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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVII., No. 9

FEBRUARY 28th, 1936.

Twopence



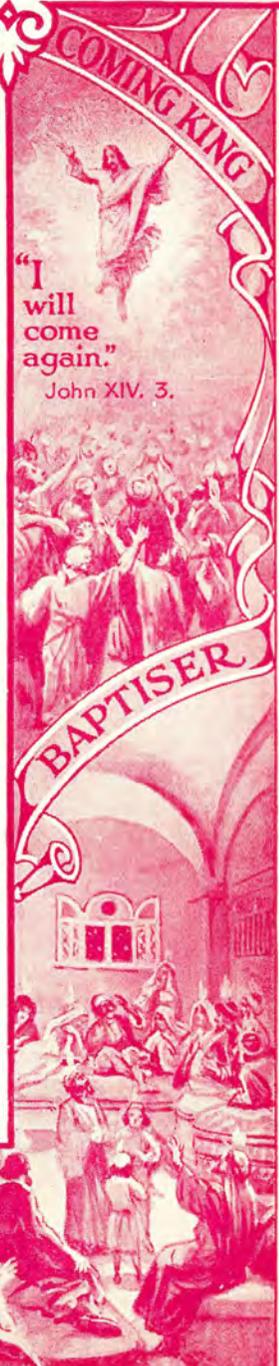
"I am
come
that
they
might
have
life!"

John X.
10.

Revival Fervour in Scotland PRINCIPAL'S TRIUMPHANT TOUR.

Crowds — Converts — Healings Everywhere

Fresh from the stirring scenes of revival power and blessing in Aberdeen and Dundee, Principal George Jeffreys and Party arrived in Dunfermline. Although it was their first visit to this historic town, remarkable scenes of revival fervour were witnessed. Enthusiastic crowds flocked to the Y.M.C.A. Hall and the St. Margaret's Hall and sat spellbound under the powerful ministry of the Principal. In response to the soul-stirring presentation of the truth forty souls decided for Christ amidst rejoicing on the part of the saints. As in the former places God's power was manifested in healing and there were many testimonies. After the week-end meetings in Dunfermline, the Party were most enthusiastically received by the saints at Edinburgh. Night after night the Word went forth with astonishing results, and the people were held in the grip of Holy Ghost ministry. Here again signs confirmed the Word and there were forty decisions. Conviction rested so mightily upon the congregations that some remained behind to give themselves to Christ after the close of the meetings. It was encouraging to hear the testimonies of those who had been healed during the Principal's former campaign in this city and who are standing to-day. The send-off at the close of the last meeting will long be remembered. The Party drove away amidst strains of "Will ye no' come back again?" Readers, pray on for the remainder of the Scottish tour.

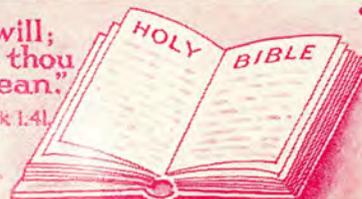


"I
will
come
again."

John XIV. 3.

"I will;
be thou
clean."

Mark I. 41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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General Headquarters:

20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVII.

February 28, 1936

No. 9

CONTENTS

| | | |
|-------------------------------------|-----|-----|
| World Events and Their Significance | ... | 129 |
| Three Studies in the Book of Esther | ... | 130 |
| Music: He Sought Me, He Found Me | ... | 132 |
| Bible Study Helps | ... | 132 |
| Elim Jubilee Fund | ... | 132 |
| The Works of God | ... | 133 |
| Spiritual Flying (Part III.) | ... | 134 |
| Family Altar | ... | 135 |
| Awake! Christians, Awake! | ... | 136 |
| Editorial | ... | 138 |
| Trial Transformed | ... | 138 |
| Coming-of-Age Tour | ... | 139 |
| Praise the Lord! | ... | 141 |
| Believing God | ... | 142 |
| The Crusader Page | ... | 143 |
| A Wonderful Bible Story | ... | 144 |

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COMING-OF-AGE TOUR

PRINCIPAL GEORGE JEFFREYS

will conclude his

TOUR OF THE SCOTTISH CHURCHES

with four days' Special Meetings in the

CITY TEMPLE, GLASGOW

(Corner of Bath Street and Elmbank Street)

Sunday, February 23rd to Wednesday, February 26th
Each night at 7.30. Sunday at 11 a.m. and 6.30 p.m.

The prayers of our Readers will be appreciated

BLACKPOOL

REVIVAL AND HEALING CAMPAIGN

by

PRINCIPAL GEORGE JEFFREYS and REVIVAL PARTY

commences on

SATURDAY, 7th MARCH, 1936

in the

JUBILEE TEMPLE, WATERLOO ROAD

(Near Waterloo Road Station)

Services:

Sundays, 11 a.m. and 6.30 p.m. Each week-night (except Fridays) at 7.30 p.m. Wednesday afternoons at 3.

Opening of New Temple by the Principal on Saturday 7th March at 7.30 p.m.



ADDISCOMBE. March 22-23. Adult School, Woodside Green. Anniversary Services conducted by Pastor W. N. Brambleby. Monday, Illustrated Song Service, entitled "The Prodigal Son"; Pastor W. G. Hathaway will preside.

BATTERSEA. Sunday evenings during February and March. Unity Hall, Falcon Grove. Special services at 6.30 p.m. Special speakers.

BATTERSEA. March 15. Unity Hall, Falcon Grove. Visit of London Crusader Choir (Choir at Brixton Prison, 2.30 p.m.).

BELFAST. Now proceeding. Ulster Temple, Ravenhill Road. Special Services conducted by Pastor J. J. Morgan.

BIRMINGHAM, SELLY OAK. Regular Foursquare Gospel Services are now held in the Selly Oak Institute, Bristol Road. Sundays, 11 a.m. and 6.30 p.m.

CLAPHAM. March 22. Elim Tabernacle, Park Crescent. 6.30 p.m. Special service conducted by Elim Crusaders.

DUNFERMLINE. Now Proceeding. Crown Hall, Chambers Street. Evangelistic Campaign by Pastors L. Newsham and C. Johnson.

DUNDEE. Now proceeding. Elim Tabernacle, Dudhope Crescent Road. Evangelistic Campaign conducted by Pastor H. Kitching.

ELIM WOODLANDS. February 29. Open Saturday at Elim Bible College, 20, Clarence Road, Clapham, London, S.W.4. Special gathering to welcome Miss Barbour home from India. Miss Barbour will be the speaker at the evening meeting. Tea 1/-; payable at the door.

FARNHAM. During February in the Owen Hall, Union Street. Special Evangelistic Services conducted by Evangelist F. A. Hodge. Sundays, 6.30 p.m.; Thursdays, 7.30 p.m.

GLASGOW. March 1-3. City Temple, corner of Bath Street and Elmbank Street. Youth Campaign by Evangelist D. Vanstone.

HOVE. March 8. Elim Tabernacle, Portland Road. Visit of Pastor W. G. Hathaway.

KENSINGTON TEMPLE. March 1 to 8 (except Thursday and Friday). Kensington Temple, Kensington Park Road. Youth Campaign conducted by Pastor Douglas B. Gray, Miss Joan Holman and the London Crusader Choir. Sundays, 6.30 p.m.; week-nights, 7.30 p.m.

LEDBURY. February 23-March 1. Elim Tabernacle, Bye Street. Special Services conducted by Pastor L. N. Knipe.

LETCHWORTH. April 13. Elim Tabernacle, Norton Way North. Visit of London Crusader Choir, 6.30 p.m. (Choir at Bedford Prison, 2.30 p.m.).

MANSFIELD. February 18-27. Ratcliffe Gate Mission. Campaign by Evangelist D. Vanstone.

PECKHAM. Weekly Convention every Friday at 7.30 p.m. Elim Hall, Nunhead Passage, Whorlton Road. Special speakers.

PLYMOUTH. March 8, 9. Elim Tabernacle, Rendle Street. Special visit of Pastor E. C. W. Boulton.

PORTADOWN. Now Proceeding. Elim Tabernacle, Clonavy Avenue. Evangelistic Campaign by Pastor F. Farlow and Miss A. Kennedy.

RINGSSEND. Commencing February 23. Ringsend Mission Hall. Evangelistic Campaign by Pastor W. J. Martin.

ROCHESTER. March 8-22. Elim Tabernacle, Star Hill. Campaign by Evangelist J. Thompson.

SOUTH CROYDON. Fridays, February 14, 21, 28 and March 6. Elim Hall, Selsdon Road. Four Lectures on The Second Coming of Christ, by Pastor Charles Kingston.

STREET (Near Wells). Now proceeding. Campaign by Evangelist E. J. Thompson in the Crispin Hall.

SWANSEA. Now proceeding. Elim Tabernacle, Alexandra Road. Evangelistic Campaign by Pastor S. Gorman.

WORTHING. March 29. Visit of London Crusader Choir, 6.30 p.m. (choir at Lewes Prison, 2.30 p.m.).

Royal Albert Hall

London

EASTER MONDAY, APRIL 13th

WHIT MONDAY, JUNE 1st

Three meetings each day at 11 a.m., 3 and 7 p.m., conducted by Principal George Jeffreys. Special singing by Elim Crusaders for half-an-hour before each meeting. Reserved seat tickets will shortly be obtainable at the following prices: morning, 1/-; afternoon 2/-; evening, 2/-.

Watch for further announcements. Book these dates now!

Have you read HEALING RAYS?

By Principal GEORGE JEFFREYS

Over 200 pages, three illustrations and portrait of Author
1s. (by post 1s. 3d.)

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The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVII., No. 9

FEBRUARY 28, 1936

Fridays, Twopence

World Events and Their Significance

THE RELIGIOUS ASPECT OF THE ETHIOPIAN CAMPAIGN

D OUBTLESS many minds have asked the question, "What is at the back of Mussolini's invasion of Abyssinia?" Is it purely a desire for national expansion, or some other object which this conceals? The following gathered from the *Sunday School Times* under the heading "The Shadow of Catholicism in Ethiopia" is illuminating.

The Shadow of Catholicism in Ethiopia.—The article by the Pope in "Civiltà Cattolica" throws much light on the Abyssinian situation. He asks for an Italian mandate over Abyssinia and warns the League of Nations that if this is not granted greater disturbances in Europe impend and perhaps in the world at large. Italy's demands are declared right and reasonable and Catholics in England and France are called upon to support them.

Evidently Roman Catholicism has interests at stake in this raid on an inoffensive people. It hopes to incorporate the Abyssinian church and people into its organism. The Italianisation of East Africa has been accompanied by a campaign of suppression of evangelical missions. Bible selling has been debarred from Tripoli. The Swedish mission in Eritrea has been suppressed and its work in Italian Somaliland greatly crippled in spite of treaty rights. The work of Catholic missions has been favoured,—missions of Italian Capuchins, Lazarists, and the rest. The intrigues of the Catholic Church have brought to it a similarly favoured position in the Belgian Congo and the Portuguese colonies of Angola and Mozambique. A Catholic Africa with the Primate at Carthage is the objective.

