most uplifting to all.

Seven new members were received into fellowship, this being a wonderful encouragement to the flock.

REVIVAL AT WINTON

Splendid soul-saving work.

Winton (Evangelist F. Packer). In a recent issue of the "Evangelist" there appeared a report of the meetings held in the tent at Winton, Bournemouth, under the ministry of the Principal in which it was intimated that the meetings would be continued by Pastor T. W. Thomas.

It is with great joy that this report is now prepared, for not only did the meetings continue, but the spirit of revival continued also. During this long series of meetings Pastor Thomas sang and preached the gospel of Jesus Christ in the power of the Spirit, and the promised results followed. Many souls were saved and others received a touch of healing in their bodies, the tide rising higher as the days went by until in the last week of the campaign over twenty decided to accept Christ as Saviour.

The last two Wednesday evening services were taken by the Crusaders, and very full programmes consisting of choir pieces, quartettes, duets, solos, testimonies, and recitations were given, in addition on both occasions short addresses were given by Crusaders. These meetings proved a great success, many of the congregation testifying to the blessing they had received both from the ministry of the Word and the Gospel in song.

The Church now assembles in the Rechabite Hall, Kemp Road, Winton, the first meetings held there being Pastor Thomas's farewell meetings, and a fine company gathered, the hall being full for the evening meeting. Evangelist Packer, who has now taken charge of the work at Winton, preached at both services and God set His seal to His ministry in that two souls were saved that Sunday evening.

Many are thanking God for sending Pastor Thomas to Bournemouth and the prayers of the Lord's people go with him as he goes to Rotherham to commence another campaign.

GRETNA HARVEST THANKSGIVING

A harvest thanksgiving service was held in Elim Church, Gretna, on Sunday evening, when there was a good congregation. A nice display of fruit, flowers, and vegetables was arranged with much artistic taste on the rostrum.

Mrs. Huxbeon, J.P., Gretna, gave the address, taking as her text Philippians iv. 6: "In everything by prayer and supplication let your requests be made known unto God." Sometimes, the preacher said, they might be under the

impression that harvest thanksgiving services had been always with them and were a regular feature in the Church, but that was not the case. It was a little Church in the West of England that first discovered the possibilities of these services before they became general all over the country and the wonderful result of them was realised. It might be said that the idea was derived from the Bible, for the Jews were an agricultural people, and one read again and again of the joy of the harvest. If a being from Mars visited our planet in the summer time

and saw the green fields and beautiful flowers, he would be apt to say, "What a wonderful God the people on this planet have!" And yet there were many of us who never said, "Thank you, God." If they took life in any phase, even a grain of wheat, and planted it in the ground it would grow. Was that not a marvellous thing? The cleverest among the scientists who met in Aberdeen the other day could not make life. Only God could do that, and they thanked Him for it. They thanked God for sight and for hearing. They also thanked God for

their reason. All these gifts had been given them in order that they might honour Him. And the greatest of all was the gift of Jesus Christ who died for all. He had been seeking them all through their lives. If they had given their heart to God they would come rejoicing bringing in their sheaves.

The solos, "What a Friend Thou art to me," and "Let Him in," were sung with much expression by Mrs Lamb, Carlisle. The accompaniments to the musical part of the service were capably played by Mr E Gardner, Carlisle.

"Living Close to Jesus"

L I VINCENT

All by N L WALKER

The musical score is written for voice and piano. It consists of four systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The lyrics are written below the vocal line.

Lyrics:
 Liv - ing close to Je - sus ev - 'ry day and homi,
 Shin - ing bright - ly for Him by the Spi - rit's pow'r
 Trust - ing in His pro - mise, rest - ing in His love
 Je - sus ev - er, on - ly, till we meet a - bove

Bible Study Helps

A SUGGESTION TO YOUNG SERMONISERS.

