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# Elim Evangel

Foursquare Revivalist



SEPTEMBER 16th, 1938.

Vol. XIX. No. 37.

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

**ELIM'S POWERFUL DEMONSTRATION** (see page 587)

# The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:  
 Principal George Jeffreys (President)  
 Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
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 28, Clarence Avenue, Clapham Park, London, S.W.4.

Vol. XIX. September 16th, 1938 No. 37

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# 4 Coming Events 4

**CHELMSFORD.** September 25. The Corn Exchange. London Crusader Choir at 7.30 p.m. (H.M. Prison at 2.30 p.m.).

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**SMETHWICK.** October 22, 23. Elim Tabernacle, Olbury Road. Special visit of Pastor E. C. W. Boulton.

**SWANSEA.** Commencing September 17. Elim Tabernacle, Alexandra Road. Revival and Healing Campaign conducted by Pastor H. W. Fielding. Sundays, 11 a.m., 3 and 6.30 p.m. Week-nights, 7.30 (Fridays excepted).

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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. XIX., No. 37

SEPTEMBER 16th, 1938

Fridays, Twopence

## Christ Control

For I am controlled by the love of Christ.—II. Corinthians v. 14 (Moffatt).

By Pastor F. J. SLEMMING

**C**ONTROL—that is one of our present-day much-used, and perhaps overworked, words. A very important word in this mechanical age; this day of invention, record breaking and change.

Men have done great things in the cause of progress.

Our ears have been made so sensitive that, through the medium of the radio, we can hear a whisper from the far ends of the earth.

Our eyes have been made so keen that, through the medium of television, we can see as men have never dreamed of seeing.

Our feet have been equipped with something infinitely greater, and more tangible than a pair of the proverbial "seven-leagued boots," so that by air we can "hop" across continents.

Our voices have become so far-reaching that, again through the agency of the wireless, we can hold conversation with the world. Undoubtedly it is a world of marvel and miracle that we live in.

And yet all these forces are only of service to the human race as they are controlled.

The engineer slows down, or quickens his machines by means of his controls. The airman pilots his machine with the aid of his controls. Then we hear much talk about muscle control, mind control, self control, etc. All this is very fine, to be able, as it were, to reduce the dimensions of the globe.

But there is something greater, vaster, and more important than all this. There is a power greater than the power of electricity. A force superior to that of steam. A dynamic more mighty than any generated by

### THE ELECTRIC DYNAMO

—it is moral and spiritual power.

What hand can control that power? And without control of what value is it? These are questions I would like you to ponder.

Take a look out upon the world of to-day. China is in distress, suffering war, flood, and famine as her

lot. Austria, we are told, is seething with revolt against her oppressors. Spain is still in the bitter throes of war and revolution. Abyssinia is suffering from her conquest by Italy. Germany is a source of trouble. Italy is a thorn in the flesh of Europe. Nations are in tumult and disagreement, unable to find a common basis of friendship. What is wrong with the world?

We all agree there is something wrong, but we are far from agreed as to the cause of the trouble.

We can increase speed, we can harness the mighty powers that exist in the material realm, we can conquer the air as well as the sea, we can make use of wireless waves, we can boast of being able to bring the world together. But what is the use of all this if it results in strife and not peace?

And here a terrible fact emerges. We have learned how to control anything and everything and yet have not learned how to harness or control ourselves, and that makes many of man's inventions a bane rather than a blessing.

So the question we must consider is: What sort of control does man need? Let me answer that question for you. Only one kind of control will do, and that is, "Christ control."

We have heard much about self-control, but at best, apart from Christ, it only results in disappointing failure. However, when we speak of Christ control we are thinking of that which is infinitely superior to self-control. This means

### YIELDING ONESELF TO GOD

—completely and entirely—and letting the Master take full control of the life, to hold the reins of government, then you will begin to know something of the truth revealed in our text.

Stronger than a strong man is a Christ-controlled man, abler than the ablest living man is the Christ-controlled man. Christianity and the control of Christ

in a life will call for, and produce, a greater all-round fitness than anything else under the sun.

I ask you to turn, not to the playing fields of England, as good as they may be, nor yet to reliance upon the instructions of a physical fitness council, nor to the membership of a health and beauty league, but to a place of complete surrender to the control of Jesus Christ. "Bodily exercise profiteth a little, but godliness is profitable unto all things."

Under the divine control life becomes healthful and powerful. For fitness in the most comprehensive sense of the word, all your strength of personality, all the powers of your intellect, all the love of your heart, all the passions of your soul, must be yielded to Jesus Christ and controlled by Him.

If a thing fails to do that for which it was made, it must have failed in its purpose. The plan of the designer has not materialised.

When God created man, He created him for a definite purpose. What was that purpose? The preacher answers the question:—

To fear God, and to do His commands. Then it follows if you have no fear of God in your hearts, you are either rebellious or indifferent to His commands, and thus you are not

#### FULFILLING THE PURPOSE

for which you were created. In plain words you are a failure. Going your own way at the expense of neglecting God's way. Pleasing yourself rather than pleasing Him. My friend, the control is in wrong hands. Yield yourself unto God! Let Christ control and life will begin to function aright and to glorify God.

There is too much hurried living in our Christian experience. We will not find time to wait and listen for the guidance of God. (I know we are all so busy, but we can generally make time for the things for which we have a preference). We hurry through a few minutes in prayer and misname that our "devotions." Someone has recently said we have two ears and one mouth, which might mean that we ought to listen twice as much as we speak. Someone else has added that we have two ears and some people let things go in at one end and out of the other. Whilst it has been further suggested that some folk take things in with both ears and let them straight out of their mouth.

If you have heard the voice of God speaking to you, speak it out. It will be to the glory of God. It is Christ-control that is needed.

The words of the old Sankey hymn are very descriptive of numerous folk, inside as well as outside the Church: "I was a wandering sheep, I would not be controlled." And so I plead with you. Let Jesus Christ take over the control of your life and He will bring to an end all that would spell disaster to the happiness and usefulness of your life.

And mark you that is not asking you to accept an irksome task—to confine your life to the narrow dimension of a strait-jacket, or to become morbid and melancholy. It is high time that we rid the world of its false ideas of

#### THE RELIGION OF JESUS CHRIST.

Christianity is not a mixture of vinegar and gall, with a dash of red pepper. Let us explode this false idea by being sure that we have obtained our experience

from the right source, and that the One who controls our lives is the One that was "anointed with the oil of gladness above His fellows," and then you will demonstrate the power of a Christ-controlled life and radiate the joy that is unspeakable and full of glory. Even in troublous times the Christ-controlled man does not imitate the ostrich and bury his head in the sand. The truth is, he does the opposite. He lifts up his head, up to the God of the hills, knowing that his redemption draweth nigh.

General William Booth was once asked the secret of his wonderful success. He replied: "God has all there is of William Booth." Remember God asks for nothing less, and we can give to Him nothing more.

Have you given Him all you are? Then, as He takes control, He will inspire your activities, increase your influence, broaden your life, and you shall know something of life that is life indeed.

Not one good pleasure shall be taken from you. For it is in Christ and under His control that you will reach the fulness of life. You may live for self-gratification, but you will live to be disillusioned. You will learn the world is vain. You may live to be gloriously satisfied in Christ. Hand over your life to Him. Your

#### PRESENT AMBITIONS

may have to be surrendered. Your dreams may break up, your present world may crash around you. But in reality you will be on top of things. You will taste the joy of triumph.

For we are more than conquerors through Jesus Christ. We may bear in our bodies the marks of the Lord Jesus Christ. These marks will be but the seal and stamp of the divine ownership. Then you may know the control of Christ in your life.

#### IT COST HIS SOUL

"What is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I do not know what it is valued at, I know what it cost its late possessor."

"How much?"

"His soul. Early in life he professed faith in Christ; obtaining a subordinate position in a mercantile establishment, he continued to maintain a reputable religious profession till he became a partner in the firm. Then he gave attention more and more to business and the cares of this world choked the Word. He became exceedingly rich in money, but poor and miserly in soul. Just before he died, he remarked, 'My prosperity has been my ruin.'"

#### ANONYMOUS GIFTS

We desire to express our gratitude to those who have shown their practical sympathy by the following gifts:

Debt Fund: Leeds (E.D.), £6; B.S., £1 10/-; Silloth (two sisters), £1; Bournemouth Crusader, £1; Wimbledon, 10/-; Hartshead (brother and sister), 10/-; Some Southport members, £1; Edgware, 5/-; Macclesfield, £1; Eastbourne member, £2 10/-; Chiswick (M.S.), £4.

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## His Poverty, Our Wealth

“**F**OR even Christ pleased not Himself; but as it is written, The reproaches of them that reproached thee fell on Me” (Rom. xv. 3).

Whom did Christ please? “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself, but as the Father hath taught Me, I speak these things. And He that sent Me is with Me; the Father hath not left Me alone, for I do always those things that please Him” (John viii. 28, 29).

And to Peter, James and John on the Mount of Transfiguration, God speaking out of the cloud, said: “This is My beloved Son, in whom I am well pleased: hear ye Him. . . . And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of man be risen again from the dead” (Matt. xvii. 5, 9).