The threat of "greater disturbances in Europe" suggests that the Italian stiletto, dipped in clerical poison, may be really aimed at the heart of England. In an illuminating article in the "Nya Dagligt Allehanda" of Stockholm (Oct. 25) Neander Nilsson intimates as much. After showing how Italy has, under Mussolini, abandoned the traditional policy of friendship with England, he goes on to say: "Back of Fascism and within it is another power at work which is causing great difficulties to England. That power is the Catholic Church. It is enough to say that if one does not take the Catholic Church into account the Mediterranean policy of Fascism cannot be understood and consequently the conflict with Abyssinia either."

Abyssinians are backward and unprivileged people, yet their conduct contrasts favourably with that of the Vatican. Mr. Hawariat in his statement, in behalf of the Emperor, to the outside world said: "As a Christian people we aspire only to peace and amity with all nations. Menaced now with violation of our national integrity we have given proof

of patience and humility. Although the air was full of words of war and machines of death, when the threat of conflict swept over Ethiopia the Ethiopian people spent twenty-four hours in prayer to justify themselves before God as they wished to justify themselves before men."

THE JEW

The following interesting facts provide food for thought when considered in the light of the inspired Word.

What is the total number of Jews in the world, and in the several countries and cities? What is the proportion of Jews to the total populations? We shall not be far short of the truth if we say that there are about 15,870,000 Jews in the world. The average annual rate of natural increase among Jews in the last hundred years has been about 120,000, the minimum being 80,000 and the maximum 180,000 a year. Of this total of nearly sixteen millions about 9,886,000 live in Europe; 4,823,000 in America; 612,000 in Asia; 527,000 in Africa; and 27,000 in Australia.

The largest Jewish settlement is in the United States, which has about 4,400,000 Jews. Poland comes second and Soviet Russia third.

Roumania has 920,000 Jews; Germany 582,000; Hungary 485,000; Czecho-Slovakia 400,000; England 300,000; Austria 270,000; France 225,000; Lithuania 170,000; and Holland 160,000. All other European countries have less than 100,000 Jews. Outside Europe the Argentine has 215,000; Palestine 175,000; Morocco 130,000; Canada 138,000; and Algeria 105,000. The smallest number of Jews in European countries are in Sweden, with 6,000; Denmark with 6,500; Esthonia with 5,000; Spain with 5,000; Ireland with 3,800; Luxemburg with 1,800; Finland with 1,800; Norway with 1,500; Portugal with 1,200; Cyprus with 195; Malta with 35.

—"The Dawn."

THE COMING TEN KINGDOM EMPIRE

A recent writer calls attention to the way events are shaping towards the formation of the confederacy of kingdoms which many Bible students see predicted in the Word. He says:

"One hundred and eight years ago, in 1827, the country of Greece gained its independence from Turkey. For more than eighteen centuries previously it had been dependent, first to one and then to another overlord. Since its freedom was attained, there have been several changes of government, the one which has continued for a number of years past being democratic in form. It is significant that there is now a reversion to monarchy, King George II., who has

been in exile for some time, having been recalled to the throne during November, 1935. The period defined by Daniel as 'the days of these kings' (Dan. ii. 44), that is to say, the confederacy of ten kings who will be associated with the great super-man yet to be revealed, is near at hand. The kingdoms are slowly taking shape. We cannot clearly foresee all their outlines as yet, but they will be defined in due time. Greece is one of them. Egypt is another. Greece has taken more than a century to reach her present form. Egypt's independence is as yet only partial, and began in 1922. The formation of the coming confederacy is an 'evolution' that is genuine, and interesting to watch."

THE APPROACHING DELUGE OF BLOOD

The finger of world events is most certainly pointing to coming calamity. On every hand there are indications that a great and devastating eruption is at hand. Many of our statesmen are conscious of the imminent danger in which civilisation stands. Here is the recent utterance of one of South Africa's leading public men :

"The Italo-Ethiopian dispute is not a thing we can regard as just another incident. There is a new spirit abroad in the world to-day. I believe the world is entering a long, and if we must judge from what has gone before, one of the bloodiest and cruelest periods it has ever known."

If the world is plunging ahead toward the great tribulation, it is certain that days are ahead such as the world has never seen before nor ever will see thereafter (Matt. xxiv. 21).

The economic difficulties facing Japan, Italy, Russia and Germany make it certain that rivers of blood will flow before these nations gain the necessary resources.

DOMINANT INFLUENCES IN GERMANY TO-DAY

We wonder how far the mind of German manhood is being moulded by a writer like General Ludendorff who in his

latest book, "The Total War," published at Munich, Germany, calls upon the German people to discard Christianity if it intends to survive "the next and total war."

This most prominent and influential figure of Germany, next to Hitler himself, denounces the churches, and forecasts

that nations which cling to Christian teaching and the Christian rule of life will go down in the "total war."

Germans, he declares, must revert to the cult of the Germanic gods, abandoning Christian principles, which make "hysterical weaklings" of men and women.

WHEN THEY CRY PEACE

Many and strenuous have been the efforts to ensure peace among the nations. Conference after conference has been held with this object in view. No less than two hundred treaties have been signed during the past seventeen years as a bulwark against the tide of war that seeks to invade Europe. And yet, in spite of all this, war is making more insistent demands than ever. In fact throughout the period that has elapsed since 1918 a series of revolutions and petty wars have been almost in uninterrupted progress. Oh for a mighty revival along Pentecostal lines that shall sweep thousands into fellowship with the Lamb of God through His atoning Cross!

YOUTH THE ALLY OF GOD OR . . . ?

The young life of this present age must prove a vital factor in any revolutionary movement afoot. The enemies of Christ and the Christian Church realise this and consequently are making desperate efforts to capture the sympathy and support of the young people of the world.

Stalin in an interview with H. G. Wells recently said, "There can be no revolution without a radical change in the educational system." We pass on the following item from "Our Hope": "It is the duty, it was said in Moscow, of young Communists, members of the Communist League, to join all mass organizations of the youth (trade unions, cultural, sports organisations, etc.) formed by bourgeois democratic (patriotic), reformists and Fascist parties, as well as religious organisations, to wage a systematic struggle in these organisations to gain influence over the broad mass of youth, mobilising it for the struggle." To which is added the comment: "The radicals in our schools and colleges are attempting to prepare this way for the revolutionists."

Three Studies in the Book of Esther

By Pastor J. ROBINSON

II. Mordecai, Captain of the Guard

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

—Matthew xxii. 21.

IN our previous study we saw Queen Esther tempted along the line of her personal character—probably the most general temptation of all. But the Book of Esther can bring its lesson to almost any Christian, for it is a wonderfully complete picture of life. Mordecai has his message for all those who are tempted through *duty*.

We all have great sympathy with those who are called to make decisions in their business life which may bring them into discredit with their employers. It is terribly difficult at times to know just *what* Jesus would do in given circumstances; and a true Christian will never condemn those who seem to have compromised their principles. Only those who have faced such difficulties know the agony of decision.

But let Mordecai help us to answer the question, "In my duty towards earthly rulers, where shall I draw the line?"

First of all, let us consider *Mordecai's faithfulness*.

1.—*To man* (Esther ii. 21-23). The king was in danger of assassination. Mordecai, as the man responsible for his personal safety, took steps to guard the king's life, and knew that he served God thereby. No true Christian can ever be a revolutionary; he can never refuse the ordinary obligations of citizenship. Romans xiii. 1 exhorts every soul to "be subject unto the higher powers." I. Timothy ii. 1, bids us pray for kings, and

THOSE IN AUTHORITY OVER US.

While the king exercised the just and proper functions of a monarch, Mordecai knew that it was in the will of God that he should be loyal to the throne.

"But supposing the king is a wicked man?" We have our answer, in Mordecai's attitude towards Haman.

Will you carefully read Esther iii. 1-3, and try to put yourself in Mordecai's place. Here was a man, high in the favour of the king, who hated the Jews (note verses 5-9), and was prepared to pay the king a heavy bribe for permission to slay them. Also notice that he is called "Haman, the Agagite." Does that bring anything to mind? Turn, if you will, to I. Sam. xv. 1-9. Also Exodus xvii. 8-16. *Haman was a descendant of the hated Amalekites*, with all their traditional enmity towards Israel. They were declared the foes of God "from generation to generation"; if Saul had done as he was bidden, Amalek would have been stamped out long before. Then the history of Israel would have been very different. It was the abomination of the Amalekites which drew Israel away from the pure worship of Jehovah, with all its terrible consequences to themselves. Thus Saul was directly responsible for the present plight of Israel. And now an Amalekite was high in favour, with power to sweep Israel away! How could a servant of God bow before him, or do him reverence? It was dangerous for himself; but to his credit it is recorded that he would not reverence

THE ENEMY OF GOD.

Neither can we !

But now let us look a little deeper, and try to draw up some practical rules for those who find it hard to decide which way their duty lies. We may state it as a threefold temptation, and we may draw up three rules to meet the case.

First Temptation. This is very much a restatement of what we have already said. Mordecai had accepted the King; why not also accept the King's favourite? *Why not take the line of least resistance?* Was it necessary to run into danger, all for the sake of a principle?

In reply, we note that the two cases are entirely different. There was no disloyalty to God in serving the King; it would have been deliberate disobedience to serve Haman. Here, then, is *Rule One*. If Cæsar and God agree, obey Cæsar; if they differ, obey God at all costs.

Second Temptation. This will occur to the minds of any who feel that Rule One applies to their present case:—Mordecai may have been right to feel as he did about Haman; but he was bringing his countrymen into danger. *Have I the right to compromise those who are dear to me, for the sake of my opinions?*

And the reply, to anyone who believes the Bible at all, is clear:—We are concerned with principles. It is in the hands of God that the remedy lies.

GOD HAS PLEDGED HIMSELF

to oversee the result, as He most certainly did in this case. Right is right, whatever comes of it. Reverently we would say that if God allows us to be faced with so great a difficulty, He is bound by His own promises to find the way out for us. God never demands the impossible, though He very often asks that which is difficult—a very different matter;

We state our second rule, then: *Rule Two*, Principles must never be surrendered for expediency. When you know what is right, stick to it at any cost.

A practical illustration may help here, from the life of a personal acquaintance. A young man, with a wife and child dependent on him, was asked to perform shady money transactions—he was a travelling salesman. He stuck out for honesty, and, of course, lost his job. He felt, however, that he had done as Jesus would do, so he prayed, and waited. Within ten days, he was offered another job, of a similar nature, with a Christian employer! He now has his work again, and his integrity too! That is the way God works.