Analysis by Deduction

"For none of us liveth to himself" (Rom xv 7)

Therefore

- 1 No man is an isolated unit
- 2 Others have their share of right in what a man has and is
- 3 Every man is in some measure indebted to others
- 4 Every man's life should be controlled by the fact of relation

"I can of Mine own self do nothing" (John v 30)

"Without Me ye can do nothing" (John xv 5)

"I can do all things through Christ" (Phil iv 13)

Therefore

- 1 Apart from the Father, Christ Himself could not achieve good
- 2 Without Christ, His disciples cannot achieve any good
- 3 The power that Christ had from the Father He communicates to His disciples

Work out in the same way John 1: 2-4, 1 John 1: 17, Matt xxiv 35—R J W

PSALM TWENTY-THREE.

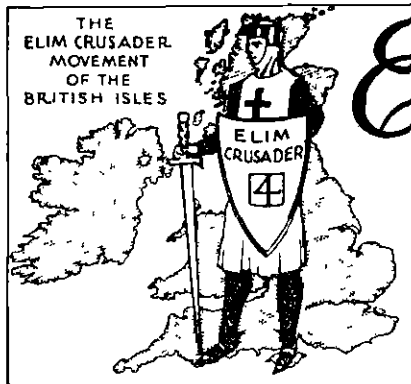
- 1 Faith confessing (Ver 1)
- 2 Experience testifying (vv 2-5)
- 3 Hope triumphing (ver 6)—CGC

A LIVING EPISTLE

Christ has no hands but our hands,
 To do His work to-day,
 He has no feet but our feet,
 To lead men in His way,
 He has no tongue but our tongue,
 To tell men how He died,
 He has no help but our help,
 To bring them to His side

We are the only Bible,
 The careless world will read,
 We are the sinner's gospel,
 We are the scoffer's creed
 We are the Lord's last message,
 Given in deed and word,
 What if the type be crooked?
 What if the print be blurred?

What if our hands are busy
 With work that is not His?
 What if our feet are walking
 Where sin's allurements is?
 What if our tongues are saying
 Things His lips would spurn?
 How can we hope to help Him,
 Or hasten His return?—Sel



THE ELIM CRUSADER MOVEMENT OF THE BRITISH ISLES

Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

Grimsby Crusaders Cruising

Our Crusaders have made full use of the summer months, one cruise taking us over to Hull, where a happy time of fellowship was experienced. As we crossed the river for home we rejoiced in the fact that God had indeed called us to be "fishers of men". Many Saturday afternoons have been devoted to visiting the surrounding districts, open air raids, house-to-house visitation has also been the means in God's hands of reaching the lost. Our missionary band is still very active. Visiting speakers have been Rev Bert Coulbeck and Capt Barker of the Church Army. It is worthy of note that the veteran sisters of the assembly have taken a meeting for us. Under the leadership of Pastor and Mrs Thorne, the Crusaders are making glorious headway. A feature of the Sunday evening services has been the anthems rendered by the Crusaders—A C

Falling Leaves

Falling leaves remind us that we are midway 'twixt the flowery days of summer and the snowbound days of winter.

What a Master Artist is our God, treating us to surprises, varieties and never-ending changes!

He gives us gentle rainfalls in the spring, gardens of flowers in the summer, golden-tinted forests in the autumn and crystal-robed landscapes in the winter. Behold, an equation Spring plus summer plus autumn plus winter, this equals life. And we praise Him for it!

(continued from column two)

Distinctly I saw the words—"Shall have my soul, my life, my all" framed in the mouths of some of the men as the last verse was being sung.

We will all remember that final item provided by the prisoners themselves.

After the Benediction the "congregation" left the chapel, to return to their cells, whilst we waited, as the footsteps of the last died away. Across the vast prison yard we made our way back to "liberty" rejoicing in our wonderful privilege.

That of spreading the gospel that saves, cheers and makes everybody happy. Hallelujah!

"Deep Harmony"—behind Prison Walls

By RUSSELL J FREWIN

Can you imagine financiers, insurance brokers, company promoters, and many other types of men, singing—"When I survey the wondrous Cross"—together? Perhaps not! This was the beautiful climax to a service of music and song in Maidstone Prison when Pastor Douglas Gray and the London Crusader Choir accompanied by Pastors E J Phillips, R E Darragh, and A W Edsor paid their third visit.