These scriptures all point to Calvary, for “it pleased Jehovah to bruise Him; He hath put Him to grief; when thou shalt make His soul an offering for sin, He shall see His Seed; He shall prolong His days and the pleasure of Jehovah shall prosper in His hand” (Isaiah liii. 10). When shall the pleasure of Jehovah prosper in His hand? When His soul is made a sin-offering. For whom? He had no sin. Listen! “For He hath made Him to be sin for us, who knew no sin.” Why? “That we might be made the righteousness of God in Him” (II. Cor. v. 21). What an exchange! Have you made it? Our own righteousness is as filthy rags in His sight, but how wonderful to be clothed with His righteousness.

“He was cut off out of the land of the living for the transgression of My people to whom the stroke was due. . . . He shall see of the travail of His soul, and shall be satisfied; by the knowledge of Himself shall My righteous Servant justify many: and He shall bear their iniquities” (Isaiah liii. 11, R.V.).

These reproaches should have fallen on us; that stroke was due to us, but “ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor that ye through His poverty might be rich” (II. Cor. viii. 9). How rich are you?

Do you think if Jesus had pleased Himself, He would have left the ivory palaces and come down into this world of woe?

Down from His splendour in glory He came,  
Into a world of woe;  
Took on Himself all my guilt and my shame,  
Why should He love me so?

I am unworthy to take of His grace,  
Wonderful grace so free;  
Yes Jesus suffered and died in my place,  
E'en for a soul like me.

He is the fairest of thousands to me,  
His love is sweet and true;  
Wonderful beauty in Him I now see,  
More than I ever knew

“Who being in the form of God, thought it not robbery to be equal with God: but made Himself of no

reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross” (Phil. ii. 6-8). He stripped Himself of His glory; this was His poverty, the gateway of life for you and me, the entrance into the riches of His grace (Eph. ii. 7); of His goodness (Rom. ii. 4); of His glory (Rom. ix. 23); of His wisdom (Rom. xi. 33); yea, even into the unsearchable riches of Christ. “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. . . . For of Him, and through Him, and to Him, are all things; to whom be glory for ever.”

God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him” (James ii. 5). Do you love Him? Have you ever known one of His promises to fail? Hear the testimony of Solomon: “Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised; there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant” (I. Kings viii. 56). And, speaking of Moses, we are told in Heb. xi. 26, that “he esteemed the reproach of Christ greater riches than the treasures in Egypt.” Had you ever thought of the reproaches of Christ in that light? But there was a reason, “for he had respect unto the recompense of the reward,” or “fixed his gaze on the coming reward” (Weymouth). Moses endured as seeing Him who is invisible (except to the eye of faith), and we have the same privilege, and it is the vision which will enable us to ride over the storms, and be more than conquerors.

And, while it pleased the Father to bruise Him, and it pleased the Son to be obedient even unto the death of the Cross, it has also pleased the Father to exalt Him, and give Him the name which is above every name; and that in Him should all fulness dwell (Col. i. 19); “For in Him dwelleth all the fulness of the Godhead bodily” (Col. ii. 9). But let us read the next verse, “And ye are complete in Him, which is the head of all principality and power.” All of our needs are supplied in Him: wisdom, righteousness, sanctification, and redemption; all love, all light, all power, all patience, all peace, all joy. A-1 is one hundred per cent. In Christ, a new creation, old things are passed away, and *all* things are become new. Christ in you, the hope of glory. Have you enthroned Him in your heart as Lord and King? Have you entered into these Blood-bought, unsearchable, eternal riches, clothed yourself with His righteousness, and are you being conformed unto His image?

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure” (I. John iii. 2, 3).

## The Way of Salvation.

# How a Prisoner's Heart was Broken



The ex-prisoner . . . throwing his arms around his "friend's" neck, sobbed violently, exclaiming, "How could you do it?"

A SERIES of gospel services were being held by an evangelist in a tent. One night, in the course of the preaching, a man under the influence of liquor disturbed the meeting by talking aloud. One of the workers sought to quiet him, but failed. As the man was being forcibly removed he dealt a severe blow on the face of the one who ejected him. A police officer who was present promptly seized the offender, and hurried him to the police station. Although unwilling to prosecute, several were summoned to appear at the court and give evidence against the prisoner.

Reluctantly they attended the trial, and, on seeing the penitence of the man, deeply sympathized with him. The offender was found guilty, and sentenced to seven days' imprisonment, with the option of payment of a fine and costs. Being unable to pay the amount, the prisoner was removed from the court to be taken to prison.

On hearing the judge's sentence the evangelist remarked to his friends, "We have now a chance to break the prisoner's heart." "How can that be done?" asked one. "By paying his fine," was the reply. It was decided that the fine should be paid. The one who was struck by the prisoner went to the clerk of the court and announced his intention of paying the culprit's fine. "Whose fine?" inquired the representative of law and justice. "So-and-so's," naming his assailant. "More fool you," said the clerk, adding, "I would let him go to jail."

The conversation attracted the attention of the judge, who, when informed of the fact, expressed his genuine satisfaction at the turn matters had taken; and called for the prisoner. On his appearance the judge, addressing him, said, "A gentleman has paid your fine." The poor fellow,

amazed at the news, and unable to suppress the feeling of gratitude that filled his heart, exclaimed, "Who would pay the fine for a wretch like me?" The judge said, "Your friend there whom you struck last night has done it." The ex-prisoner immediately vaulted the iron bars at the clerk's table and throwing his arms around his "friend's" neck, sobbed violently, exclaiming, "How could you do it? How could you do it?"

This story is a faint and feeble illustration of God's wondrous grace to a guilty world. As sinners, all of us were brought in guilty at a bar of a righteous God. Our sins deserved eternal banishment from His holy presence. We were lost and condemned, utterly helpless and unable to do anything to save, or help to save ourselves. The language of our hearts was that of the Prophet Isaiah when he saw himself in the light of the presence of a thrice holy God, "Woe is me! for I am undone" (Isaiah vi. 5). Was there no way of escape? Was there no hope of forgiveness? Thank God, a voice from on high was heard: "Deliver him from going down to the pit: I have found a ransom" (Job xxxiii. 24). What was the ransom of God's provision? The answer is found in the marvellous declaration: "There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all" (I. Tim. ii. 5-6). The ransom price for the deliverance of the sinner was paid in the precious blood of Christ, and accepted by God. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). Christ's death was not the cause, but the manifestation of God's love to a guilty world. On account of the Saviour's atoning sacrifice God's claims have been fully and righteously met. His law has been magnified, His justice has been satisfied, and He has been glorified.

Because of what Christ did and suffered on Calvary's Cross, the unsaved reader is welcome to accept of a free, full, and present salvation through faith in Christ's finished atonement. What was it that gave peace to the prisoner who was expecting to be taken at any moment to the prison? The good news that his penalty was paid by another. "The gospel" is the "good news" that the Lord Jesus has settled once and for ever the "sin question" by bearing the penalty due to us.

Gleanings from the Garden of Communion. No. 26.

## THE HUSHED HEART

By Pastor E. C. W. BOULTON

"Mine ears hast Thou opened" (Psalm xl. 6).

Forbid that I should ever miss  
One word of Thine,  
Or fail to grasp a single thought  
Of Love's design.

OF all the lessons of the Christian life there is none more difficult to master than this of listening to God. Yet once mastered no lesson can yield greater spiritual results, bring more spiritual grace and beauty to the life or give the soul deeper insight into the purposes of God. Methinks to the Christian Church of the twentieth century this is to a great extent a lost art. Too often this important aspect of the devotional life is overlooked. The restless mood is often upon us. We become an easy prey to the spirit of the age in which we live, allowing ourselves to be caught in its imperious thralldom. We are prepared to answer the call and challenge of the battlefield of Christian service, but we shrink from the test of the chamber of communion. We fear lest the hours devoted to silent waiting upon God should lessen the output of service for the Kingdom. Yet more can be learned in a few moments with opened ear in the presence of God than anywhere else on earth. Here we may arrive at an intelligent understanding of the complexities and contradictions of life, and learn how to adjust ourselves to the demands of our earthly environment. In the light of the Divine presence we may plumb the depths of our human need, and discover that the limitations of our lot are actually opportunities for the display of God's power and faithfulness.

How sadly we are in need of that inward fortification which comes from communion with God; which arms us against those invasive forces that would rob the soul of the fruits of quiet waiting upon God. These are the *determinative* times of life, when the hand of the Lord switches the soul on to the main line of His purpose. We have to discover that the great world of prayer awaits the conquest of those who are willing and able to listen. And if we would come apart, alone with God, then we must break loose from the enfeebling enslavement to the temporal and material. The craving for the closet of communion must conquer the lust of other things.

Is it not because we have never sounded the depths of the silence of God that we have missed so many of the mysteries of the Kingdom? We have hovered on the fringe of fellowship, fearing to go deeper into the silence lest God should speak some word which would make demands that we were not ready to meet. We were afraid to face up heroically to all the possible obligations which that revelation might bring.

Would we could learn that it is in the stillness the great spiritual forces are born within us.