But be prepared for difficulty! "The city Shushan was perplexed." Doubtless they said hard things about Mordecai. It hurts when one's finest actions are hopelessly misunderstood by one's own brethren. But our Saviour suffered just that when here amongst us. It is part of the price of being one of God's gentlemen. It is comforting, however, to realise that to this day the Jew observes

THE FEAST OF PURIM,

spoken of at the end of the Book. He owes that feast to the stand Mordecai took against "Haman, the Jews' enemy."

And the *third temptation* was a very subtle one. (Esther vi. 6-10). His faithfulness to the king brought honour. Shall he give way for ambition's sake? If he only keeps quiet about Haman now, he may one day stand in Haman's place, and be out of his difficult situation! (Queen Esther was tempted in the same way, you remember.) But Mordecai went back to the king's gate, quite unperturbed by his new honour; and it is evident that he still refused to do honour to Haman (Esther vi. 12).

So we will state *Rule Three* thus: Never sacrifice your principles to ambition. God can prosper you without such failure on your part!

To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

If we have rightly interpreted the difficulties of Mordecai, it is evident that Christian living is not the easy, facile thing that so many think it. Rather is it a high adventure, a complete trust in God, a life lived in unswerving faith. "And who is sufficient for these things?" Thank God,

WITH HIM IS ALL SUFFICIENCY.

Here is a fine prayer for the Lord's soldiers. (It is published in various forms. Mowbrays have several cards.)

A Knight's Prayer: "My Lord, I am ready on the threshold of this new day, to go forth armed with Thy power, seeking adventure on the highroad, to right wrong, to overcome evil, to suffer wounds and endure pain if need be; but in all things to serve Thee bravely, faithfully, joyfully, that at the end of the day's labour, kneeling for Thy blessing, Thou mayest find no blot on my shield."

Bible Study Helps

CHRISTIANS ARE CHILDISH

1. When they go on in ignorance of the Word of God (I. Cor. iii. 1, 2; Heb. v. 11, 12).
 2. When they go on lacking spiritual discernment (Gal. i. 6; iii. 1; iv. 11; Acts xx. 29, 30; Heb. v. 14).
 3. When they are followers of men more than followers of God (I. Cor. i. 11, 12).
 4. When they love the place of pre-eminence (III. John 9).
 5. When they want to be like others without regard to the will of God (I. Sam. viii. 6, 19, 20).
 6. When they serve the Lord from mere emotional impulses—that is, when the feelings run high (I. Kings xviii. 39).
 7. When they magnify the social element in church life, but disregard the spiritual (Job i. 2, 4, 5).
 8. When they traffic in excuses (Luke xiv. 18).
 9. When they prefer to leave the work to someone else (Exod. iv. 13).
 10. When they easily take offence (Luke xx. 19; I. Cor. xiii. 5).
- What shall childish Christians do? Put away childish things (I. Cor. xiii. 11) and behave like men (I. Cor. xvi. 13).

ISAIAH'S VISION COMMISSION (Isaiah vi. 1-9)

1. **A Vision of Exaltation:** "I saw the Lord high and lifted up" (v. 1).
2. **A Vision of Humiliation:** "Woe is me" (v. 5).
3. **A Vision of Regeneration:** "Thy sin is purged" (v. 7).
4. **A Vision of Evangelisation:** "Send me" (v. 8).

THE SINNER'S STATE BY NATURE (Eph. ii. 12)

1. **Christless**—"without Christ."
2. **Friendless**—"aliens."
3. **Homeless**—"strangers."
4. **Hopeless**—"having no hope."
5. **Godless**—"without God."

WHO GAVE HIMSELF

1. For all (I. Tim. ii. 6).
2. For the Church (Eph. v. 25).
3. For us (Titus ii. 14).
4. For our sins (Gal. i. 4).
5. For me (Gal. ii. 20).

He Sought Me, He Found Me

C.P.D.

CYRIL P. DAWES.

Moderato.

1. Wand'ring far from God I found myself one weary day In a wild-er-ness of
 2. Could I not find peace and joy and freedom from sin, If to Je - sus I but
 3. Save me now, I call to Thee for pardon dear Lord, Take a - way my ev - 'ry
 4. Hap - py is the one who finds Thy pard - ning grace, And the pow'r of Thy great

sin; . . . Care-less-ly par-tak-ing of the husks I had found, Vain-ly
 turned? Would He en - ter ful - ly in - to my wretched heart, If I
 sin; . . . Let the cleansing Blood that flow'd from Thy riven side, Wash me
 name; . . . What a joy when I shall see Thee face to . . . face. And . . .

CHORUS.

seek-ing peace within.
 ceas'd His love to spurn?
 row and make me clean.
 shout 'Behold the Lamb.'

I am e - ver so glad that He sought me, . . .
 ve-ry, ve-ry glad, ve-ry, ve-ry glad

He sought me, He sought me, I am e - ver so glad that He sought me.
 ve-ry, ve-ry glad ze-ry, ve-ry glad

To make me His ve - ry own; *mf* From the glo-ry of hea-ven He
 From the glo - ry
 His ve-ry own;

ELIM JUBILEE FUND

From a Christian believer we have recently received for our Jubilee Fund a cheque for £40 5s., which represents the proceeds of a sale of postage stamps, the cherished collection of thirty-seven years. No doubt these stamps were of considerable value to the one who had collected them. However, this brother felt that any sacrifice which might be involved in their sale would be amply rewarded by the knowledge that the money could be used for the extension of the king-

dom of God. We do not doubt but that already this servant of God has realised that joy which invariably comes to those who deny themselves for the sake of the Lord's work. Perhaps there are other of our readers who may possess similar opportunities of service, and who will feel the urge to emulate the spirit and action of this dear servant of Christ, and thus help forward the Foursquare Gospel message and ministry in this Coming-of-Age year.

He Sought Me, He Found Me—Continued

Marcato.
f

will-ing - ly came, Thinking not of Himself but my sinning and shame, I am
Je - sus came, Think - ing of my sin and shame,

e - ver so glad that He found me, And made me His ve - ry own.

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CHRIST'S RESURRECTION

1. The Old Testament seers prophesied His resurrection (Psa. xvi. 10).
2. Christ Himself foretold His own resurrection (Matt. xx. 19; John ii. 19-22).
3. The Gospel historians all record His resurrection (Matthew, Mark, Luke, John).
4. The apostles preached His resurrection (Acts ii. 24; xvii. 18; Rom. x. 9, 10; I. Cor. xv.).
5. The universal observance of the Lord's day among Christian believers proclaims His resurrection.
6. Every truly saved person recognises His resurrection as a fundamental tenet of Christian doctrine (Rom. x. 9, 10; I. Cor. xv. 14, 17).
7. The transformation wrought in my own life through believing the gospel is to me an unanswerable argument and positive evidence to the reality of His resurrection.

The Works of God

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

MUCH abortive effort on the part of sincere babes in Christ, as the Bible styles them, might be saved if they once realised that which becomes so clear to "those that are of full age," whom the Scriptures denominate "perfect ones," that it is not by effort, or struggle that they can emulate the Lord Jesus, but rather by entering into rest, and ceasing from their own works, as God did from His (Heb. iv. 10). For Jesus Himself said, "Of Myself I can do nothing: the Father that dwelleth in Me, He doeth the works, and the word that I speak is not Mine, but His that sent Me."

This doctrine has been greatly misunderstood and abused, by the merely letter learned, as shown in such expressions as "Lay your deadly doing down." And by some sections of the professing Church, this teaching is carried to such an extent, that holy living is tabooed, and looseness of life actually encouraged. Sins against the body (the temple of the Holy Spirit) are condoned as being unavoidable. Between the nominal Christian and the world there is as little difference, that it is sometimes impossible to distinguish one from the other, indeed, the advantage is often on the side of the non-professor. The sooner the professing Church wakes up to this fact, the better, for "every tree that bringeth not forth good fruit, will be hewn down, and cast into the fire" and "every plant which My heavenly Father has not planted will be rooted up." The fact lies just here, that when we cease from our own works, we must begin to work the works of God. We must recognise the fact that, "It is God who produces in us both the will and the execution." Our conscience is then purged from dead works, that we may bring forth fruit unto God.

Fruit is the product of the law of life working in the tree. It makes no effort to bear fruit. Even so, it is said of the spiritual man, "He shall be like a tree planted by the rivers of living water, whose leaf does

not wither, who bringeth forth his fruit in the season, and whatsoever he doeth shall prosper."

The great difference between the Old Covenant and the New (the law of Sinai, and the law of Christ) is not so much in their requirement, as that the first is written on tables of stone, and the second on fleshy tables of the heart, for God says: "I will make a new covenant with the house of Israel, and the house of Judah; I will put My laws into their mind, and on their hearts will I write them" (Heb. viii. 8, 10).

So just as the law of sin formerly worked in my members to bring forth fruit unto death, so now the law of the Spirit of Life works in my members to bring forth fruit unto God, love, peace, longsuffering, graciousness, goodness, faithfulness, meekness and self-control. "And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof." These alone can be said to follow the Lamb whosoever He goeth. In them alone He sees His Seed, and prolongs His days. For it is not their own life they are living, but Christ is living in them.

This is the only practical Christian life. When we can say with the Apostle Paul, "In conjunction with Christ I have become crucified, nay living no longer am I, but living in me is Christ, and as far as I now live in the flesh, in faith I live, the faith of God and of Christ."

We cease from sin because we are dead: we cease from our own works because Christ died. This makes holy living as easy and natural as eating our daily food. It becomes our meat, to do the will of Him that sent us, and to finish the work that He has given us to do. We eat His flesh and drink His blood, when we receive Christ by faith, and being thus joined to Christ we are no longer left under the power of sinful inclinations, but are powerfully endowed with a bent and propensity to the practice of holiness by the inward law of the Spirit of Life in Christ Jesus, which makes us free from the law of sin and death (Rom. viii. 2).

Spiritual Flying (Part III.)

By Miss DAISY CHING

THE use of the parachute is closely connected with flying to-day. The man who makes the plunge from the aeroplane opens his parachute, and after swaying in mid-air for a while finds his feet upon terra firma, and has thus arrived on the same natural plane with others. He seems to be a connecting link between the two planes. In spiritual things the gift of interpretation seems to me much like this. Will you read over the twelfth, thirteenth and fourteenth chapters of I. Corinthians again, especially noticing I. Corinthians xii. 10, 11, 30 and xiv. 5, 13, 27? Now we see from these scriptures that while tongues are miraculous, and belong to the spiritual realm, they cannot touch those on the natural plane, except one takes that terrific plunge from the spiritual down through the clarified atmosphere till one touches the ordinary natural plane, and with that consciousness the interpretation must cease, lest the natural mind works, instead of being carried along by the breath of God.