The "residents" appreciate to the full the visits of the Elim parties.

The sunshine of the beautiful September afternoon streamed through the lofty stained glass windows, behind the men, as they sat in rows in the prison chapel.

After a short service conducted by the prison chaplain, who by the way is very enthusiastic over these visits, the rest of the time was devoted to the service to be given by the Crusaders.

Pastor E J Phillips became "charge d'affaires" and Pastors Darragh and Edsor sang one of their inimitable duets, "I've decided not to worry any more." To say that these men do enjoy and appreciate some sound, logical attempt to show them real happy Christianity, is to say the least.

Their faces light up with eager anticipation for each item announced.

"Jesus of Nazareth," rendered by the party was listened to with rapt attention, as also were the instrumental and vocal duets rendered by Misses C Collins and D Upton, as they sang of the "City Foursquare."

Mr Edsor's pianoforte solo of choruses was eagerly listened to.

Real appreciation is best proved by remembrance, at least I think so, especially when the "congregation" joined, with faces all smiles, in the chorus, "Everybody's loved by Someone" in the duet by Messrs Darragh and Edsor.

The party conducted by Mr Gray rendered further items (including two trombone solos, played in masterly style by the writer—Ed).

Time had passed quickly, but Mr Darragh had heard that Maidstone prisoners had learned to sing "Deep Harmony," the melody the London Crusader Choir has made so well known. He asked that they might sing it.

They did and believe me, dear reader, we were really thrilled and blessed as we listened to those immortal words—"Were the whole realm of nature mine—" sung with such feeling and fervour by men who must spend years behind those solid gaunt walls.

(continued on previous column)

MAKE FOR MANCHESTER

on SATURDAY, 27th OCTOBER

Great Foursquare Gospel Rally

and CRUSADER MEETING

in the Free Trade Hall

at 5.30 and 7.30

conducted by

Principal GEORGE JEFFREYS and Revival Party

Singing by

UNITED CRUSADER CHOIR

directed by

DOUGLAS B. GRAY

(Chief Crusader Secretary)

GREAT Crusader Week-end

and CAMP REUNION at

Elim Woodlands

(London)

SATURDAY & SUNDAY

November 3rd & 4th

SATURDAY

Afternoon Fellowship - from 3.30

(for Crusaders only)

Followed by Crusader Tea

Conference of Secretaries during the afternoon

Evening - - - - - at 7.30

GREAT CRUSADER RALLY

AND PUBLIC MEETING

in the

Elim Tabernacle, Clapham

SUNDAY (all day)

Special Crusader Gatherings

at Elim Woodlands and Clapham Tabernacle

Pastors

JAMES McWHIRTER

(Crusader President)

PERCY N CORRY

(Dean of Elim Bible College)

DOUGLAS B GRAY

(Chief Crusader Secretary, etc)

will be taking part during the week-end

A hearty Welcome awaits Crusaders from London and the provinces to come for the week-end. The specially reduced charge from Saturday afternoon to Monday morning is 8/6 per Crusader inclusive. Write—Mrs VANSTONE Elim Woodlands and book without delay.

Come, Spend a Week-end With Us

EAST LONDON CRUSADER RALLY

in the

ELIM TABERNACLE, EAST HAM

Saturday, December 1st

Book this date and watch for the announcements

Prayer Learned by Praying

There is no way to learn to pray but by praying. No reasoned philosophy of prayer ever taught a soul to pray. The subject is beset with problems, but there are no problems of prayer to the man who prays. They are all met in the fact of answered prayer and the joy of fellowship with God. We know not what we should pray for as we ought, and if prayer waits for understanding, it will never begin. We live by faith. We walk by faith. Edison wrote in 1921—

"We don't know the millionth part of one per cent about anything. We don't know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our feet when we stand up. We don't know what electricity is. We don't know what heat is. We don't know anything about magnetism. We have a lot of hypotheses about these things, but that is all. But we do not let our ignorance about all these things deprive us of their use."