Here the veil is lifted and God permits the soul to apprehend the things hidden from the philosopher and sage. Here too, spiritual poise may be regained, and depth and dignity given to Christian character.

Sometimes God allows the inward ear of His people to be opened with the sharp instrument of suffering. Some piercing sorrow or threatened calamity opens the ear Godward. Like the blast of the storm will move huge natural barriers which have long kept the ocean tides at bay, letting in the hungry waves, so affliction may open the way for the advent of God. At such seasons the self-absorbed soul is stripped of its self-sufficiency and taught to look and listen to God.

Lord, make this heart so deeply sensitive  
To Thy dear voice,  
That e'en the faintest whisper of Thy will  
Shall be my choice.

It is our capacity to wait in the quietness before God that determines our spiritual power of receptivity. In the quiet moment we may become so attuned to eternal things that we can pick out the voice of the Beloved. Stealing into the hungry heart comes the unveiling divine. Like the purple dawn gently and gradually breaks upon the vision of the night watcher, so the manifestation of God comes to those who hearken diligently. The silence becomes pregnant with His effulgent glory.

All the great saints have been splendid listeners. Their inspiration has come very largely through this channel. All the great things which have made them stand out so nobly among their fellows have been spoken into their lives by God. He has imparted Himself to their attentive hearts.

I thank Thee that Thou hast made the silent place vocal with Thy glory. That Thou hast lit up the dark places that they are become radiant with Thy beauty. I bless Thee that Thou hast hushed this heart to hearken, and taught me to listen and know that Thou art God. Thou hast shown me the multitude of my anxieties in the light of Thine Omnipotent Love. Thou hast given me the garments of gladness for the spirit of mourning, turning the fast of my fear into a feast of fat things. Thou hast enlarged me by Thy Word, and enlightened me by Thy truth. Thou hast revealed the highest vocation to which I may dedicate my intelligence, the noblest end to which I may apply my moral will power.

Shall I ever forget the hour  
When God to this soul first spoke?  
When over my yielded being  
The waves of His love first broke;  
Not a fear or a fetter remained,  
As the throne of this heart Jesus claimed.

# I'm on the Sunny Side

WORDS AND MUSIC BY C. F. WEIGELE.

1. I've found the Sav-iour, and I'm hap-py now in Him, I'm on the  
 2. I've left the wil-der-ness, I'm on the oth-er side, I'm on the  
 3. The pass-ing days bring man-y cares for me, I know, I'm on the  
 4. Broth-er, so wear-y, hear the Sav-iour call-ing thee, Come on the

sun-ny side of life; He gives me vic-t'ry, I have peace and joy with-in,  
 sun-ny side of life; Till Je-sus calls me home, in Ca-naan I'll a-bide,  
 sun-ny side of life; I praise the Lord, He keeps me whit-er than the snow,  
 sun-ny side of life; He will de-liv-er, He will keep thee ev-'ry day,

CHORUS.

I'm on the sun-ny side of life.  
 I'm on the sun-ny side of life.  
 I'm on the sun-ny side of life. } I'm on the sun-ny side, I'm on the  
 Come on the sun-ny side of life.

sun-ny side, I'm on the sun-ny side of life; I'm on the sun-ny side,

I'm on the sun-ny side, I'm on the sun-ny side of life.

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## Bible Study Helps

### RESURRECTION BLESSINGS

(Luke xxiv.)

**Introduction:** With a new freshness there comes to every believer from year to year, the story of the resurrection of the Lord Jesus Christ. Note these five great blessings that are ours because He arose from the dead:

1. An Open Grave—justification (vv. 1-3).
2. Opened Eyes (v. 31).
3. Opened Scriptures (v. 32).
4. Opened Understanding (v. 45).
5. Opened Heavens (v. 51).

### CHRIST'S HIGH PRIESTLY PRAYER

(John xvii.)

**Key:** "Thou hast given (vv. 2, 6, 9, 11, 12, 24). He speaks in the past tense ["finished"], from the other side of Calvary.

#### I. Praying for Himself (vv. 1-6).

That His work be accepted and He glorified.

1. Confirmation (vv. 3, 5).
2. Completeness (v. 6).

#### II. Praying for His Disciples (vv. 7-19).

That they be safe from the world, sanctified and unified.

1. Communion (vv. 7-8).
2. Commision (vv. 9-12).
3. Conservation (vv. 13-19).

#### III. Praying for All Mankind (vv. 20-26).

That they believe, be with Him, abide in God's love.

1. Communication (vv. 20-23).
2. Consummation (vv. 24-26).

### THE HOME IN BETHANY

1. **Was not sumptuous** (Luke x. 38).—"House in a village."
2. **A cordial hostess** (Luke x. 38).—"Martha received him."
3. **A devout sister** (Luke x. 39).—"Mary sat at Jesus' feet."
4. **Trials and perplexities came** (John xi. 1).—"Lazarus was sick."
5. **An absent Friend** (John xi. 3).—"His sisters sent unto Him."
6. **The grim hand of death** (John xi. 21).—"If Thou hadst been here, my brother had not died."
7. **A loved-one restored** (John xi. 43, 44).—"He is able to save to the uttermost."
8. **The love feast** (John xii. 1-9).—"Martha serving; Lazarus dining; Mary worshipping."

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10).



**The Scripture Union Daily Portion: Meditations by Pastor V. S. PRITCHARD.**

**Sunday, September 18th.** II. Kings iv. 31-44.

"He walked . . . to and fro" (verse 35).

Elisha had taken the trouble to God in prayer, and was now walking up and down in the name of the Lord. His footsteps were animated by the vigour of expectant faith. The child was as yet motionless, but Elisha knew his God and he had the conqueror's tread! Hallelujah! Faith can afford to wait, and knows nothing of restless impatience, or fearful anxiety, but with confidence leans upon the unfailing Jehovah, who never is before His time and never is behind, Dear sensible Elisha. When the flesh of the child waxed warm he kept his nerve and did not interfere with God's work. How often the reviving work of God has been marred by man's efforts at resuscitation. Fleshly effort has spoiled many a quickening work of God. Having committed our need of life to Him and obeyed His instructions, let us quietly wait for His completion.

**PRAYER TOPIC:**

For special outpouring of Pentecostal power on all our churches and services.

**Monday, September 19th.** II. Kings v. 1-14.

"He . . . dipped himself seven times . . . according to the saying of the man of God" (verse 14).

Advice is often eagerly sought after, but not so often put into practice. The way of simplicity and humility pointed out by the man of God did not commend itself to the mighty man of valour. He was accustomed to great things and much honour. Elisha, attuned to the will of God sought not honour of men and effacing himself sent a messenger to the mighty Naaman, who was affronted with such seeming lack of respect. But an all-merciful and patient God, used other servants to co-operate in the message of life, and Naaman was great enough to see the folly of pride and sensible enough to take the path of obedience. Now he did just as he was told and found the path of obedience to be the path of blessing. There are no waters better than the water of life, so without question we had better get down into them.

**PRAYER TOPIC:**

That the Divine blessing may rest upon Miss Paint in her work in India.

**Tuesday, September 20th.** II. Kings v. 15-27.

"He returned to the man of God" (verse 15).

Not only had God touched Naaman's body, but He had dealt as He does in salvation, with his spirit and mind too. The triune God had met the needs of the

tripartite nature of man. One of the first effects of genuine washing of the soul is a deep sense of gratitude. We see this in Naaman and in the first Pentecostal Christians. They had the desire to express their gratitude in practical form. We can do with more of this to-day. How many a sum has been saved by the converted, which was formerly spent in harmful or wasteful pleasure; how many an expensive and painful illness or operation averted by the prayer of faith. How much do we owe to God and His Church? Have we after the reception of blessing returned with practical gratitude? If not, why not now?

**PRAYER TOPIC:**

Showers of blessing upon the young people's work throughout the whole of the Movement.

**Wednesday, September 21st.** II. Kings vi. 1-14.

"I pray thee, go with thy servants" (verse 3).

These young men desired not only their master's consent, but also his company. They had recognised their need, had observed the means of fulfilment, were each willing to work with a will. They had received their master's approval to their plan, but they prayed for his presence. We too have been called to build. Our need has been realised, we must make our plans, gather our material, receive our Master's approval, but above all we must pray for His presence. And how gladly and willingly He answers "certainly I will be with thee." "If Jesus goes with me I'll go anywhere." For the hardest burdens are lighter, the darkest valleys brighter, and the greatest perplexities made plain, in the light of His presence. The Jordan difficulties will be defeated and the continuity of our labours ensured.

**PRAYER TOPIC:**

Thanksgiving for all that God has wrought in the Principal's Campaigns this year.

**Thursday, September 22nd.** II. Kings vi. 15-23.

"And Elisha prayed and said, Lord, . . . open his eyes, that he may see" (verse 17).

Prayer is the only safe way to vision whether the need is ours or another's. Elisha had the wisdom from above. He knew the superiority of prayer above argument. He knew his servant's real need. The need of spiritual vision. Vision has ever preceded revival. Men attuned to God have tarried and travailed in the secret place with the Lord Jehovah-jireh. In the secret of His presence their eyes have been opened and they have gone forth, and undismayed at the adverse report brought to them, they have retained the smile of victory.