I never prayed for, nor wanted, tongues. I prayed for the baptism in the Holy Ghost, that God might meet hungry souls through me; and when He began to speak in other tongues through my mouth, my own puny reason rebelled, until God in His grace worked yieldedness in me, and I was ready to be a fool for His sake, discovering that "perfect love casteth out all fear." Then as time went on, and tongues poured through me like a spiritual Niagara, I saw I. Corinthians xiv. 13 and I did pray for interpretation. I prayed earnestly and persistently for about a year. I think it was about two years after the baptism of the Holy Ghost that God gave me interpretation, and during that time I always used to read or repeat I. Corinthians xiii. every day; for indeed it is the core of those three inspired chapters.

One day whilst alone praying for several other missionaries with whom I was in touch, I was pouring out my heart in tongues not understanding what I was saying, but thinking how spiritually dull these fellow workers were. Suddenly the words rushed through my mouth: "Look from above," and immediately I seemed to see that the private prayer life of these same missionaries and their silent aspirations towards God were anything but dull, perhaps they were keener than I myself. I also knew at that same instant that those words, "Look from above," was the interpretation of a word or two in tongues which I had been emphatically repeating. Thus my first interpretation was a loving correction to my own soul.

Next came a much greater plunge by the spiritual parachute. I was in a small prayer meeting and the Lord gave me the spiritual urge to pray in tongues. "No one will understand, Lord," my reason cried. "Have not I answered your prayer and given you interpretation?" He whispered. So I prayed in tongues and by the same spirit flowed out the interpretation.

For the next more useful flights I must ask you to come with me to those grand heights and beautiful plateaux of the Himalaya Mountains. I was "one

of the least of these" in a holiday home for missionaries, run by a beloved sister whose name we now connect with the happy Elim Holiday Homes over here. Others said the cream of missionaries resorted to that home. Many had the gift of tongues, but none of them had interpretation. To my shame I make a confession which perchance may help another. I was almost ill in the struggle between my own natural diffidence and reason, and the powerful inner urge of God to interpret the messages that others gave in tongues. I can only thank God that

The conquering Saviour breaks every chain,
And gives us the victory again and again.

"None teacheth like Him," and as I look back to those early days when we had no men to guide us, I do not believe I should have received the gift of interpretation unless I had first learned control of those ecstatic tongues, and the ministry of other tongues He has given me is mainly intercessory. For instance, just after my Baptism when I returned as usual to a prayer meeting in the vestry of a Church of England I felt overwhelmed with this new mighty intercession, and just as I was about to pour out the message in other tongues, the Lord stopped me with a verse I had never noticed before: "The spirits of the prophets are subject to the prophets" (I. Cor. xiv. 32), and I knew at once that this meant control of the life He had so generously bestowed.

Now to return to this parachute of interpretation. Years later when I had been working and worshipping only in the Indian vernaculars, God brought me home to England, and gave me the wonderful privilege of fellowship amongst those of like faith with me; and I nestled down for the first time in a real spiritual house, the Clapham Elim Tabernacle. As I realised that the worship was led and controlled by men of common-sense, and balance, and holy character, who also knew the workings of the Highest, I longed for my individual parachute to be tested. "Lord," I cried, "no matter what the humiliation to me, let the Church prove whether I have come into a genuine spiritual gift or not, if so it should be unto edification to the Church. Again my natural temperament seemed an insuperable barrier, and it was only after a deeper consecration, and a definite coming unto Him for prompt obedience, that one Sunday morning I unexpectedly found myself on my feet in the Tabernacle, pouring out interpretation. As I enjoy with others the spiritual heights of worship, my spiritual parachute carries me out and opens spontaneously, and God graciously quiets my soul because more often than not, by the mouth of two witnesses, the messages are proved a blessing.

And so to any younger in the faith than me concerning this exquisitely sensitive spiritual flying, and for the edification of the Church (I. Cor. xiv. 12), let me exhort you in the words of Scripture, "Let him that speaketh in an unknown tongue pray that he may interpret."

FAMILY ALTAR



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

Sunday, March 1st. Rom. iii. 1-18.

"There is none righteous, no, not one" (verse 10).

In charging the whole world with its guilt the Apostle Paul quotes this Old Testament scripture. What applied in the day of the psalmists applied to his day. And in this our day there is no change in the charge. The whole world is still guilty before God. The modern teaching in the name of Christianity is a travesty. Denying man's depravity it asserts the existence of an inner divinity in the heart of man—a kind of dormant righteousness. The gospel is treated by such as a spring sunshine calling forth this divinity from its long hibernation. It sounds good, and even fascinating; but it is not the truth. Let us take heed lest such fanciful theories take the place of the Word of God. New Testament theology speaks of fallen man and his restoration by the New Birth. There can be no substitute for this teaching. Depraved man must come back to God in the one way opened for him. Like all he meets he is unrighteous. The Blood only can make him clean.

PRAYER TOPIC:

That this be a day of hallowed memories and eternal decisions in all our churches because of the living vitalising power of Pentecost in the pulpits, capturing hearts and lives.

Monday, March 2nd. Rom. iii. 19-31.

"Through faith in His blood" (verse 25).

The approach to God so sadly cut off through the sin of our foreparents is open through the blood of Christ. The Blood is an indication that the just sentence of the law has been carried out. Punishment has been meted out to One who sinned not, that they who sinned might go unpunished. The way to God is by an entry framed with blood—a constant reminder that Someone has suffered to open the way. To the believer there is given the right of bold entry. Fear does not haunt him, for he knows that he is received on the ground of the shed Blood. To that Blood he attaches his faith and comes to God. There can be no dismissal. Access has been purchased, and God is fair in His dealings with men. God will not withhold from us one iota of what His Son has purchased. We can never feel other than that we are unworthy of the fellowship with God so granted. But we have faith in the blood of One who proved Himself worthy.

PRAYER TOPIC:

That the Irish Free State (where there are many hearts hungry for more of God) be reached with the glorious Foursquare Gospel this year.

Tuesday, March 3rd. Rom. iv. 1-12.

"How was it then reckoned?" (verse 10).

Paul uses glowing arguments in his elimination of human aids to justification. He sees Abraham a justified man, and

examines his qualifications for the position. It may appear to many that the grounds for such a position are legal observances. He names one—circumcision, a practice which began with him, and continued through succeeding generations. Does this act of circumcision form a basis for the justified position of the patriarch? How was it—the position—reckoned? The answer stands out clearly. Abraham was considered justified *before* he was circumcised. This, therefore, had nothing to do with it, other than acting as a seal by following on. His righteous act of obedience in being circumcised was a natural consequence of Abraham's justification; but it was his faith that God counted as righteousness. So it is with us. It is faith and faith only, that is our sole contribution to our justification. All else should follow on as a corollary.

PRAYER TOPIC:

Elim's Prayer Day. Praise for remarkable answer to prayer. On each previous prayer day this year God has sent a gracious gift to Jubilee Fund, a token of divine encouragement. Hallelujah!

Wednesday, March 4th. Rom. iv. 13-25.

"He staggered not" (verse 20).

Abraham might well have staggered at what God had promised. The circumstances gave an emphatic denial. How could God keep the promise when God-made laws erected themselves as an impassable barrier? To a man of less faith it would have been a staggering thing indeed. But Abraham was simple enough to take God at His Word. Circumstances said that there could be no son. God said there would be a son. Abraham forgot the circumstances and saw God. It would be well if we could step into the shoes of this faith-full patriarch. Too often we allow the circumstances to dictate, and faith falls to a low ebb. We see God through the circumstances when we should see the circumstances through God. Impossibilities? There are none when God is reckoned. The very word is expunged from the dictionary when God's greatness fills the vision. Let us ask God to revive our wavering faith, and make us strong as was father Abraham.

PRAYER TOPIC:

For special divine guidance on all Albert Hall preparations this year. Expectant hearts far and near are hungrily awaiting Easter Monday.

Thursday, March 5th. Rom. v. 1-11.

"Tribulation worketh patience" (verse 3).

Hardships have their ministry. It has been estimated that more benefits accrue through sorrow than through joy. If the choice were left to us, however, it is certain that we would put sorrow and trial outside our experience; but an all-wise God has taken the responsibility, and He knows how to blend the two

opposites according to our individual requirements. We must not forget that while we are in this life we are in the making. God plans our life that the virtues of godliness may have their fullest development. Patience is one of those virtues. It could not exist if there were no difficulties. Trials are the forcing frames in which the fruit of patience is produced. It seems strange, but patience is only possible where impatience is possible. If there be no choice of these alternatives there can be no patience. Are you tempted to be impatient? Thank God, then, for you are in the place where you can learn to be patient.

PRAYER TOPIC:

That the carefully compiled World Crusade News Letter read in all our churches to-night may encourage our people's loyal hearts to uphold the work at home and abroad by prayer and loving support.

Friday, March 6th. Rom. v. 12-21.

"Where sin abounded grace did much more abound" (verse 20).

It is said that God in His mercy has next to every poisonous tree planted an antidote. And this has been detected by the instinct in the lower creation. Animals will make for the second tree when they have bitten at the first. So it is with the provision of Jehovah-jireh in connection with sin. Sin as a subtle poison has insinuated its way into the very fibre of humanity. Everywhere men are prostrated by its harmful bane. But there is an antidote. God has put a tree in the earth for the healing of the nations. The cross is the tree, and from that God expresses His grace. It is there that God blasts the blight. "I will curse him that curseth thee." Let that grace of God be applied to the suffering one and there is instantaneous relief. If sin is relentless in its cruel callousness, the grace of God is even more relentless in its eagerness to remove all trace of the ill.

PRAYER TOPIC:

That our ministers and missionaries may realise deeper blessing on their labours because of added prayer-interest arising from increased circulation of World Crusade News Letter.

Saturday, March 7th. Rom. vi. 1-11.

"Reckon ye also yourselves to be dead indeed unto sin" (verse 11).

Death is a barrier. It cuts off men from men. It silences conversation. It introduces a gulf. The entry into the new life is to be considered as death in relation to sin. Before this blessed entry there was fellowship with sin; but the death of the believer (for he is to reckon himself dead) destroys this fellowship. Sin is left on the other side of the barrier. The two are separated by a gulf, and the gulf is too wide to allow of conversation. Sin will endeavour to pierce the veil of death and establish communion with the dead believer; but the believer, alive unto God, must remember that he is dead to all on the other side of the barrier. Sin's attempt to re-open the intercourse must be resisted at all costs. The believer must not countenance sin's unholy project of invading the sanctity of death. He is beyond sin's sphere. He is dead to sin; but, thank God, he is alive to God.

