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Tim Evangel

Foursquare Revivalist



OCTOBER 22nd, 1937.

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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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Vol. XVIII. October 22nd, 1937 No. 43

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4 Coming Events 4

BARKING. October 24—31. Elim Hall, Ripple Road. Campaign conducted by Pastor P. S. Brewster. Sundays at 8 p.m. in the Baths Hall, East Street; Sunday, October 24, accompanied by the London Crusader Choir.

BIRMINGHAM. October 12—21. Elim Hall, Wood End Lane. Campaign by Evangelist J. Shaw.

BIRMINGHAM. October 24—November 7. Ruskin Hall, Lombard Street, West Bromwich. Campaign by Evangelist J. Shaw.

BLANDFORD. Foursquare Gospel meetings are now held regularly in St. John's Hall, Bryanston Street. Sundays 11 and 6.30 p.m.

CLAPHAM. November 6. Elim Tabernacle, Clapham Crescent; Annual Crusader Rally at 7 p.m.

DOWLAIS. October 17—31. Elim Tabernacle, Ivor Street. Evangelistic Campaign conducted by Evangelist W. L. Green.

ELIM WOODLANDS. November 6. Annual Crusader "At Home" from 3.30 p.m. November 27. Reunion of Eastbourne Crusader House Party, 3.30 p.m.

EXETER. October 16—18. Elim Tabernacle, Paris Street. Visit of Pastor P. N. Corry.

GUERNSEY (Delancey). Now proceeding. Elim Foursquare Gospel Church, Delancey, St. Sampsons. Evangelistic Campaign conducted by Mr. William George.

HORNSEY. October 25—31. Elim Tabernacle, Duncombe Road. Special meetings conducted by Pastor G. H. Thomas. Each evening 7.45 (except Saturday); Sundays, 6.30 p.m.

HUDDERSFIELD. Now proceeding in the Elim Tabernacle, South Parade, campaign conducted by Pastor D. A. Vanstone.

HULL. October 27—November 7. City Temple, Hessle Road; campaign conducted by Pastor D. A. Vanstone.

LAUNCESTON. Now proceeding in the Oddfellows Hall, Western Road, Gospel Campaign conducted by Evangelist F. W. Kent.

LETCHEWORTH. October 27. Elim Tabernacle, Norton Way North. Visit of Pastor D. B. Gray and party, 7.30 p.m.

LETCHEWORTH. October 28. Elim Tabernacle, Norton Way North. Visit of Pastor P. N. Corry, 7.30 p.m.

RYE PARK. Now proceeding. Elim Hall, Rye Road, Rye Park, Hoddesdon, Herts. Series of Lectures by Pastor D. J. Rudkin. Every Monday at 7.30 p.m.

SAUNDERS STREET (Belfast). Now proceeding in the Elim Tabernacle, Saunders Street, special campaign for deepening of spiritual life, conducted by Pastor W. Le lie Taylor.

SOUTH CROYDON. October 19, 26, November 2, 9 and 16. Elim Hall, Selsdon Road. Series of lectures by Pastor P. N. Corry.

THORNTON HEATH. October 25—31. Elim Tabernacle, Moffatt Road. Special meetings conducted by Pastor F. C. Packer. Each evening 7.45 (except Saturday); Sundays, 6.30 p.m.

WIMBORNE. October 17—31. Elim Foursquare Gospel Church, Leigh Road. Evangelistic campaign conducted by Pastor F. Shadlock.

WINTON. November 7. Elim Church, Hawthorn Road. Special visit of Pastor E. C. W. Boulton.

WOOLWICH. October 30—November 1. Elim Hall, Crescent Road, corner of Burrage Road. Visit of Pastor P. N. Corry.

STONE-LAYING CEREMONY

PRINCIPAL GEORGE JEFFREYS WILL CONDUCT THE STONE-LAYING CEREMONY OF THE NEW ELIM FOURSQUARE GOSPEL CHURCH, CORNER OF OLDBURY ROAD AND CARDALE STREET, BLACKHEATH, NEAR BIRMINGHAM, ON SATURDAY, OCTOBER 16TH AT 3.30 P.M.

SPECIAL VISIT

of

Principal GEORGE JEFFREYS

to

BECONTREE TEMPLE

GREEN LANES, BECONTREE,

on

THURSDAY, OCTOBER 21st

Divine Healing Service at 3 p.m. Ordination Service at 7 p.m.

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No. 3. **Come Rest Awhile : Just Smile and Keep
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You.**

No. 5. **Sunshine in My Heart : Smile, Brother,
Smile.**

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Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4.

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. XVIII., No. 43

OCTOBER 22, 1937

Fridays, Twopence

Praise Changes Things

By Mrs. CHAS. E. COWMAN

SEVERAL years ago, S. D. Gordon wrote a booklet entitled, "Prayer Changes Things." We all know that prayer does change things, but we also know that many times when we have prayed and prayed, the enemy has not moved an inch from his stronghold.