They have resorted not to wordy warfare, sermons with involved issues, and "enticing words of men's wisdom," but to simple, direct, all-powerful prayer. And this has given others the vision of the chariots of fire and revival. So let us do more praying and less talking.

**PRAYER TOPIC:**

For continued blessing on the work of the Elim Bible College.

**Friday, September 23rd.** II. Kings vi. 24, 25; II. Kings vii. 1-11.

"We do not well; this day is a day of good tidings, and we hold our peace" (vii. 9).

These four poor men had suddenly become rich. Abject poverty-stricken outcasts, they had made a discovery of a great treasure. In the midst of their enjoyment they were all suddenly conscious of others' needs, and were one in their acknowledgment of the blessing received and their responsibility to tell others. There was enough for all. Hallelujah! We too were poor and leprous, we too have found the goodly treasure of salvation. We have tasted and seen that the Lord is good. We have been enriched by Him. It was, and is, a day of good tidings. Let us not hold our peace, but go forth bearing the wondrous news of the provision, pardon and peace we have received through our Saviour's sacrifice. Lord, so charge my soul with grateful love, that I shall be constrained to make the world resound with the glory of Thy name!

**PRAYER TOPIC:**

That the hand of God may be upon all those who seek to extend the kingdom in priest-ridden lands.

**Saturday, September 24th.** II. Kings vii. 12-20.

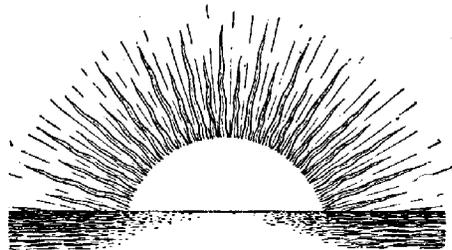
"According to the word of the Lord" (verse 16).

To the human mind, the prophecy of the Word of the Lord through the prophet of the Lord, may seem far-fetched and impossible. When circumstances have brought about a famine in the land and the soul has become lean, there is a tendency for it to become despondent and pessimistic also. The man with a message that the bare need may be met will be understood. But a proclamation of Pentecostal abundance will be doubted as extravagance. Yet, however bad the case, when God speaks largely, great things are bound to happen, and such happenings will be according to His Word. So let us not lose heart when famine is rife, but with quiet minds, reckon upon our covenant-keeping God and expect a glorious performance of His promise. The scoffers will not eat of the feast, but God's simple trusting children shall eat in plenty.

**PRAYER TOPIC:**

God's presence and power to be revealed in increasing measure in the work in Belgium.

*A prophet is one who is empty enough for God to fill him and humble enough for God to work through him.*



# CHRIST'S RESURRECTION

BY W. B. RILEY

“**H**E is risen, as He said” (Matt. xxviii. 6).

The subject proposed for this article involves the very citadel of Christianity. The Apostle Paul reasons, with a logic that cannot be gainsaid, that “if Christ be not risen, . . . your faith is also vain” (I. Cor. xv. 14). If Jesus Christ is not alive, the dead have perished and the living are without hope.

But the resurrection of Jesus Christ from the dead is in itself not sufficient. The resurrection without the ascension would prove nothing more than a reanimation, a Lazarus and not a Lord. On the other hand, an ascension without a resurrection would demonstrate nothing better than translation—a prophet Elijah, perhaps, but not the Son of God with whom is all power.

It will be conceded, I think, that the central argument, of all the arguments presented in the name of Christ, rests with this question: Did He rise from the dead and ascend into heaven?

In answer to that issue, I bring you first of all these texts from the Scripture, and in elaboration of these I would suggest some thoughts for solemn reflection.

It is not begging the question to appeal to the Bible for arguments of the resurrection. Even infidels concede that the Old Testament Scriptures were in the hands of men when Jesus of Nazareth walked the earth; and very few intellectually honest men question that the New Testament was born within a century after His reputed

ascension. If, therefore, the Scriptures are not trustworthy, scepticism has already enjoyed two thousand years of opportunity to disprove their statements. If, at the end of this time, the statements stand and gather to themselves an ever-increasing company who consent that they have made good their right to a place in the catalogue of historical facts, why should we not appeal to them in discussing the very subject that gave them their existence?

According to the Scriptures there are many lines of argument for the resurrection. Let me make mention of four.

## I. THE CHALLENGE OF THE EMPTY TOMB.

There is the argument of the empty tomb. “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay” (Matt. xxviii. 1-6).

That statement is either true or false. If false, why did not the enemies of Christ expose the deception? That He had enemies, not even infidels question. That He was hunted to the Cross, no one now disputes. That He was buried is as certain as the execution of Roman law. What became of the body? This was the very thing His enemies had feared. They had reminded Pilate of Christ’s prophecy, “After three days I will rise again,” and had asked that the sepulchre be made sure until the third

day. And Pilate had said to them: "Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Matt. xxvii. 65, 66). But when the resurrection was accomplished, "some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day" (Matt. xxviii. 11-15).

It is a singular thing, yet a certain one, that people can never manufacture a falsehood the various parts of which can hang together. And when the Jewish leaders asked the watchers to testify that they had slept on duty until Jesus had been stolen away from His grave, they required the men to confess to a fault, of which Roman watchers dared not be guilty on the very peril of life itself; and yet, from that hour no better explanation of an empty tomb has been furnished the world. Within a century after these reputed events, the whole Roman Empire was permeated by the doctrines of Christ, and men by the thousands and tens of thousands believed on Him as risen from the dead. The argument that entered into the conviction of the first century was that of the empty tomb.

## II. SCEPTICISM IN SPITE OF THE ANGEL'S MESSAGE.

There is the argument of the word of the angel to the women. When you get together a company of spiritualists, every one expecting to see a spook, it is fairly easy to fool the crowd. Turn the lights low, secure a ventriloquist, or even a good actor, and your purpose is accomplished. But when the sceptical are present, the performance is commonly baulked. They are not looking for spooks, and they do not see them. These sceptics are valuable in uncovering fakes and pretenders. But Christ convinced sceptics in every instance.

The women who went to His tomb were sceptics. As much as they loved Him, they never expected to see Him alive again. They went not for the purpose of anointing a risen Christ, but to embalm a dead One. They would not believe in the resurrection even on the authority of the testimony of heavenly witnesses. They were not even convinced when the "two . . . men in shining garments" reminded them of the prophecy, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke xxiv. 7), though it is distinctly declared that "they remembered His words" (Luke xxiv. 8). Not until they had seen Him and heard His voice, were they convinced.

The apostles were sceptics every one. It is recorded that the words of these women "seemed to them as idle tales, and they believed them not."

Peter and John went on a tour of personal investigation (John xx. 2-8); and when Peter beheld "the linen clothes laid by themselves" (Luke xxiv. 12), he was not convinced, but "departed, wondering."

The two on the way to Emmaus were sceptics when Christ fell in with them, for He had to argue with them from the Scriptures that He was to be condemned to die and be crucified and raised again the third day (cf. Luke xxiv. 20, 26).

Thomas would not even take the testimony of his brethren, and insisted that nothing short of his own senses would cause him to believe.

Paul was so unbelieving that he persecuted every man who named the name of Christ. And yet, one after another, they were compelled to capitulate and accept as true the message: "He . . . is risen." The word of an angel might, in itself, seem to have some authority, but when that word is attended by such evidences as to convince man after man against his expectation, utterly setting aside his scepticism, who will question its weight?

## III. FIVE HUNDRED EYEWITNESSES.

Again, there is the argument of the sight and statements of sane men. Paul sums up this evidence in his Epistle to the Corinthians. He says: "He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain until this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time" (I. Cor. xv. 5-8).

When Mahomet expired, it is reported Omar rushed from the tent, sword in hand, and declared that he would hew down any one who should dare to say that the prophet was no more. But the apostles of Jesus Christ behaved quite to the contrary. They consented that their Hero was dead; they mourned Him as gone for ever; they could not believe what their ears heard concerning His resurrection, and it required the indisputable evidence of His personal presence to convince them. When five hundred sane men and women stand up to testify to one thing, who would dispute them without the most overwhelming evidence to the  
(continued on page 590).



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.

## Religion with a Shout in It.

WHILST we are not the advocates of noise in religion, yet it is good sometimes for joy to overflow in exultant expression. Some people condemn this. They fail to associate any kind of emotional demonstration with Christian experience. To them this is a contradiction. Christian gladness should, in their estimation, be subdued, certainly never with the stops fully out. And yet the Word of God furnishes examples of exuberant joy—joy at floodtide. When the foundation of the house of the Lord was laid in the time of Cyrus, the people of God "shouted with a great shout" (Ezra iii. 11). And we read of David dancing before the Ark of the Lord for sheer gladness of heart. Surely it becomes the children of God to manifest their joy. Shall the children of the King wear the garments of mourning when He has turned again their captivity and led them forth to a place of height and depth in Himself? The remembrance of His saving power should cause the believer to break forth into jubilant thanksgiving. Let the righteous magnify the Lord to whom they owe so much. Let them joyfully proclaim His lovingkindness and tender mercy.