PRAYER TOPIC:

That Youth Meeting in Kensington Temple to-night be pregnant with power and inspiration, kindling in hearts solemn desires and decisions for holiness of life and consistency in service.

IN this crucial period of the world's history, the Church of God needs to be wide awake and to put on her beautiful garments and go out against the foe as "terrible as an army with banners." But when she ought to be doing thus, a great drowsiness is upon her. A spirit of lethargy seems to have taken possession of the people of God. Brethren, are we awake? Have we yet one eye open? The call of God is sounding in our ears: "It is high time to awake out of sleep!" "Awake thou that sleepest, . . . and Christ shall give thee light." "What meanest thou, O sleeper? arise, call upon thy God."

The need of a great spiritual awakening.

The ends of the world have come upon us. The Judge standeth at the door. "It is high time" to be awake to the state of the Church, and the gospel privileges and opportunities that are ours in our parishes, communities, nation, and on the mission fields of the world. Brethren, rouse yourselves! See what God will do through you to awaken His sleeping Church. Is not our land barren of spiritual harvests? Is there not much soul-poverty among the saints? Is there not much guilty neglect among the ministers of God? Where is the Church that burns with holy ardour? Where does the "ploughman . . . overtake the reaper, and the treader of grapes him that soweth seed"? Where are preachers preaching to

FULLY AWAKENED CONGREGATIONS?

Come, brother, is not a revival needed among us? Do you think the pulse of the Church fast enough? "It is high time to awake." We have passed the noon. Evening shades are appearing. Awake, Christians! Awake, especially ye ministers of our God. Charles Haddon Spurgeon was wide awake. The following is from his gifted pen:

Oh, we never can be content with Churches going on as they have been during the last twenty years. I would not be censorious, but solemnly in my own heart I do not believe that the ministers of our Churches have been free from the blood of men. I would not say a hard word if I did not feel compelled to do it, but I am constrained to remind my brethren that, let God send what revival He may, it will not exonerate them from the awful guilt that rests upon them for having been idle and dilatory during the last years. Let all be saved who live now; what about those that have perished while we have been sleeping? Let God gather in multitudes of sinners, but who must answer for the blood of those men who have been swept into eternity while we have been going on in our canonical fashion, content to go along the path of propriety, along the path of dull routine, but never weeping for sinners, never agonising for souls? All the ministers of Christ are not awake yet.

Are you awake? Have you roused out of the sleep of self-indulgence, spiritual slothfulness, and passionless service? The world will not be turned right side up while we sleep. Oh, for the passion of Paul! Oh, for the spiritual vigour of Wesley, Whitefield, Brainerd, Spurgeon, and Moody! An aroused ministry will mean a revived Church, and a revived, re-empowered Church will mean the con-

version of millions. D. L. Moody used to say, "The best way to revive a dead Church is to build a big fire in the pulpit." May God use us to do our best in this evil day. But we need grace to awaken and empower. May God speak to our hearts now!

Edgerton Ryerson Young, the noted missionary to

AWAKE! *Christ*

By ERNEST M. V.

"It is high time to awake o

the Indians in the Hudson Bay territory, once said that he was making a long journey by dog sled in an exceedingly low temperature when suddenly he became aware of a great drowsiness settling down upon him. He tried to raise himself on his sled. As he did so, it seemed as if a great organ pealed forth the most beautiful music he had ever heard. A glory seemed to fall upon earth and sky. The very tracks of his dogs in the snow turned to gold. A sense of exquisite comfort delighted him. He said to himself, "I must stay here and enjoy this scene and this entrancing music." Suddenly, as if someone shouted in his ear, a voice seemed to say to him, "Edgerton Ryerson Young, you are freezing to death!" Mustering his remaining strength, he called to his faithful dogs a signal which meant *home!* Off they went. The music lulled him into a blissful sleep, a sleep from which he did not wake for some time; and when he did waken, Christian Indians were working over him. They had saved his life. The warning message which he had acted upon turned tragedy to triumph. Oh, that I had a voice to speak to the hidden depths of many a heart! May God rouse us brethren!

A GREAT NUMBNESS

has seized our hearts. Iniquity abounds, and the love of many has waxed cold. Do we realise our spiritual condition as we should?

Recently in an Eastern city a friend told the following story:

"Last night our entire family came near being wiped out. We were all at home, something unusual in our household. Father was reading the evening paper; Mary was doing her homework; and the boys were playing games on the floor. I had just finished my homework, and was sitting in my accustomed chair mending socks, when, suddenly, as if noisy machinery had stopped, all became appallingly quiet, and I seemed quite unable either to rise or speak. I remember saying to myself, 'This is a queer house.' I seemed

to have consciousness to realise that every member of the family had fallen asleep. Father was asleep in his chair; Mary, book in hand, had fallen over asleep on the couch; and the boys were prone on the floor beside their games. I felt an urge to open a door. Mustering my strength, I got to the outside door and opened it.

Christians, AWAKE!

I. WADSWORTH

"*Wake out of sleep*"—Romans xiii. 11

The fresh air somewhat revived me. I went out on to the verandah in a daze. Finally I managed to call out, 'Somebody, please come and help us!' A man rushed into the house; others followed. I heard doors and windows being opened. Soon doctors arrived and worked over the gas-poisoned members of the household. They were revived, and were by and by out of danger. Our whole family, as you see, came

WITHIN A NARROW MARGIN

of being wiped out by asphyxiation. How we thank God we were spared." God used that half-gassed woman to save her family from death. But it is something infinitely better to save brethren and sisters from sins which are unto death, and to get life from God for them, in this hour of the world's direst need. Brethren, God's voice is sounding in our ears. A holy impulse to do for the welfare of the Church something beyond what we have ever done, is moving us. Shall we respond? Brother, do you see the state of the Church? Have you yet one eye open?

In 1910, God wakened Thomas E. Stephens, founder of the Great Commission Prayer League. Through this consecrated Christian journalist, the Spirit of God inaugurated a pray-for-revival movement. Since Mr. Stephens' first bulletin in the autumn of 1910, hundreds of thousands of people have been stirred to pray for revival. This need stirred him to write for publication short articles which editors were glad to use. He issued monthly bulletins, sometimes sending out over forty thousand copies a month. He never appealed for funds, yet God moved Christians to share in the ministry of the League, with the unshakable confidence that this ministry was of the Lord. Thus the Great Commission Prayer League was born of a Spirit-given passion to see the Christian world shaken from end to end with a great work of God.

AN AWAKENING IN THE PAST.

The revival of nearly seventy-seven years ago in America followed a great period of financial depression

which turned princes of wealth into paupers overnight. Mighty fortunes were wrecked as by a tidal wave. Rich men became beggars. Everybody learned the instability of things. Following this terrible financial crash, men and women turned to God. They became exercised about spiritual matters. Religious conversation supplanted market talk. The secular press also turned to this subject. All ranks and classes of people were stirred to seek God. A strange fear followed men and women everywhere. A thrill possessed the hearts of thousands at once. In some towns there was scarcely one unconverted person. A marvellous spread of religious-mindedness over the whole land was as general as was the financial disaster before it. The whole movement was above and beyond every other sponsored by revivalists, as a seasonable shower is superior to a watering-can shower. It was acknowledged as a work of God. It is a work like this, beginning with God's people, extending throughout the world, as a preparation for the Lord's return, that is wanted everywhere now. Thousands have an intense desire that God may send a revival, like that which came in '57. Every one of us ought to pray and labour for it. A true revival is

A WORK OF THE HOLY SPIRIT.

The day of Pentecost witnessed a mighty attending supernatural power when Peter preached—and apostles witnessed to the truth of the gospel. God did something. Three thousand souls were converted in one day, not in name, but in heart. The Spirit of God took Peter's simple preaching and made it as a sword that found its mark, and as a tornado that swept everything before it. The remarkable success of Peter's ministry cannot be attributed to Peter, or to a society or an evangelistic party or anything of the sort. Remarkable ministries of this kind are all attributable to the Holy Spirit and to no one else.

There is certainly no limit to the power of the Holy Spirit. He can bless a sermon to a thousand as easily as to one. God's power has no limitations restricting it. In a chaotic state of society like ours, only Almighty God can move hearts, melt them, subdue them, change them, and make them habitations of truth and temples for the Holy Spirit. The actual cause of revival is God the Holy Spirit.

God revives His Church through gospel preaching.

God, we say it reverently, must use instrumentalities. He has, in His condescension, limited Himself to their use in His saving work. God uses preaching, after the apostolic pattern, by men faithful with God, to revive His work. Every generation needs such men. They are needed now. The Church is like a great lamp—she needs fresh supplies of fuel. She is like Peter's wife's mother, laid low with fever—she needs the miracle touch of Christ. The preaching of the times

(continued on page 140).



The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

Magnificent Faith.

ONCE again the great Foursquare Gospel gatherings in the Royal Albert Hall are drawing near. As we have already announced these services are to form part of Elim's Coming-of-Age celebrations, and therefore should make a special appeal to all who owe so much to God for the ministry of this movement. The prayers of all our readers are requested for this Easter Demonstration that in Holy Ghost power and Pentecostal results it may completely eclipse all former gatherings of this kind. Glorious as previous meetings have been we must remember that we have barely touched the fringe of all the tremendous possibilities that these huge services hold. Let us believe large things from the Lord. It is only an absence of faith that can limit the divine power in our midst. God is waiting to meet the demand of faith and prove Himself to the uttermost in a glorious floodtide of revival.

What God Wants.

WE venture to say that God's greatest need is men and women who are prepared to risk all they have and all they are for Him. Souls in whom all reserve is for ever swept away; irrevocably launched upon the Eternal with no other anchorage than that of the divine promises; ready if needs be to face disaster in their utter abandonment to God. Pentecost in its highest content means nothing less than this. Holy recklessness is always a distinctive feature in the life that is shaped by the Holy Ghost. And when God gets this, no matter how limited the human resources or how overwhelming the opposition, He is then able to display His power and His glory to the utmost extent of His sovereign will.

Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A brother who is suffering from an incurable disease.—*B.D.*

A sister who suffers from sleeplessness, that the Lord may grant deliverance.—*A.T.*

A young man who has been backsliding for some time and is much depressed, that he may be drawn back into fellowship with God.—*S.M.*

A sister who has had a stroke and is now helpless, that the Lord may manifest His healing power in her body.—*W.G.H.*

A believer who is in trouble, that God may meet the need of His child.—*G.K.*

A brother who is troubled in mind and very ill in body, and as a consequence unable to work, that God may heal for His glory.—*S.O.W.*

Clusters of Camphire.

Trial Transformed

By Pastor E. C. W. Boulton

"Unknown, . . . dying, . . . chastened, . . . sorrowful, . . . poor, . . . yet possessing all things."—II. Cor. vi. 9-10.