During a time of great pressure in my life I came into the possession of this secret, "Praise changes things." One morning, during the summer, a missionary living with us came in from the garden holding in his hand a lovely white pigeon. He said, "I found this bird beside the walk, and there seems to be something the matter with one of its wings, as it does not fly." He became greatly interested in it, built a cote from an old wooden box, and carried food to it regularly, but the days came and went, and the pigeon just walked around on the ground watching the others as they soared up through the blue heavens. Poor little bird with a wounded wing!

We became greatly attached to the wee thing, for we too were prisoners and our hearts were knit in tender sympathy to it. Prayer had gone up from our hearts almost unceasingly, one long yearning cry, night and day for release, but not a rift in the cloud was to be seen. Our "prayer wing" was fully exercised but still we were like the little bird, bound. We do thank God that throughout

THOSE CRISIS DAYS

we were kept from fainting or giving up, even when the way seemed utterly blocked!

Our attention was drawn at the time to an altogether new line of fighting the enemy, and the Word of God so unfolded step by step, with such a revelation of the secret of victory that our prayer life has been transformed. We found that prayer and praise are the two wings that mount the soul upwards to God. Prayer asks, praise takes, or brings the answer.

I fancy that someone is saying right here, "I have prayed, but I do not feel like praising God. Praise in the valley of the shadow? Praise when my heart is bleeding and torn? Tell me rather to weep! How can I praise God at such a time?"

"Sacrifice . . . the sacrifice of thanksgiving" is

to praise God when you are depressed and despondent, when your life is covered with thick clouds and darkness, for it is acceptable to God, a "sweet-smelling savour to your Lord and King." While we are admonished to "pray without ceasing," are we not also commanded to "rejoice evermore"? "This is the will of God concerning you."

When

SHALL I PRAISE GOD?

When I feel happy and everything is moving along with ease, not a trial to cross my pathway, nor a burden to bear? It would be no sacrifice to praise God at such a time. Sacrifice hurts.

The Book of Jonah throws a great deal of light upon this subject, and contains a very precious truth. No one could have been in a place where the outlook was darker. There Jonah was in the whale at the bottom of the sea, "with weeds wrapped about his head." What a desperate situation! Humanly speaking, every ray of hope was gone and he said, "My soul fainteth within me." But listen! In his trouble he said, "I will look toward Thy holy temple"—the place of the presence of the Lord. He did the sensible thing, took his eyes off the discouraging surroundings, put them on the right place and began to pray. He then went a step further and determined to praise without feeling, saying, "I will sacrifice with the voice of thanksgiving." What a place for a praise meeting and what a song he sang! "Salvation [deliverance] is of the Lord."

As he sang and praised, the great whale began to rise toward the surface of the water and move out toward the shore, and soon Jonah found himself standing upon the land.

Praise has a

WONDERFUL LIFTING POWER,

and we need not be anxious about the outcome of things if we will take the attitude of deliverance and begin to praise. When Jonah's soul fainted within him, he deliberately looked right away from his surroundings and said these wonderful words, "They that observe lying vanities forsake their own mercy."

Let us note this lesson: When Jonah was hemmed in on every side, everything that he could see that suggested disaster he called a "lying vanity." If he had not taken his eyes off these lying vanities he would have forsaken the mercy that God offered him. We never get faith by looking at ourselves, or our surroundings.

We read in I. Samuel xvi. of Saul's being tormented by an evil spirit. David was sent for and the record says, "When David played upon his harp, the evil spirit left him and he was well." Is not this a splendid and effective way to get rid of the enemy when he comes with mental depression and oppression!

The weakest saint may Satan rout,
Who meets him with a powerful shout.

"When I cannot pray, I always sing," wrote Martin Luther. There is not a despondent note in the New Testament.

There is a legend of two angels that come from heaven every morning and go on their round all day long. One is

THE ANGEL OF PRAYER;

the other is the angel of thanksgiving. Each carries a basket. Soon the angel of requests has his basket filled to overflowing. Everybody pours into it great handfuls of requests, but when the day is ended the angel of thanksgiving has only two or three little contributions of gratitude in his basket.

"Were there not ten cleansed, but where are the nine?"

A missionary in dark China was living a defeated life. Everything seemed to be touched with sadness and although he prayed and prayed for months for victory over depression and discouragement, his life remained the same. He determined to leave his work and go to an interior station and pray till victory came. He reached the place and was entertained in the home of a fellow missionary. On the wall hung a motto with the words, "Try thanksgiving." The words gripped his heart and he thought within himself, "Have

I been praying all this time and not praising?" He stopped and began to praise and was so uplifted, that instead of hiding away to pray and agonise for days, he immediately returned to his waiting flock to tell them that praise changes things. Wonderful blessings attended his simple testimony and the bands that had bound others were

LOOSENED THROUGH PRAISE.