## "I Can't Help It."

So said "Uncle." Who is "Uncle"? An old farmer with the spirit of an evangelist. His one great purpose in these last years of his earthly life is to speak to individuals about Christ. Errand boys, clerks, schoolmasters, dignified old ladies, the modern powdered girl—anybody and everybody are the objects of his pleadings.

To go a walk with him is an education and inspiration. An old lady with two pet dogs is sitting on a seat. He sits down beside her. He starts by talking about the dogs—he finishes by talking about Christ. His last words to her are, "Go home and tell Jesus about it." Her last words to him are, "I will."

No one seems to be offended with him. He does everything in such a homely, fatherly way. Prayer is behind it all. The Holy Ghost blesses him.

Speaking to him about it, we said, "You seem to speak to everybody about Christ."

Tears came into his eyes as he replied, "I can't help it. I can't help it. I must tell them about my Saviour."

Such is the spirit of Pentecost. Such is the result of a mighty baptism in the Spirit. We speak to others about Christ because we can't help it. It reminds us of a missionary who told the late Dr. J. H. Jowett that she was longing to get back to the Chinese because she could not sleep for thinking about them.



## Gleanings from Other Fields

### General Eva Booth.

We understand that General Eva Booth is to continue her leadership of The Salvation Army for another year. Her retirement was to have taken place at the end of the present year.

### Dr. Campbell Morgan.

We are happy to learn that Dr. Campbell Morgan has resumed his ministry at Westminster Chapel. Dr. D. Martyn Lloyd-Jones is to share the ministry on Sundays with Dr. Campbell Morgan. This arrangement is for the following six months.

### Wickliffe Preachers.

Much blessing has resulted from the various campaigns conducted this summer by the Wickcliffe Preachers. A splendid testimony for real Protestantism has been given.

### Dr. Herbert Lockyer.

Dr. Herbert Lockyer, the well-known preacher and Bible teacher, recently left England to take up his new appointment on the staff of the Moody Bible Institute, Chicago.

### S.A. Cadets.

No less than twelve countries and colonies are represented in the present session of The Salvation Army Training College at Denmark Hill. The total number of Cadets now in training number about 300 men and women.

### Trekking Preachers.

A tour of the villages of Surrey is now being conducted by a company of Church of England "trekking preachers." Rev. R. H. Belton is leading this party.

### The Place of Service

"Dear Lord," I said, "I cannot serve,  
No quiet spot have I  
From which to reach with tender hand  
And draw the tempted nigh;

"No sheltered home is mine, wherein  
To stay their wandering feet  
Till faith and understanding love  
Have made Thy message sweet;

"I cannot go to seek them, Lord,  
My days are filled with care,  
The struggle of the market place  
Holds me for ever there."

Then: "Ah," said He, "haste thou to  
serve!

Dost thou not see My grace?  
My tempted ones are thronging thee—  
Here in the market place!"

—EARNEST WORKER.

# Great Foursquare Gospel Meetings in Famous Hall and Big Tent

Thronging Crowds—Apostolic Power and Results

Intense scenes of revival enthusiasm were witnessed at Elim's powerful demonstration in the Westminster Central Hall, London, on Saturday, September 3rd. This world-famous Cathedral of Nonconformity, situated in the centre of the great Metropolis, became the mecca of Elim Foursquare Gospellers for the second year in succession, who thronged its vast spaces throughout the day. Various meetings were held in the different halls, culminating in the final service, conducted by Principal George Jeffreys, when the great hall was crowded from floor to roof so that the crowds overflowed into the hall below. About seventy precious souls found Christ as Saviour in the services and a thunderous volume of praise continually ascended from the thousands present throughout this remarkable day. Full reports and pictures will appear shortly in the "Elim Evangel."

While the Revival Party were in London, Evangelist Tom Thomas conducted the Saturday evening meeting in the big tent at Portsmouth, then immediately after the closing service in the Westminster Central Hall, the Principal and Party travelled back at midnight to Portsmouth to continue the campaign. Our readers have already been informed of what the Lord is so graciously doing in this great naval port as a result of His servant's anointed ministry; how that God is pouring out His Spirit upon the great crowds, hundreds of souls are finding Christ, sick bodies are being healed, and that there is joy on every hand. In view of the coming Ministerial Conference in London, the Principal and Party have entered into the closing week of this glorious campaign. While hearts are sad at the thought of the big tent coming down, yet the people are glad to know that the Church founded by the Principal in the city eleven years ago, is still a flourishing centre in which they can go on with God. To Him be all the praise!

## TRAVAIL

By FREDERIC M. BELLSMITH

**T**HE word "travail" comes into English from the French *travaillier* which means "to labour." It is used in English almost exclusively in connection with the pangs of childbirth. In the Bible the thought is of intense pain or suffering.

Our Lord is called by Isaiah "a man of sorrows and acquainted with grief," and his sufferings are likened to travail. "He shall see of the travail of His soul and shall be satisfied." Truly His agony was beyond that of anyone else who ever lived. The words of Jeremiah, used primarily of course of the prophet's own pain because of the desolation of Jerusalem, are applied prophetically to Jesus! "Behold and see if there be any sorrow like unto My own."

Consider the anguish of His cry over the holy city—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Let us try to realise, if we can, the torture to His sensitive nature caused by the mockings, buffetings, spittings, and scourgings of the trial! See Him on the Cross, exposed to the public gaze, and imagine, if possible, what was the shrinking of one so pure as He from such shame! Hear His passion cry: "My God,

My God, why hast Thou forsaken Me?" and remember that at that moment He endured

### THE SENSE OF GUILT

of all human sin and the awful horror of great darkness in separation from the Father! At that hour He tasted hell for us.

The sufferings of our Lord were not limited to physical pain. Too often we think of them as being all of His agony. Isaiah refers to "the travail of His soul."

It is to be noted that it was through His travail that salvation has come and that we can call God Father. Is it not fitting that the word used of the pains of a woman in bringing a child into the world should describe the agony of Him through whom we become sons of God? It is in the spiritual birth of those for whom He died that He sees of the travail of His soul and is satisfied.

If we turn to the New Testament we see that this significant word is used by Paul of nature and of us. "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, . . . groan within ourselves waiting for the adoption, to wit, the redemption of our body."

Comment on this passage is difficult. It has been said that all progress is through suffering. I shall not attempt to philosophise on such a statement. It is too deep for me. But this I know, that atonement is through the sufferings of Christ; and these words of Paul's would seem to teach that both nature and men must suffer until the glorious consummation of

#### THE FINAL REDEMPTION

of all creation and our resurrection in glorified bodies.

Other words of Paul's reveal that the deepest operation of the Spirit in prayer is travail. "Likewise the Spirit also helpeth our infirmities; for we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Prayer in the natural is the privilege and duty of all saints. The major part of our praying will doubtless always be in the natural and with the understanding. But there are times when words fail, and when there comes upon us a very agony of soul and body. This is genuine praying in the Spirit and ought to be the occasional experience at least, of every saint. Sometimes the mistake is made of refusing the burden, thinking something is wrong. This mistake is due to a confusion between a burden of consecration and travail in the Spirit. Clear distinction must be made between the two. Repentance and confession will cause the one to lift, the other ought to be accepted as a work of the Holy Ghost in us; and to drive it away by singing or pleading the Blood over the one in travail is wrong, and is perhaps the reason we see so little of this wonderful operation of the Spirit in our midst.

Paul set us an example of travail in prayer. In his Epistle to the Galatians he says:

#### "MY LITTLE CHILDREN,

of whom I travail in birth again until Christ be formed in you." Note the word "again." Its use seems to

imply that he had travailed for them before, perhaps, since he calls them "my little children," when they were first born into God's family.

Paul's experience ought to be repeated in the prayer life of all saints to-day. That it is not may be the real reason why so few (comparatively) are being born again, even under the most earnest preaching of the gospel. If all saints recognised their privileges in this matter and gave themselves to fasting and prayer in such utter yieldedness that the Spirit could intercede in and through them even with "groanings that cannot be uttered" would it not bring about a revival in the Church and an ingathering of souls? I am strongly inclined to the belief that the revival and spiritual awakening which so many are longing for will come in no other way.

Travail is always followed by joy. In fact it is the greatest of all joy-bringers. The ecstasy of the joy is in proportion to the depth of the agony. If we suffer with Him we shall also be glorified together. Jesus once used this illustration in these words: "A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." He was speaking of

#### THE SORROW OF HIS DISCIPLES

at His departure from them and of their joy at His return. The illustration applies with equal force to the joy that will be the experience of any saint who travails for the salvation of the lost and then sees them coming to God.

In conclusion let me exhort all saints who read this article to pray that they may be willing to suffer in travail that other saints may be blessed and souls saved.

"As soon as Zion travailed she brought forth her children."



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

Conducted by Pastor J. J. MORGAN

### For Local Preachers.

#### THE PREACHING THAT KILLS.

The preaching that kills may have insight and grasp of principles, may be scholarly and critical in taste, may have every minutia of the derivation and grammar of the letter, may be able to trim the letter into its perfect pattern, and illumine it as Plato and Cicero may be illumined, may study it as a lawyer studies his text-books to form his brief or defend his case, and yet may be like a frost: a killing frost. Letter-preaching may be eloquent, enamelled with poetry and rhetoric, sprinkled with prayer, spiced with sensation, illumined by genius, and yet these be but the massive

or chaste costly mountings, the rare and beautiful flowers which coffin the corpse.—E. M. Bounds.