Unknown! Yet why discouraged be?
Thine eyes His beauty soon shall see;
Love's labour is not lost, for lo
Each pang, each tear, Thy Lord doth know.

WHAT startling paradoxes the apostle gives; nothing short of divine inspiration could possibly lead him to such sublime conclusions under such impossible and sometimes appalling conditions. What a catalogue of disabilities, of disheartening handicaps. And yet these very things are turned to such good account in the outworking of the divine purpose. Paul sees in them that which others would miss; he gives to these things a unique interpretation. They are incidents in a chain of circumstances that develop the divine plan.

"*Unknown!*" Denied the encouragement of recognition. A toiler in the background of life, not labouring under the stimulus of publicity, or running the race midst the cheering throng of onlookers, but plodding on up the hill called difficulty, keeping the face set towards the summit, that summit that sometimes seemed so remote, and which seldom appeared to get nearer.

"*Dying!*" Dying to all that would imperil the accomplishment of "that wonderful grand will of God." Putting to death every earthward passion, that the thought of God might remain enthroned within. Crucifying all the subtle appeals of the flesh that in the ransomed life Christ might be "all and in all."

"*Chastened!*" That out of the beaten gold God may produce a vessel unto praise; that the whole life may be inwrought with the image of Another; that all the blemishes which would mar the beauty of the channel may be removed; all the disfiguring things burnt out to make way for that other precious likeness.

"*Sorrowful!*" Yes, but not with a sorrow that eats the sweetness out of life; not the grief that robs the soul of its song, and sends it staggering down the pathway of the days mute and melancholy. It is the sorrow that comes of fellowship with the Crucified, the fruit of union deep and strong with the One who "was acquainted with grief."

"*Poor!*" Stripped of all that the world glories in; deprived of that which men prize; emptied like Him whose lot was cast outside the camp, and yet the joyous possessor of all that really counts.

O blessed life of poverty
That throws me back on Thee,
And keeps my soul at perfect rest
Whilst launched on Life's great sea.

I thank Thee that Thou hast taken mine eyes off temporal treasure and glued my heart to the Eternal Prize. I bless Thee that Thou hast made me willing to tread the path of loneliness and lowliness that thus I may company with Thee whose glory was veiled in the garments of poverty.

Coming-of-Age Tour

OPENING SERVICES AT ABERDEEN

By Pastor JOHN HILL

WHEN it was noised abroad that Principal George Jeffreys and his Revival Party were to begin their Jubilee Tour in Aberdeen great was the joy!

Memories of the amazing scenes witnessed in this city during the campaign three years ago, flocked back to the mind, and everyone was filled with enthusiastic expectation at the prospect of a return visit (however short) of these dear servants of God.

Eager Crusaders plodded gladly through the snow and slush distributing bills announcing the meetings; and others invaded the Tabernacle, giving it a special polish and placing extra chairs and forms in every available bit of space to accommodate the many extra people who were expected. These efforts were justified for a much larger crowd than we had anticipated assembled for the first meeting on Saturday night. It was a heavenly meeting. From beginning to end we knew that God was in the midst. This feeling was intensified when in response to the invitation of the Principal, the sick began to make their way to the front of the church to kneel in prayer to the Great Physician. As the Word of God was obeyed and these dear ones anointed with oil, it seemed that the Master Himself had come to earth again, and was moving amongst us as vitally and actually as He used to move in Galilee. He had! He was "prolonging His days," living His life again, and carrying on His blessed work through His servant. The pierced hands of the Saviour were laid upon many in these services. One dear brother told me of a remarkable deliverance he had experienced during the Principal's last visit. He said: "When the sick were invited to the front for prayer I went forward with the rest; but before the Principal anointed me the power of God fell upon me, and I was under that power all through the service and long after. I did not then realise to the full what had happened, but I knew God had done something wonderful for me; and He had. I had suffered for over twenty years with an ulcerated stomach and nerves, but, praise God, I have been completely healed—my nerves are perfectly sound and I can eat anything now."

Others have since told me of definite healing during these special week-end services. Sunday was a great day, too. In the morning it was hardly necessary for the Principal to preach. The whole service was a sermon. God was speaking to us during every minute of it. The "real Presence" was there. Hallelujah! The extra chairs and forms were needed on Sunday night, so great was the crowd, and revival was in the air! The Principal, under great anointing, gave us the only message of hope for the world to-day—the coming again of the Lord Jesus Christ. He showed us how certain it all was. God had always fulfilled His Word till now, and He would fulfil it again and soon. "Are there any here to-night unprepared for

that coming?" he asks. "If so, will you accept Christ as your Saviour now?" Yes! Thank God! Three signified their determination to do this, and left the Tabernacle with a glorious hope instead of a nameless dread in their hearts. The meetings are over, but their influence remains. We have been encouraged and inspired to go on. The party have moved on to the next stage of their tour. God bless them! God bless Scotland!

DUNDEE FAITH-HEALING CAMPAIGN

Former Councillor Tells of His Cure

Amazing scenes have marked the meetings held in Elim Tabernacle this week by Principal George Jeffreys and his revivalist party. Faith healing has been a feature of the meetings, and several cases of miraculous cures have been claimed.

To the scepticism of many outside the Movement, local followers reply by quoting such instances of healing as they have heard. In this connection the story told me by a well-known Dundee man is specially interesting.

The gentleman referred to is Mr. David Kinnear, who lives in old Craigie Road, and who carries on business as a tailor in Princes Street.

The story of the faith healing effected on him by Principal Jeffreys is considered all the more valuable by the revivalists since it has proved lasting. Mr. Kinnear is not a member of the Foursquare Church, but is a keen churchman and occupies the position of Sunday school superintendent of Baxter Park Church Sunday School.

When I called on him this week Mr. Kinnear, who was formerly well known as a member of the Old Parish Council for some 13 years, told me his own story. Now over 60 years of age, Mr. Kinnear was cured of an extremely bad rupture on Principal Jeffreys' last visit to the city.

"My story starts over twenty years ago," said Mr. Kinnear, "when I fell from a pair of steps in my shop and severely wrenched myself. For a considerable period I suffered bouts of intense pain, and latterly swelling began to develop.

"Eventually, on seeking medical advice, I learned the serious nature of my injury. It was a very bad case, the doctor said—indeed, unless I got immediate attention, my life would be endangered.

"An operation was recommended, but just at that period I simply could not manage to leave my business and had to depend on a surgical appliance. By this means I was enabled to carry on, though even then there were times when I could hardly bear the intense pain. I certainly could not have walked a step unaided by this appliance.

FAILED AT FIRST

"The years passed on until one evening I accompanied my wife to the meeting held by Principal Jeffreys. No idea of a faith-healing entered my head, but while I was there I heard a conversation which influenced me greatly.

"I resolved to test the faith-healing claims of the revivalists, and when the time came at the end of the meeting I accompanied the others to the platform. At the time, however, I had little belief that my suffering could be removed in this fashion, and so it turned out. I felt no difference after my first experience of faith-healing.

"Frankly, I was more or less sceptical about the whole business, but a gentleman who was sitting near me advised me to try again. He explained the nature of his trouble and asserted that he found it was gradually coming right with repeated visits to the revivalist pastor.

"Strangely enough, when I again joined the band of sick

people seeking to be healed I actually believed that something was going to happen to me. We all knelt and prayers were said for us.

"Then, as soon as Mr. Jeffreys touched me, I experienced an amazing sensation. I staggered back as if I had lost the power of my legs.

"As we started for home I felt very sick and was frightened to enter a tramcar. When I eventually got into bed I felt very ill indeed.

"It was morning before I discovered that my trouble had gone. I awoke feeling much as usual, but as soon as I put my feet to the ground I realised that I was cured. I just had a feeling that I could have jumped over the moon.

"Since that day I have never needed aid of any kind, and no sign of weakness has reappeared. For weeks I would give myself tests, running and so on, just to convince myself that the cure was genuine."

GREAT ENTHUSIASM

The campaign opened in Dundee on Monday, and the series of meetings concluded on Thursday night, when enthusiastic crowds sought admission to the church. Over 1,000 people crowded inside and many were turned away.

On leaving, the Principal's car was surrounded by an enthusiastic crowd, who sang the 23rd Psalm and a number of choruses.—"The People's Journal," February 8th.

Awake! Christians, Awake! (continued)

needs to be corrected. It needs to conform to the gospel pattern. It needs to be more full of Christ. But most of all, it needs to have Christ set forth, not so much as a Teacher, or as a Prophet, though He fulfilled both of these missions, but as the world's Saviour whose blood was shed for the redemption of our souls. His deity, omniscience, omnipotence, and eternalness are glorious indeed, but it is the death of this divine, all-knowing, almighty, eternal Son of God that is the message for these times.

A revival is always ushered in by the prayers of the Church.

Gospel preaching is like a ship, but prayer is like the tide that floats the vessel. Where there is little prayer, there is little power in the preached word. Spurgeon uniquely illustrates this vital truth: "Two labourers in God's harvest met each other once upon a time, and they sat down to compare notes. One was a man of sorrowful spirit, and the other joyous, for God had given him the desire of his heart. The sad brother said, 'Friend, I cannot understand how it is that everything you do is sure to prosper. You scatter seed with both hands very diligently; and it

SPRINGS UP SO RAPIDLY,

too, that the reaper treads upon the heels of the sower, and the sower, himself again, upon the heels of the next reaper. I have sown,' said he, 'as you have done, and I think I can say that I have been just as diligent; I think, too, the soil has been the same, for we have laboured side by side in the same town. I hope the seed has been of the same quality, for I found mine where you got yours—in the common granary. But alas, my seed, friend, never springs up. I sow it, but it is as if I scattered it upon the waves—I never see a harvest. Here and there a sickly blade of wheat I have discovered with great and diligent search, but I see but little for my labour.'

"They talked together, for the brother who was successful was of a tender heart, and therefore he sought to comfort this mourning brother. They compared notes; they looked through all the rules of farming, and could not solve the mystery, why one was successful and the other laboured in vain. At last one said to the other, 'I must go.'

"'Why?' asked the other.

"'Because,' said he, 'I must go and steep my seed.'

"'Steep your seed?' said the other.

"'Yes, brother, I always steep my seed before I sow it. I steep it until it begins to swell and germinate, and I can almost see a green blade springing from it, and then you know it speedily grows after it is sown.'

"'Ah!' said the other. 'But I don't understand what you mean. How do you

STEEP YOUR SEED

and in what mysterious mixture?'

"'Brother,' said he, 'it is a composition made of one part of tears of agony for the souls of men, and the other part of tears of holy agony which wrestles with God in prayer—this mixture, if you drop your seed in it, has a transcendent efficacy to make every grain full of life, so that it is not lost.'