We discover by using. We learn by practice. Though a man should have all knowledge about prayer, and though he understands all mysteries about prayer, unless he prays he will never learn to pray.

There have been souls that were mighty in prayer—they learned to pray. There was a period in their lives when they were as others in the matter of prayer, but they became mighty with God, and prevailed. In every instance there was a crisis of grace, but it was in discipline of grace they discovered the secret of power. They were known men of God, because they were men of prayer.

"Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleaseth thereupon—this is the last, the greatest achievement of the Christian's warfare upon earth." Teach us to pray, O Lord, we beseech Thee.

After Death—Nothing?



FAST ASLEEP IN AN ARM-CHAIR,
WHICH WAS RESTING ON A COBWEB
STRETCHED OVER A HOLE

A YOUNG man in his teens imbibed pernicious doctrines which coloured his life until close on the end. He firmly believed that when he or anyone died, that was the final. He would be buried just like a dog, and that was the end. Embracing a doctrine like this he lived accordingly.

Having a good time, according to his ideas of a good time, was his sole occupation. Eat, drink and be

merry, was his code, what he drank, or with whom he made merry, mattered little to him.

Our friend, however, was laid upon a bed of sickness which was nigh unto death. Then he began to realise the folly of his ways, the emptiness of his theology. Instead of his pet creed affording him comfort it lashed like a whip. His miserable past arose before his eyes, faint would he have liked it to have been but a mirage, but not so, it was a stern reality. Yes, it was not only a stern reality, but, as he found out, one to be faced either in time or eternity. Not only had he to face a miserable record of his own making, but you, reader, have a like miserable record of your own to face. Will you face it now? or will you leave it until to-morrow? Don't be deluded.

To-morrow's sun may never rise,
To bless thy long deluded sight,
This is the time! oh then be wise!
Thou wouldst be saved—why not to-night?

Your guarantee of to-morrow for a settlement of this momentous question is void before it is produced. Our friend wisely postponed not his answer to this momentous question but settled it there and then. Believing on the Lord Jesus Christ as a drowning man clutches at a straw he was saved. He experienced the present joy of sins forgiven through faith in our Lord Jesus Christ, who died for our sins according to the Scriptures. Like salvation is offered to you, dear reader. Take a good look at your past survey it well and consider how you will stand with it before a righteous God. Then make your decision—Christ in time, heaven in eternity.

Failure to do so qualifies you for hell from which there is no escape. Our friend's joy ever after having the Saviour was to have sung to him—

Nearer, my God, to Thee, nearer to Thee,
E'en though it be a Cross that raiseth me,
Still all my song shall be—
Nearer, my God, to Thee, nearer, my God, to Thee,
Nearer to Thee!

May it be your experience as it was his to have the joy and knowledge of your sins forgiven now.

Classified Advertisements

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

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

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

SITUATIONS VACANT.

WANTED, sister in the Lord as companion help, various duties, help invalid; good home; Foursquare. Write Box 342, "Elim Evangel" Office. B1846

WANTED, Christian sister, young or middle-aged, for light duties in small flat (widow preferred, but not essential). Apply, C. Jenkins, 47, Vardens Road, nr. Wandsworth Common, S.W.11. B1853

WANTED, a gardener, one who is accustomed to the production of produce for market. District rate paid; must be Foursquare. Apply, Milner, Kingham, Oxon. B1852

SITUATION WANTED.

BAKER.—Young man seeks situation as second hand, able to assist with confectionery if required; good references; Elim Crusader. Apply, J. Anderson, 113, Kingsland Road, Plaistow, E.13. B1845

HOUSES, FLATS, ETC., To Let and Wanted.