#### BEWARE OF HIGH-SOUNDING WORDS.

A very intelligent lady after listening to a sermon by an eloquent preacher said: "I ought to have taken my dictionary instead of my Bible to church to-day." Beware of the sermons which are words only. And often words which are not understood.

### For Sunday School Teachers

#### GIVE THEM A CHANCE.

The vast extent of the field undeveloped by the Sunday school reminds one of the great stretch of desert a few years ago

in the Western States, which to-day is producing wheat, alfalfa, apples, plums and peaches. All that was needed was someone to believe in the uncultivated fields and to give them a chance.—"Latter Rain Evangel."

Years ago when I took up my present pastorate I had no particular vision of the possibilities of Sunday school work. I thought the Sunday school was something of a side issue of the church, not especially attached to it; something quite apart from it. I never properly associated it with the church or with my ministry. I feel utterly ashamed to-day when I think of my past attitude, for would you believe it, I, the pastor of a church, did not even attend the Sunday school! And this went on for many months, it may have been years. As I look back now, I think of it as gross neglect, the result of gross ignorance. But a number of years ago I was awakened to the great possibilities of the Sunday school.—James D. Menzies.

A Hindu in India said, "We were not afraid of you as long as you lopped off the branches, but when you began with the children, then you laid the axe at the root of the tree."



**Broadcasting the Glad Tidings in City and by Seashore—Open Air and Indoor Witnessing**

**HAPPY TIMES OF FELLOWSHIP  
Visiting Preachers.**

**Eastbourne** (Pastor P. S. Brewster). Holiday time at Eastbourne means happy times in the Elim Tabernacle.

Many "Foursquare" holiday-makers from various parts of this and other countries, come to the meetings, swelling the numbers and adding to the worship and praise of the Lord.



Pastor P. S. Brewster.

It means too, that there is a variety of speakers for the meetings, and, under the leadership of the Pastor, they leave many a helpful message with the members of the Church.

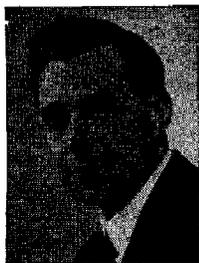
Miss Ayres from America, Mr. Leslie Wigglesworth from the Belgian Congo; also Mr. Craig, Pastor D. Vanstone, Pastor D. B. Gray, Pastor and Mrs. Childs, Pastor Byatt and others have all contributed to the services, their messages in word and song being heartily appreciated by all.

Souls are still being won for the kingdom and the open air witness is still being faithfully given.

**SUMMER WITNESSING AT BANGOR**

**Bangor** (Pastor L. Knipe). In this seaside resort in Northern Ireland, evangelism is a special feature on the summer programme. The Lord's day is observed and the Bible carried in the hand or under the arm is a very familiar sight. This, with packed churches, consistent and well-attended open air meetings, are points which surprise the visitors. In these days when we hear so much of the call of the open spaces, which draw thousands from their homes for drives and picnics, it is a stimulant to one's faith to see such scenes as we have already mentioned.

The Bangor Elim Church this year launched upon a new venture arranging a summer Bible School to follow the annual July Convention. Prayer and hard work preceded these efforts, but the prayers and labourers were well repaid in the great times of fellowship, spiritual and physical refreshment that followed.



Pastor L. Knipe.

As in past years the annual convention was attended with much blessing. Acquaintances were renewed with convention speakers of past years, with Pastor P. N. Corry, and Messrs. Uprichard and Carson. Pastor W. Anderson from Philadelphia was welcomed to the convention platform this year.

Pastor P. N. Corry conducted the Summer Bible School, lecturing twice daily on The Epistle to the Hebrews. Visitors in holiday attire, sun-tanned, equipped with Bible, notebook and pencil, assembled in the Tabernacle, which was opened up with extension partition removed. The summer sunshine added to the beauty of the flowers and plants which tastefully decorated the platform.

One was reminded more of a tent than a church building: so airy and roomy.

I cannot tell how many there were who verbally and practically expressed their appreciation of the Bible School. Visitors from the busy cities and country districts of England, Scotland and Ireland were helped, enlightened and encouraged by the teaching from the beloved Book.

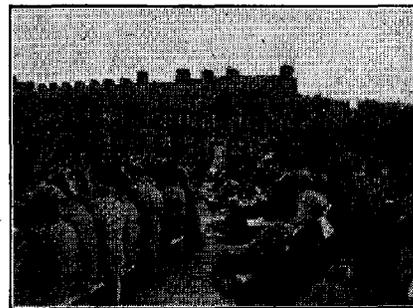
As I write, I think of the last Sunday of the Bible School. The church was very full, the Immanuel Male Choir from Newtownards, under the leadership of Mr. J. Tate, had just sung and Mr. Corry was telling them the very touching story of the conversion of a young man in one of His Majesty's prisons. Inside the church there was a restful quietness, outside the birds were twittering their songs of gladness, everywhere and upon everything there seemed to be the touch of the Master. The words of that address, as of many others of the past weeks, were heart-searching. Pastor Corry's ministry has been a great blessing to us.



The Male Quartette with Pastor L. Knipe.

The Male Quartette (Brothers Smith, Sands, Groves and Fiske) from Portsmouth, followed on the Bible School. Their visit was a memorable one—six happy days of Christian fellowship, days of earnest witnessing for Christ indoors and outdoors. The meetings were well attended and very much appreciated.

The Portsmouth "Boys" spoke, and sang with power and three souls were converted that week—one was a teacher



A Section of the Outdoor Service at Bangor.

of English grammar in a Chinese college in Pekin.

Evangelist Wesley Gilpin followed on and held the fort until the Youth Rally in August.

On the Saturday of the Rally, the Bangor Tabernacle was a hive of activity. There were two very large excursion parties from Annaghanoon and Lurgan, also other parties from the Belfast churches, Newtownards, Lisburn, and Ballymena.

The Belfast Crusader Choir, under the direction of Mr. J. Bell, again led the praise in the open air and indoors, helping greatly to make the Rally a great success. The following ministers from surrounding churches supported the Rally, Pastors Martin, Coles, Urch, McClean, Gilpin, Kelly, Norris, Wright and Morrison.

Writing as one who witnessed the Rally of last year, I sincerely believe the Rally of 1938 superseded the previous Rally of 1937.

There was a large and attentive audience at the open air service, Mount Pleasant picket kindly lent by the Christian Workers' Society.

The address and testimonies were impressive and arresting. The procession of witness through the streets of Bangor was a pleasure to participate in.

The United Fellowship meeting in the evening was, as Pastor Martin aptly described, "a time of heaven upon earth." Mr. McClean was at the piano; popular choruses, old and new, rang out in the real Foursquare style, creating a delightfully free atmosphere, before Mr. Gilpin,

in sports coat and flannels, addressed a packed building on the Church as terrible as an army with banners. I would like personally to bear witness to the clean, straightforward way in which that convincing address was given. The day ended on the top note in a real Pentecostal manner.

On Sunday and Monday, English Crusaders carried on the Rally in fine style. A party of ten from Bradford, with Miss Fannie Vin at the piano, rendered some excellent choir pieces, duets and solos. The Misses Vin ministered the Word. A party of Southport Crusaders also contributed with singing and reports. Outsiders became interested, impressed, and converted. Hallelujah!

#### BLESSED TIMES OF SPIRITUAL UPLIFT IN ANNUAL CONVENTION

**Malvern** (Pastor W. Attwood). The annual convention proved a very blessed time of rich fellowship. While so many

were seeking enjoyment in the pleasures of the world, the Lord's people were rejoicing greatly in God their Saviour. Many from the various churches gathered to share in the spiritual feast. Miss Flower of Ledbury was present on this occasion. The singing of the five young brothers who were trekking and at the time camping at Ledbury, was greatly appreciated. Pastor H. Lucas of Middlesbrough ministered the Word with much power and great grace was upon all.

#### A WEEK OF BLESSING AT DORKING Prevailing Prayer.

The saints at Dorking assembly have recently concluded a most refreshing week of praise. There were meetings every evening, and, on August Bank Holiday, two services, with special speakers.

Pastor J. Dyke of Leyton commenced the ministry with a message on "The Danger of Spiritual Declension," and

was followed by Pastor C. E. Palmer (Camberwell), who spoke on the spiritual heights offered to believers through the Christ, in whom dwells all the fulness of the Godhead. In the interval following the afternoon meeting, tea was provided by the generosity of the sisters in the Dorking assembly.

The saints were further enriched when, in the evening, Pastor Palmer spoke on the present-day continuation of that which Jesus began to do and teach, emphasising the power of the Holy Ghost in each individual, and our own need of allowing Him to work.

Pastor Dyke concluded with an appeal based on the handwriting on the wall of Daniel's prophecy.