"The other one rose and went his way and forgot not what he had learned, but began to steep his seed too; he spent less time in his study, and more time in his closet; he was less abroad, more at home; less with men, and more with God. As he went abroad and scattered his seed, he too saw a harvest, and the Lord was glorified in them both.

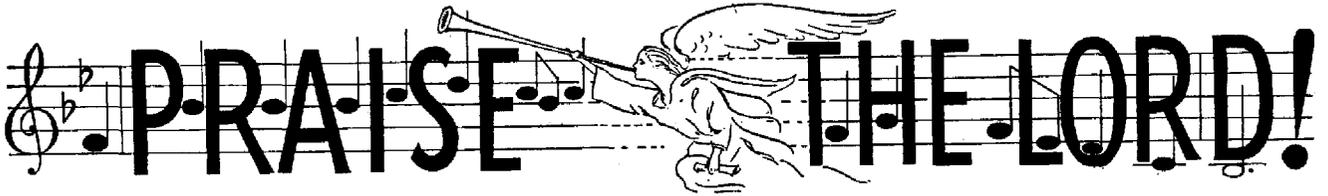
"Brethren, I do feel with regard to myself, and therefore, when I speak of others, I speak not uncharitably, that the reason of the non-success of the ministry in these years (for compared with Pentecost I do not call our success a success) lies in our want of prayer. If I were addressing students in a college, I think I should venture to say to them, 'Set prayer first in your labours; let your subject be well prepared; think well of your discourse, but best of all, pray it over, study it on your knees.'

"Let me beseech you whatever you do, go not about your work, except you have first entreated that

THE DEW OF HEAVEN

may drop on the seed you sow. Steep your seed, and it shall spring up. We are demanding in our days more labourers—it is a right prayer; we are seeking that the seed should be first of the best sort—it is a right demand; but let us not forget another which is even more necessary than this—let us ask, let us plead with God, that the seed be steeped, that men may preach, agonising for souls. I like to preach with a burden on my heart—the burden of other men's sins, the burden of other men's hard-heartedness, the burden of their unbelief, the burden of their desperate estate which must

(continued on page 142).



PRAISE THE LORD!

Enthusiastic Evangelism—Spiritual Progress among the Churches

TWENTY-THREE NEW MEMBERS

Blessings Bestowed

Bath (Pastor A. V. Gorton). At the Sunday evening service prior to the Fellowship meeting, twenty-three new members were received into membership and fellowship with the saints at Bath. Many gathered together for the Annual Fellowship Meeting at which encouraging reports of the past year's activities were presented by the Secretary, Mr. A. Polden and the Treasurer, Mr. F. C. Smith. We praise God for every soul saved, for God's power manifest in strengthening of weak bodies,



**Pastor
A. V. Gorton**

and for the many blessings bestowed on the church at Bath through the ministry of His servants Pastor and Mrs. A. V. Gorton.

On Sunday last one sister yielded to the Spirit's call, and the fetters of sin were snapped by the all-conquering Saviour.

The breaking of bread service is always a hallowed time in the Master's presence, God speaking to His saints through the manifestation of the Holy Spirit.

INSPIRATION AND BLESSING

Received during Field Superintendent's Visit

Plymouth (Pastor J. Woodhead). The Plymouth Church received great blessing and encouragement on the occasion of a week-end visit from Pastor W. G. Hathaway. Although Saturday is a difficult night for meetings, a good company gathered and were well repaid, for the special effort brought them under a very blessed message. The Sunday services were well attended and again the ministry was with special anointing; at the close one soul was brought to Christ.

On the following Tuesday Pastor Woodhead had the joy of leading a man and woman to Christ at the close of his Bible Reading.

Then on the Thursday at the Annual Fellowship Meeting over 100 gathered for tea. The evening service was full of praise and glory to God as the different officers brought their report of progress in the sections they represented. The Secretary in his report mentioned that the Pastor during the past year, in addition to his ministry at Plymouth, conducted Revival and Healing Campaigns at Barnstaple, Eastleigh, Penzance and

Swindon, resulting in the opening of two new Foursquare churches, one at Barnstaple the other at Penzance. The other two Churches received great blessing under his ministry, and souls were saved.

The Sunday School Superintendent reported a good increase in the number of scholars, in fact from each section of the church encouraging reports were read.

Prior to Pastor W. G. Hathaway's visit the church was specially favoured with a visit from Miss Munday who gave her experience of Divine Healing; many testified to receiving blessing and souls were saved.

STIRRING TIMES

New Members Received into Fellowship

Barking (Pastor J. McAvoy). Much blessing is being received by the saints at Barking who assemble from week to week under the faithful ministry of Pastor McAvoy. On a recent Sunday evening the Pastor gave an inspiring and convincing message on the "Folly of Procrastination." The power of the Spirit was present in conviction. When the altar call was given a chief stoker of H.M. Navy surrendered his life to the King of kings, Jesus our Risen Lord. He has been attending the services for some time with his wife who is a member of the church. The deciding factor in his decision was the Christian devotion of our late beloved King George V.

The Annual Tea and Fellowship Meeting recently held was a means of much blessing. This annual service is indeed a means of binding more closely the bonds of Christian fellowship. The time spent previous to the service was much enjoyed. It was indeed a time profitably spent. The service was led by the Pastor, whose ministry is such a blessing to the saints. He read the Annual Balance Sheet of the Alliance and spoke on the Jubilee Year, outlining the plans made by the church to help in this great effort. The respective officers of the church gave their reports which were most interesting. During the service the hand of fellowship was given to new members joining in the work of the Lord.

INSPIRING BAPTISMAL SERVICE

Candidates' Testimonies

Clapham (Pastor C. J. E. Kingston). A combined Convention and Baptismal Service was held recently at Clapham Tabernacle, when several candidates from Bermondsey and Clapham passed through the waters in obedience to the Word. Pastor Kingston presided and the first speaker was Pastor Corry, who gave

a stirring message on "Faith" as a vital necessity in the believer's life. This was followed by an address from Pastor Boulton, who emphasised the importance of the right attitudes to God and to life. These two messages, full of life and humour, were of great blessing to the packed and appreciative audience.

An anthem rendering of "Abide with me," was given by the Clapham Crusaders. Before immersion, each of the candidates gave a clear testimony to having proved Christ as their personal Saviour, and received a scriptural promise from Pastor Brambleby as they entered the pool.

AGGRESSIVE EVANGELISM

A Live Wire Church

Kingston (Pastor S. Penney). "Blessings new He is bestowing," such is the testimony of the saints in fellowship in the assembly at Kingston. Hallelujah! They rejoice that the "Great God of wonders" dwells in the midst of His people. The love of Christ permeates the assembly and is the main-spring of all activity in the cause of Christ.

The Pastor brings Spirit-inspired messages from the Word of God which means life to those who listen, and gives fresh courage to meet life with all its trials and temptations.

He is fearless in declaring the whole counsel of God, and beloved by the saints.

The Crusader branch is a live wire in the church. Recently, they toured the town with poster boards bearing texts of scripture and gospel slogans. This effort resulted in many strangers being attracted to the services, which it is hoped left a lasting impression upon their hearts.

The church has adopted a programme of aggressive evangelism, and faith sees the harvest. They are praying for another "Pentecost" in Kingston. Hearts are full of praise to God for the doctrine of the Holy Ghost, but, theology without experience is like faith without works—it is dead. The prayer of each sincere heart is: "Lord, send the old-time pow'r, the Pentecostal pow'r; Thy floodgates of blessing on us throw open wide. Lord, send the old-time pow'r, the Pentecostal pow'r, That sinners be converted and Thy name glorified."



Pastor S. Penney

MONTHS OF ENCOURAGING MINISTRY

Proving God's Promises

Redhill (Evangelist L. T. D. Kelly). "And I, if I be lifted up from the earth, will draw all men unto Me." The believers at Redhill praise God for this blessed promise, revealing the divine power of the Man Christ Jesus.

Though this corner of the Lord's vineyard has not figured prominently in the "news," yet the power of this glorious promise has been wonderfully proved during the last six months.

Already the church is seeing the power of persistent prayer as it earnestly pleads the promises of God.

Especially have the believers been drawn by the uplifted Christ into deeper spiritual life, whilst there is rejoicing as sinners and backsliders have been led unto the fount of Divine forgiveness.

The numbers have been steadily increasing at all services, but especially has this been noticed in the weekly

gathering of the saints around the Lord's table on Sunday mornings.

More than all, the saints unitedly praise God for the spirit of revival that is sweeping the church and uniting them in the bands of Divine love.

Every Wednesday night for an hour before the weekly prayer meeting earnest souls can be found "tarrying" until they are endued with "power from on high." Praise God! the Holy Spirit is being outpoured in the same old-fashioned way.

During the ministry of Evangelist L. T. D. Kelly open-air have been held regularly every Tuesday night. New districts are visited every week and the faithful witnesses of the Saviour are conscious of the divine anointing as they tell forth the old, old story of redeeming love.

An adult Bible Class and Sunday School have also been commenced. Though not large, the Lord has blessed this venture of faith by granting times of great blessing to both adults and

children alike as the gems of truth in His Word are revealed.

In addition a prayer meeting is held every Sunday night, previous to the gospel service, and its power is wonderfully manifested as the message of the "Uplifted Christ" is proclaimed.

Recently a day of great blessing was enjoyed when the Sunday services were taken by Mr. and Mrs. L. O. F. Sinman (Newbury). A surprise visit from Pastor E. Jones (Horsham) at the weekly prayer meeting proved to be a time of great spiritual uplift to the church.

The Annual Fellowship Tea proved to be a time of great encouragement and blessing to all who gathered. A really encouraging number sat down to a splendid tea provided by willing workers and members.

After the Pastor had read the Annual Report and had passed on to the people a short message on "Unity through the Uplifted Christ," the church treasurer and workers gave reports that were the means of much encouragement.

BELIEVING GOD

By GEORGE MULLER

JUST in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind, Faith rests on the naked Word of God. When we take Him at His Word the heart is at peace.

God delights to exercise our faith, first, for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased.

There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus we shall bear an honourable testimony before the world, and thus shall we strengthen the hands of others.

AWAKE! CHRISTIANS, AWAKE! (concluded)

ere long end in perdition. There is no preaching, I am persuaded, like that, for then we preach as though:

'We ne'er might preach again,
As dying men to dying men.'