LONDON, Brixton Hill.—4 unfurnished rooms, 2 large 1 small, kitchenette, with bath, cellar, own meter; adults only. View between 2-6 p.m., 25/- weekly. 42, Bonham Road. B1852

TO LET, 1 or more furnished or unfurnished rooms, or flat; in nice house with Foursquare, homely people; five minutes from assembly, 1, Harcourt Road, West Croydon. B1838

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BÖGNOR.—Holidays are Jollidays with Mr. & Mrs. Hollyman: cosy fires; happy homely atmosphere. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms, Lion House, Nvetimber. Telephone: Pagham 70. B1752

BÖURNEMOUTH, E.—Superior board-residence, bed and breakfast, apartments; near sea, shops, trams; constant hot water, every comfort, midday dinner; well recommended; reduced terms winter months; stamp. Mrs. Stroud, The Homestead, 14, Southern Road. B1850

BRACING downland near Brighton. Lady living alone would like a lady with small income to share her comfortable home; open air life; large garden; Christian fellowship. Miss Husband, Lingholm, Fish Road, Peacehaven. B1854

BRIGHTON.—Bed and breakfast 15/-; board-residence from 25/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1788

BRIGHTON.—Bedroom and breakfast 12/6 per week; small pleasant room overlooking garden, central to all parts; Dials district. 8, Prestonville Road. B1849

CHRISTIAN HOME; select district, garden; full board 25/-; without mid-day meal 20/-. Close buses, railway and assembly, recommended by Elim ministers and others. Mrs. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. B1844

DESIROUS of sharing house (I have my furniture); or would take in paying guests. Apply, Mrs. Murdoch, c/o Mrs. F. Lungley, "Sangor," 29, Tudor Avenue, Worcester Park, Surrey. B1855

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HOLIDAY and rest home for Christians; easy access to woods and fields; small pleasant garden; situated in lovely Weald of Kent. Comprising part of farmhouse; buses pass door for Ashford and Tenterden; terms 35/- weekly in advance; small extra charge for garage accommodation; booking fee 10/-. Mrs. L. Duncombe Ford, High-Field House, High Halden, nr. Ashford, Kent. B1857

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ISLE OF WIGHT, Shanklin.—Recommended by Elim pastors and workers; superior board-residence and good position. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. B1605

MARRIAGES.

COOPER: ORAM.—On October 4th, at Elim Tabernacle, Ryde, by Pastor L. N. Knipe; Albert Cooper to Mabel Oram.

DÖWDING: BANGER.—On October 6th, at Elim Church, Southville, Yeovil, by Pastor R. Knox; Frederick William Dowding to Nelly Louise Banger. Both Elim Crusaders.

HÖRNE: SÜLLIVER.—On September 29th at Elim Tabernacle, Salisbury, by Pastor F. J. Stlemming; Alfred Samuel Frank Horne to Violet May Sullivan. Both Elim Crusaders.

JOHNSON: TUCKER.—On September 17th, by Pastor P. S. Brewster, assisted by Pastor W. J. Patterson (Dowlais); Reggie Johnson to Phyllis Tucker. Both members of Swansea Church.

MÖORE: MARKS.—On August 4th, at Elim Tabernacle, Letchworth, by Mr. F. C. Pucker; Albert Edward Moore to Madge Marion Marks. Both Elim Crusaders.

YÖUNG: GÜTTRIDGE.—On September 15th, by Pastor L. N. Knipe; Walter Young to Nora Lily Guttridge.

WITH CHRIST.

CÖLLECOTT.—On September 27th, Miss C. Collecott, of Plymouth Church. Funeral conducted by Pastor J. Woodhead.

FÖRBEIS.—On September 28th, Mr. Forbes, aged 74 years, of Milltown, Shaw's Bridge, Belfast. Funeral conducted by Evangelist R. D. Bradley. An old member of Melbourne Street Church.

ÖLIVER.—On October 2nd, Mrs. E. J. Oliver, of Plymouth Church. Funeral conducted by Pastor J. Woodhead.

ÖWENS.—On September 8th, Miss C. Owens, aged 25 years; called to higher service. Funeral conducted by Pastor H. Haith.