Thank God for the visible encouragement, of one soul who accepted the Lord as his Saviour, and of another filled with the Holy Ghost; but only the day of the Lord will reveal the true extent of the work done in individual lives.

## Christ's Resurrection

(continued from page 585)

contrary; and where is the evidence that opposed their testimony?

#### IV. A WORLD-CHANGING COMMAND.

The speech of Christ Himself also must be considered. Matthew does not finish his report of this evidence until he has recorded the words of Jesus, for the eleven disciples went away into Galilee, to the place where He had appointed them, "and Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 18-20). From that time until His ascension, He talked with them again and again. Every touch was a new revelation of Himself.

Every word was an additional proof. It was the forty days between the resurrection and the ascension that confirmed the faith of His followers, and made them ready to do, to dare, to die!

Bold indeed was the faith of those poor, plain fishermen in their march upon the heathenism of the world. What is the explanation of the confidence which they reposed in the Man of Nazareth? For forty days, He (who had been crucified before their eyes and buried in the tomb of one who had befriended Him, against which a stone had been sealed, and about which a watch had been set) walked with them, and inspired them, and finally ascended into the heavens before their very eyes! Aye, that was the foundation of their faith. That is the explanation of their courage. That is the secret of their willingness to be martyrs! That is the *rationale* of the rise of the Church.

## WHO SHALL ROLL AWAY THE STONE?

"And they said among themselves, Who shall roll us away the stone?"—Mark xvi. 3.

That which weeping ones were saying,  
Eighteen hundred years ago;  
We, the same weak faith betraying,  
Say in our sad hours of woe.  
Looking at some trouble lying  
In the dark and dread unknown,  
We too often ask with sighing:  
"Who shall roll away the stone?"

Thus with care our spirits crushing,  
When they might from care be free;  
And in joyous song out-gushing,  
Rise in rapture, Lord, to Thee.  
For, before the way was ended,  
Oft we've had with joy to own,  
Angels have from heaven descended,  
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,  
Never pours on us its rain;  
Many a grief we see before us,  
Never comes to cause us pain.  
Ofttimes in the feared to-morrow  
Sunshine comes, the cloud has flown;  
Ask not, then, in foolish sorrow:  
"Who shall roll away the stone?"

Burden not thy soul with sadness;  
Make a wiser, better choice;  
Drink the wine of life with gladness:  
God doth bid thee, man, Rejoice.  
In to-day's bright sunlight breaking,  
Leave to-morrow's cares alone;  
Spoil not present joys by asking:  
"Who shall roll away the stone?"



# ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS B. GRAY

Good Progress by

## Twickenham Crusaders

It is with thankful hearts that we are able to send in this report. Until March this year the assembly had to meet in an Institute and it was not possible to have separate Crusader meetings. After much prevailing prayer the Lord opened up a small factory which was quickly transformed into a church with seating accommodation for 100, and for the first week in the new church we had visits from the Wimbledon and Kingston Crusaders which were greatly blessed. Since that week which saw the start of the Crusader branch the weekly meetings have been much blessed, and the Crusaders are looking forward to their first National Crusader Week and are anxious to double their numbers, believing "all things are possible," "the Lord working with them."

## London Crusader Choir BACK IN ACTION

After a short period of rest owing to the summer vacation, the London Crusader Choir has commenced another busy season. With unabated enthusiasm and zeal this company of ministers of music continue their God-given ministry with determination and desire to win souls for the kingdom of God. Visits to Brentwood, Kensington Temple, and Portsmouth during August saw many souls at all centres accepting the Saviour.

### "Soldiers of Christ"

THE NATIONAL YOUTH  
CAMPAIGN SONG

Specially written for the Crusader Campaign Week, Crusader choirs everywhere should order their copies now. Written in a style within the scope and ability of all singing companies.

WORDS BY

Pastor E. C. W. Boulton

MUSIC BY

Pastor Douglas B. Gray

## Coming Youth Crusade

National Campaign

October 2nd to 9th

Mobilisation of forces is the order of the day in the realm of politics and among the nations. Continents reel with unchecked nationalism and political aspiration. Man masses his forces for personal conquest and gain irrespective of principle or purpose. Force! Force! Force! is the keynote of the age, and the weapon imposed for deciding issues, regardless of the question as to the moral right or wrong. Thus man battles on in a quest that must ultimately lead him to destruction and away from God and the eternal purposes thus intended for this world of ours.

Such a condition must be realised by every member of the Church of Christ, and in no small measure will the Elim Crusader Movement mobilise her forces, by every unit being called out to battle against Satan and his forces during this National Youth Week.

Branches throughout England, Ireland, Scotland, and Wales, are entering into the effort to meet the forces of Satan and his kingdom with the Sword of the Spirit, and carry to the whosoever the message of full salvation and international brotherhood and universal peace, in and only through the message of the Cross. Let us remind you that the effort, whilst collective, is essentially a personal one. Personal effort, personal evangelism, personal preparation and personal prayer will bring the only success possible.

Next week some more news will be published concerning the great National Rallies planned.

Following the line of least resistance makes rivers and men crooked.

The art of happy living is closely connected with the art of controlling one's thoughts: turning out the bad, inviting in the good.

## News from Ireland

### SAUNDERS STREET CRUSADERS

By G. McQUEEN

The Crusaders at Saunders Street are receiving great blessings from God, and every meeting rings with a note of gratitude for all the Lord is doing.

Within the past year fifteen new members have been enrolled.

During the past few months the Saunders Street Crusaders have spent a busy time visiting other branches. We have had a visit from Bangor Crusaders, accompanied by Pastor Knipe. A return visit was made to them and messages in word and in song given.

A particularly pleasant evening was spent when our Crusaders had a visit from The Salvation Army Band. Some tuneful melodies and talented messages were tastefully mingled. We paid them a return visit three weeks later, when our Crusaders contributed to a very enjoyable programme, and truly the power of God was manifested in our midst.

The Melbourne Street, Ballysillan and Newtownards Crusaders have also visited us.

We are also glad to report that a number have experienced the Baptism in the Holy Ghost during the recent mission conducted by Miss Morrell.

There is great enthusiasm among the Crusaders which augurs well for a bright future at Saunders Street, and we praise God they can carry with us the message of our banner, "Holiness unto the Lord," because we know that our Lord is the same yesterday, to-day and for ever.

### WISDOM IN BRIEF

If common sense were as common as it is supposed to be, the "strait and narrow path" would be crowded to capacity.

Some men are like rubber balls: the harder you slam them down, the quicker they bounce back again.

When you have revenge on someone who has done you an injury, you put yourself on a level with your enemy. Rise above him, thereby heaping coals of fire on his head.

Habit is a chain, and we forge a new link every day. When sufficient evil habits have been formed, we become members of the devil's chain-gang.

You may possess a fine musical instrument, but if you don't practise you'll never be a musician. And the same thing holds true with religion. You can't be a Christian unless you practise the teachings of Christ.

## Share the Blessing with Another

**W**E greatly appreciate the kind letters we receive from time to time telling of blessing by our readers through the perusal of the pages of the *Elim Evangel*.

It may not be generally known that the Elim Publishing Company has a very long list of readers to whom the *Evangel* is sent week by week free of charge. On this list there are missionaries who are labouring for the Master in the distant corners of the earth, out of touch with all Christian fellowship; old-age pensioners who are absolutely unable to subscribe to the *Evangel*; widows who have been reduced to very poor circumstances through the loss of the breadwinner, etc.

These we feel we cannot deprive of the blessing of a weekly periodical which will bring cheer, comfort and hope.

There is a Fund called the "Free Distribution Fund" which exists to enable us to meet these needs. Unfortunately the Fund is very low at the moment, and many of the *Evangel*s thus sent out are not being met by the Fund. We are afraid that the sending out of these complimentary *Evangel*s will soon have to be curtailed if the funds are not forthcoming to meet the demand. This we do not wish to do, for our hearts are deeply touched when old readers have to discontinue their subscriptions to the *Evangel* through force of circumstances. We can read so much pathos between the lines.

Perhaps, however, you would like to share the blessing you receive from the *Elim Evangel* by making a present of a complimentary copy to another brother or sister in the Lord who is unable to afford the weekly twopence. If so, will you kindly address your gift to

Pastor F. B. Phillips, Elim Publishing Company, Ltd., Clapham Crescent, Clapham, London, S.W.4, marked "F.D.F."

We feel sure that the Lord will bless you in return for any sacrifice it may mean. No gift is considered too small, and none could be too large. Receipts will be sent for all amounts of 2/6 and over. Do not delay to help in this effort. The blessing will be theirs—and yours.

### "To the King as Supreme"

When fingers cling, they sorrow bring  
Upon the loving heart;  
Crown Jesus King in ev'rything,  
From all thine idols part.

He whispers low to let them go,  
Love's idols I have known;  
How sweet to know He loves me so,  
He wants me all His own.

He purchased me His own to be;  
With His redeeming blood;  
He set me free that He might see  
In me a child of God.

His right it is to make me His,  
My body, spirit, soul.  
His pard'ning kiss gives perfect bliss  
To those in His control.