Spurgeon's princely ministry was saturated with prayer. He drank deeply of the spirit of the apostles, and gave himself to the ministry of the Word and to prayer. He recognised that every work of God has its roots in prayer; that God is much with His servants who are much with Him in the closet of prayer. Thank God for the individual prayer groups holding on in living faith, but oh, for multitudes—fathers, mothers, brothers, and sisters, pastors, teachers, missionaries, Christian workers, to hear and heed the divine challenge. Are you awake? Are you concerned for the spiritual welfare of the Church? Then pray and get

others to pray with you. As Thomas E. Stephens said, "God has given to His Church one supreme task for his generation. That task is to make known the sovereign grace of Christ to the very last member of the human race (Acts i. 8). The age is fast ebbing away—every sign points to its speedy close—and yet the Church's task is far from done. Two-thirds of the race is still in darkness. Millions at home and abroad await the glad tidings of the gospel through a revived and re-empowered Church. Oh, that the sovereign Spirit of God might move once more upon the face of all the earth—move through His Church, to whom He has committed the only light that can dispel humanity's darkness—move in such a manner as to compel men to ascribe all the glory to Himself alone, and to none other."

Great Cardiff Rally

The Crusader Rally held in the spacious City Temple, Cardiff, witnessed scenes of enthusiasm and desire for more of God. At both services large congregations gathered from all parts of South Wales, and the massed Crusader Choirs' ministry in song, directed by Pastor Douglas B. Gray, was greatly enjoyed. The ministry in word of Pastor James McWhirter and Mr. Douglas Craig at both services were moments of intense heart-searching. The messages gripped everyone and sounded a challenge for a deeper devotion and advance in our great crusade. Souls were saved and saints encouraged in their onward march for Christ. Pastor Jack Moore brought the great evening service to a triumphant finale.

Islington's Specials

Much blessing and encouragement has been received here from the varied and interesting meetings arranged under the leadership of Pastor Cole. The ministry of Crusaders from other branches has proved very welcome, and the blessing of the visit of the Misses Tetcher still remains with us, for their messages in word and song were indeed owned of God. The visit of Pastor Gray and his party of singers and instrumentalists was keenly anticipated and proved a time of heart-searching as each one was drawn into closer touch with Christ. A wonderful spirit pervaded the meeting as the Word was ministered. Recently a "Veterans" evening was arranged and the older saints of the assembly brought messages in testimony and song that encouraged every one present. The keynote of this meeting was the exhortation to "Be strong in the Lord," and all realised the power of the written Word.

The members of the Bible class took the meeting one evening and gladly were testimonies given that Jesus alone satisfies.

There is a desire to live in closer touch with the Master, and earnest prayer that as His servants we may be used of Him in encouraging any who have lost heart by the way.

Special mention must also be made of the happy times spent in choir practices, which under the choir leader, Mr. Barnes, are made times of praise and rejoicing unto the Lord.



(Conducted by Pastor DOUGLAS B. GRAY)

Crusader Events

LONDON YOUTH CAMPAIGN

March 1st to 8th

(Except Thursday and Friday)

KENSINGTON TEMPLE

conducted by

Pastors James McWhirter

(Crusader President)

DOUGLAS B. GRAY

(Chief Crusader Secretary)

Miss JOAN HOLMAN

(Crusader Commissioner)

and the

LONDON CRUSADER CHOIR

AND ORCHESTRA

PROGRAMME INCLUDES:

Monday. Bible Narrative: "Where are the Nine?"

Tuesday. Great Immortal Music Service.

Wednesday. Second Massed Choirs night

Saturday. Missionary evening

Sundays, 6.30 p.m. Weeknights, 7.30 p.m.

YOUTH SPECIALLY INVITED

SCOTTISH RALLIES

Glasgow: The City Temple, March 7th

Dundee: Elim Tabernacle, March 21st

Speakers include:

Evangelist DAVID VANSTONE

(Crusader Commissioner)

MUSICAL ITEMS BY VISITING CRUSADERS

NORTH LONDON RALLY

ELIM TABERNACLE, ISLINGTON

March 18th at 7.30 p.m.

Speakers:

Pastor E. J. PHILLIPS

(Secretary-General)

JOHN LEECH, ESQ.

Pastor P. N. CORRY

will convene

MUSICAL ITEMS BY EAST HAM AND ISLINGTON CRUSADER CHOIRS



Announcement for Choir Leaders

We are glad to bring to the notice of our choir leaders that it is now possible for reprints to be obtained from any piece of music which has appeared in the *Evangel*, and will appear in the future at the following prices:

| | |
|--------------------------|------------|
| | post free. |
| Up to 5 dozen copies ... | 5/- |
| Up to 9 dozen copies ... | 6/- |

We trust this provision will enable many of our Crusader choirs to obtain without difficulty some suitable and splendid pieces. Already the London Crusader Choir have taken advantage of these facilities.

The Names of God—V.

JESUS

By Miss Eva Willmott

We now come to the greatest and most staggering condescension of this same Jehovah who left His Father's throne, when mankind was captured, and voluntarily waged war against the enemy of God. We have studied His steady and persistent attacks on the stronghold of Satan, the establishing of His foothold in the earth from an individual to a family and finally to a nation, and then what strength, the establishment of His throne on the earth.

His great and mighty presence was in the midst of His witnessing people and that Name-presence was a strong tower that sheltered them against every adversity, His presence felt, His voice heard, His majesty seen in the fire, glory, rainbow, etc., as we traced in our previous studies of the Shekinah, but now He deigns to manifest Himself in human flesh for the express purpose of coming to vital grips with the enemy. There on that winter's night Jehovah of the Old Testament became Jesus of the New Testament, and what beauty we have found in Him.

We see the powerful and mighty Creator in the way He restores sight to the blind, strength to the withered arm, life to the dead. We see Jehovah whose voice thundered from Mount Sinai and caused the earth to quake and the mount to be on fire, in the masterful personality who cleared the money-changers from the Temple and we see all the loving care and protection and sweetness of Jehovah, the Healer, Provider, etc., in Jesus the feeder of the five thousand, the dear friend whom Mary, Martha and Lazarus adored, the One who held the little children in His arms and blessed them. We have seen His arms stretched out to us and we have heard His voice and how willingly we have yielded, "Come unto Me all ye that labour." He not only calls, but He sustains, for is He not Jehovah-Zebaoth? Praise Him for all He has been, is, and will yet be to us.

Then this wonderful Lord of ours took the whole weight of all the sins and sicknesses of all the world

upon His shoulders and went down to the very dwelling-place of Satan and his mighty forces and wrested the keys of death and hell from his hands so that the faithful ones of the past ages were set free and as He rose from the grave on that

great Easter morn, He triumphant-ly exclaimed, "All power is given unto Me" (Matt. xxviii. 18).

The enemy may do as he likes now, victory is finally established. God has given to Jesus a name which is above every name, that at

the name of Jesus every knee shall bow." There is all the power and strength we need in that precious, holy name. The mere breathing of it when we are weary, sends a warm glow over our tired souls. What a mighty name—J-E-S-U-S.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"

--ROMANS vi. 23.

A Wonderful Bible Story

By E. G. CLARKE

THE minister sat in his study thinking and praying over the address that he was to give that evening. It was just five o'clock and the minister had had already two unexpected callers.

The front doorbell rang again, and he hoped, yes, he hoped it was not another person who had called to see him. Soon he heard his landlady's voice saying, "Mr. Hanton is busy and I am not going to disturb him again. You people ought to be ashamed of yourselves, coming like this, begging. It's a shame to impose on his kindness."

Then Mr. Hanton heard pleading tones as of one in deep distress. Up he got and opening his door which opened into the hall, he said kindly, "Show the man in, Mrs. Smith."

Very reluctantly she showed the tramp in, for such he was. Courteously Mr. Hanton put a chair for the poor fellow to sit in, near the fire.

The tramp told a pitiable tale. Out of work. No one would employ him. He was too old. Too old at forty. He had a wife and a child needing food.

Mr. Hanton looked the compassion he felt. He glanced down at the poor fellow's boots, or what remained of them. His coat was threadbare, and it was a bitter night. His face was pinched and even as he spoke he shivered with cold.

Mr. Hanton went in the hall and called his landlady and asked her to bring a cup of hot cocoa and some bread and cheese. As the man was eating these Mr. Hanton told him the story of the Son of God and how He loved him and had died to save him. The man listened indifferently. Mr. Hanton then went upstairs and collected some of his old clothes and as he was wrapping them up he put a Bible in with them with a prayer that the Lord would graciously bless His own Word.

Mr. Hanton went back into the room bringing the parcel with him. His own eyes were moist as the poor fellow tried to thank him. Then in a few words again Mr. Hanton told the man of the Lord Jesus and how He

had left the glory of heaven and laid aside His Godhead and had come down to earth and had lived and died that he might be saved from sin and Satan and death and hell. Listen to His gracious invitation to you, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "I came not to call the righteous, but sinners to repentance." "Him that cometh to Me I will in no wise cast out."

He listened this time spellbound but said nothing. As

Mr. Hanton led him to the door he said, "You will find a Bible in the parcel. Read it and you will find the great secret of love and joy and peace in it." He then bade the man good-by.

Years afterward he was speaking at a Conference in another part of England. After the meetings were over a woman came up to Mr. Hanton and asked if she might speak to him. "You do not know me," said the woman. "Years ago I lived in N—. Do you remember years ago at Nantwich a poor tramp coming to your door one cold winter's night? How that in spite of the landlady who wanted to send him away you came out and brought him in to your study? How you spoke to him of the secret of life? How you fed him and gave him some of your old clothes? How you put a Bible in them? Sir, I want to

tell you that that Bible led my husband to Christ. He is with Christ now. After his death it also led me to Christ. I have one son who is in the navy. When he went to sea I put that precious Bible in his trunk and Sir, I have just received a letter from him saying that through reading that Bible he, too, has found the Saviour. The Lord bless you, sir."

Deeply moved Mr. Hanton said, "Let us give thanks to our heavenly Father." And the two knelt down and sang on their knees:

"Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."



As Mr. Hanton led him to the door he said, "You will find a Bible in the parcel."

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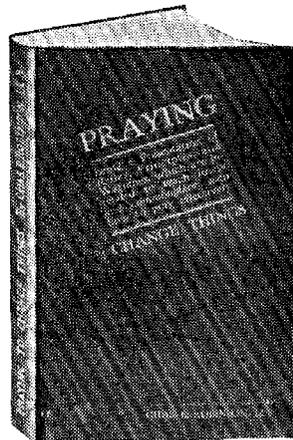
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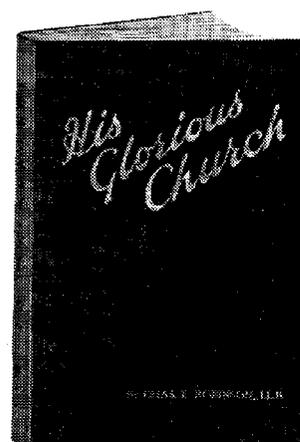
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