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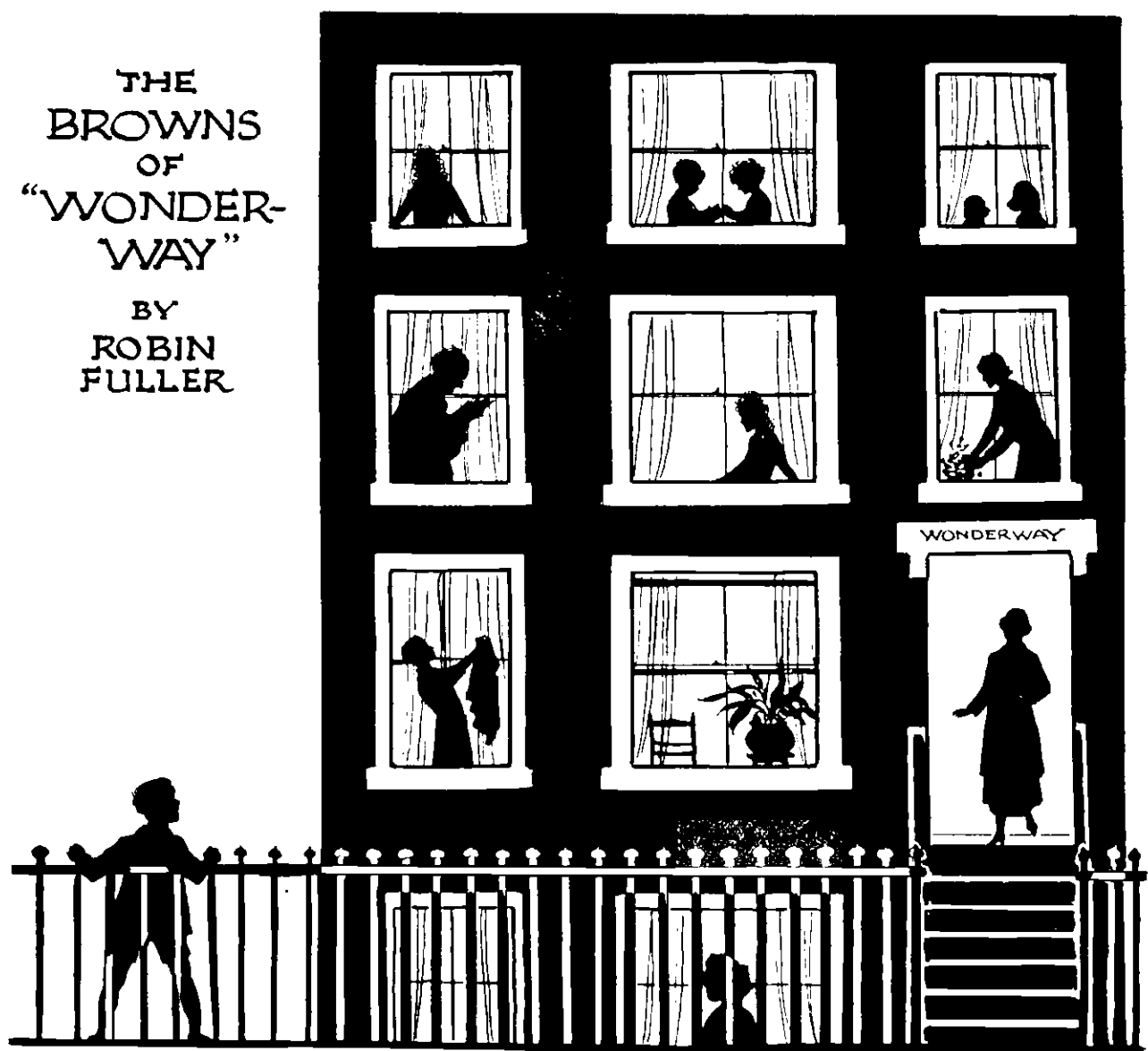
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