Conducted by Pastor DAVID A. VANSTONE

#### NEWS OF CHEERY CHARLIE.

The other week-end I was down by the Thames with my old friend, Cheery Charlie, doing what we all enjoy—tinkering about with boats. It was a splendidly sunny day, and getting a hefty motor-boat ready for launching is hot work in any weather, so we were easing up for a minute when a pleasure steamer rounding the bend caught Cheery's eye.

"Those boats always remind me of Mark Twain's boyhood, Big Brother," he told me. "Know the story?" Now Mark Twain to me was just the chap who wrote some great yarns about those young rascals, Tom Sawyer and Huckleberry Finn—so I said, "No," and settled down to listen.

"Well, he was born," said Cheery, thoughtfully, chewing a blade of grass, "not by a streamlet like the Thames, but on the shores of the mighty Mississippi, a mile wide by his village, where the event of the day was the coming of the river steamer, for there were no railroads then. Naturally his ambition was to be one of those great men, the Mississippi pilots, and at last he got apprenticed to a master pilot, to learn the tricks of his trade. And how many tricks there were! Twelve hundred miles of river from St. Louis to New Orleans, and every island, bend and reach to be known so well that he could steer a steamer through day or night in any weather; the height of

every bank, the depth of every shoal, and the meaning of every ruffle of the waters.

"One day he was left for a stretch at the wheel alone. It was grand to feel in charge of his ship, to bellow down the speaking-tube to the engine room, even to fix the wheel and swagger round the pilot-house.

"But she was over the quiet water now, coming up to the point. To round it, he must hug the bank away from the current, but over the reef. Now she was on it—and where were the marks in which to lay her? That swirl in the water ahead—the reef! He laid her hard over, he snatched her, but the reef seemed to follow. And where were the marks? He couldn't think. Hanging on in terror, he waited for her to strike. And then—over his shoulder came a muscular hand to the wheel. Two quick turns, a 'give her all you've got' to the engine-room, and she slid safely over the bar. 'I was watching,' said the master pilot. 'I knew you couldn't make the passage alone.'"

Cheery paused for a minute, and then, "You know, Big Brother, that story fits us all. We can't make life's passage alone, and if we try, we run aground, just as Mark would have done without his master pilot. But if we ask Jesus to be our Master Pilot—if we give Him the course of our lives to steer—however strong the current we meet, or sharp the reef, He'll make it for us."

And I've PROVED Cheery was right, Juniors. Have you?

You will be glad to hear that Cheery Charlie, who is a very busy man and doesn't spend all his time chewing blades of grass, has kindly promised to write us an article from time to time. Keep an eye open for him!

## CLASSIFIED ADVERTISEMENTS

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

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

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

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

BOARD-RESIDENCE, ETC.  
Holiday Apartments, etc.

**Blackpool.**—Comfortable board-residence, bed-breakfast; good cooking and attendance; near Jubilee Temple, 5 minutes from sea; recommended pastors and guests. Mr. and Mrs. Bertram, 67, Osbourne Road, South Shore. C697

\* **Brighton.**—Bed and breakfast from 3/6; central, 5 minutes' walk to Elim Church, sea, station, and shops. Mrs. Robinson, 78a, Dyke Rd. C688.

**Brighton.**—Come and spend your holidays on the glorious Brighton Downs. Bed and breakfast £1 per week, other meals if required; Christian home; Foursquare. Mrs. Smith, "Fernleigh," Sea View Road, Woodingdean. C683

\* **Brighton.**—Homely apartments, or bed and breakfast; attendance given; also large bed-sitting room, permanent; suit business lady; attendance if required; moderate, near sea and assembly. Mrs. Bartlett, 34, Temple Street. C701

**Cornwall, Newquay.**—Christian guest house, secluded position, comfortable and homely; vacancies for August and September; h. & c., electric light. Mr. and Mrs. Hooper, "The Place," St. Columb Minor. C690

\* **London.**—Elim Rest House—Adjoining Elim Woodlands. Comfortable home life for those desiring rest or change in quiet spiritual surroundings. Apply: Miss Baker, 21, Rodenhurst Road, Clapham Park, London, S.W.4.

**London.**—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. 'Phone Abercorn 3547. C566

**London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 5/-. 'Phone Euston 1193. C578

\* **London.**—Christian greetings. Bed-sitting room, use kitchenette if desired; easy access city, west end; well recommended ministers and guests. Mrs. Barnwell, 36, Granville Road, Stroud Green, N.4. 'Phone, Mountview 7069. C671

**Old Colwyn, North Wales.**—Mountain air, sea breezes, delightful walks, magnificent scenery, near sea; safe bathing, home comforts; Christian fellowship; terms moderate; recommended. Mrs. Taylor, "Bryn Derwen," Abergele Road. C637

\* **Shanklin, I.O.W.**—Board-residence, 3 minutes' walk from sea, town and station; liberal table, homely; terms moderate. Mrs. Niblett (Foursquare member), "Willow Dene," and "Duddingston," St. Paul's Avenue. C684.

**Southend, E.**—Comfortable home offered two elderly ladies, or married couple; personal attention, light nursing; bedroom upstairs; close to assembly; terms 25/- each per week. R. McPherson, 212, Victoria Rd. C705

**Southport.**—"Buxton House," 37, Bold Street. Superior, homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. C576

**Southsea.**—Board-residence, or bed and breakfast, also permanent; near sea and tabernacle; nice select, quiet district. Miss L. Bacon, 4, Devonshire Avenue. C638

**Worthing.**—Homely apartments, board-residence, or bed and breakfast; four minutes sea and gardens; bus from corner of the road direct to lovely Sussex downs. Mrs. White, 78, Lyndhurst Road. C679

**Worthing.**—Comfortable board-residence, Christian atmosphere, sunny aspect, midday dinners, two minutes' sea, shops, and Elim Tabernacle; recommended by pastor. Mr. and Mrs. Bowerman, 10, Salisbury Road, C660

## SITUATION VACANT

Wanted, thorough Christian woman (Pentecostal) as housekeeper to widower (plumber by trade), about 33 years, or widow. Three children. Apply Box 497 "Elim Evangel Office." C696

## PARTNERSHIP

Partnership wanted by lady experienced in boarding house, hotels; lady partner. Particulars: Miss Lloyd, 10, College Street, Abernant, Aberdare. C702

## MISCELLANEOUS

Wanted urgently, a copy (or copies) of the "Elim Evangel" dated October 28th, 1932; enquirer willing to pay for them. Please reply to W. Barrow, 51, Parkholme Road, Dalston, London, E.8. C703

## MARRIAGE

**Robinson : Leroy.**—On August 31st, in the Elim Tabernacle, Ealing, by Pastor D. Forsyth; Pastor James Robinson to Isabella Reine Leroy. Pastor and Mrs. Robinson wish to express their sincere thanks for the many expressions of goodwill on the occasion of their marriage. C704

## WITH CHRIST

**Davies.**—On August 22nd, Ann Davies, aged 66, member of the Elim Church, Dowlais. Funeral conducted by Pastors S. J. Cooper and R. Jones. "Until the day dawns."

## FOURSQUARE PENCILS

A new issue of the popular little messengers. Texts and choruses printed in black, on coloured background.

One dozen assorted 1/- (by post 1/2). Send for sample dozen to-day. Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

## INTERESTING BOOKS

**PALESTINE AND THE BIBLE.** Samuel Schor's useful and interesting book about the manners and customs of the people in Bible Lands. 1/6 net (1/8 post free).

**THE BURNING HEART.** The very latest book by Rev. J. A. Broadbelt, Principal of Cliff College. Foreword by Dr. Ferrier Hulme. 1/6 net (1/9 post free).

**"YE ARE CHRIST'S."** A spiritual book showing the high standard expected of the Christian. By J. T. Mawson. 2/- net (2/3 post free).

**THE STONES CRY OUT!** A popular compendium of Biblical archaeology. Foreword by Dr. Dinsdale Young. Illustrated New Revised Edition. 3/6 net (4/- post free).

**BRITAIN WITHOUT GOD.** An exposure of Anti-Godism by A London Journalist, with a Preface by Sir Thomas Inskip. A striking book. 1/6 net (1/8 post free).

**ANNALS OF A LITTLE SHOP.** A delightfully humorous story by Anne Hepple, of a little village shop in Scotland. 3/6 net (3/10 post free).

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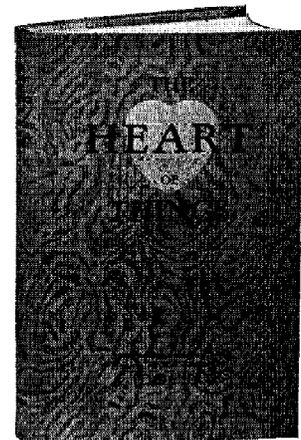
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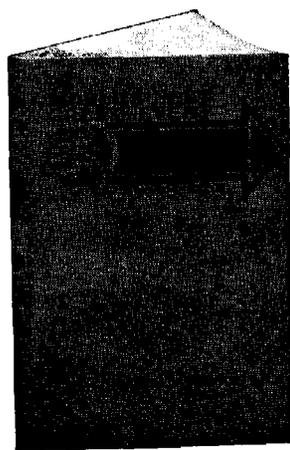
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