I wish to add my humble testimony to his. It was a dark, dark night in my life when the words, "Praise waiteth for Thee, O God, in Zion" (Psalm lxxv. 1), were impressed upon my mind. I had been waiting in prayer, yes, my prayers and supplications had gone up to the throne, were piled up, as it were. Now, could I not wait in praise before I saw the answer, or must I wait for signs and wonders ere I believe His Word? God was waiting for this final step of faith, and when I began to praise Him for the answer, to wait in praise, to rest in the Lord, and wait patiently for His deliverance, He began to answer, exceedingly abundantly, above all that I could ask or think, and the possession of the secret of victory has transformed my life and filled it with gladness.

It is said that when Sir Michael Costa was having a rehearsal with the vast array of performers and hundreds of voices, as the mighty chorus rang out with the thunder of the organ and ringing of horns and the clashing of cymbals, some man who played the piccolo far away up in the corner said within himself, "In all this din it matters not what I do," and so ceased to play. Suddenly the great conductor stopped, flung up his hands and all was still. Then he cried aloud, "Where is the piccolo?" The quick ear had missed it and all was spoiled because he had failed to take his part.

Is your "praise note" missing from the heavenly choir, beloved? Are you waiting, waiting, yearning, for God to answer your prayer? He is waiting to answer.

Try thanksgiving. Praise changes things.

SONSHIP

By A. J. GORDON

THE miracle of all miracles is the imparting of the life of God to men in the incarnation, and the best way to understand the subject is to study the life of Christ Himself, and then to remember that Jesus has not reserved anything for Himself. He gives to us His own life; and when He took upon Himself our nature, He allied Himself so closely to us that henceforth we are one. Even as He and the Father, as He is so are we in the world.

We are born, not of the flesh, but of the Spirit. We shall appear with Him. From beginning to end, whatever is true of Jesus is true of us. John goes far back—to the beginning—and says, The only begotten Son of God; away back to the bosom of the Father. In Hebrews we read of the First Begotten. According to the English law of primogeniture, the eldest son gets the inheritance. But Jesus won't have it so; He makes us joint heirs with Himself. All that He has is for us—love, power, life, glory—in short, He gives us Himself, and that comprises

all things.

The gospel of the beloved disciple, of the one that brings out this truth of sonship in all its completeness, opens with Christ in the bosom of God and closes with the sinner in the bosom of Jesus Christ. What a picture! Let us trace the sonship. Why was He called the Son of God? Because He was the Son of God begotten of the Holy Ghost.

We read in Luke that "He shall be called the Son of God." He started there, and for the reason that He was begotten of God, and had the same claim upon Him that we have upon our fathers who have begotten us. It is a singular fact that until His baptism no one knew Him as the Son of God. John tells us (i. 10) that "He was in the world, . . . and the world knew Him not." Let us ask those who might be supposed to know Him better. John the Baptist, His great forerunner, did not know. John the evangelist failed to realise the fulness of His Divine Sonship. Let us ask His mother. She

of all people ought to know, for it was announced to her before His birth. And yet, when she was looking for Him on their visit to Jerusalem, and He said, "I must be about My Father's business," she understood not what He said.

Up to the time of His baptism no one knew Him as the Son of God. In I. John we have a parallel passage that refers to us. How can the world know us if they did not know Him? Flavel said once to a man who was an earnest Christian, and who was complaining that he was misrepresented and misunderstood, "Why, of course, they do not understand you; they are not familiar with court manners. You are a citizen of heaven, and they do not understand the language of the kingdom." As citizens of that upper country, do we always speak the language of that kingdom?

We are born of the Holy Spirit even as Jesus was born of the Spirit. In Romans viii. 15 the word "adoption" occurs. It is not a happy one. Sonship and adoption are the same. We are born sons. God has no adopted children. All God's sons are born in the house. John says, "As many as received Him." So we become sons of God. In Galatians this precious truth is again brought out. "By faith in Christ, not by feeling." It does not matter how you feel, or if you have the witness of the Spirit. The testimony does not make a thing true, but the fact makes the testimony. Born from above, living in the world for a time, but not of it; having our citizenship in heaven, but having the atmosphere of heaven here on earth. Jesus Christ, when He came down, brought that atmosphere with Him, and that is the true attitude of the child of God to-day. "Marvel not that the world hateth you." So it hated Him. When are you sons of God? Now. The Scripture knows no future tense, no condemnation—"now are we the sons of God." The moment ye are born ye are sons. Jesus was the Son of God as soon as He was born, as much then as when He was crucified, or as when He was doing great and mighty things: His Son, but not manifested.

The second phase of sonship was the witness of the Holy Ghost. God declared Jesus, before witnesses, as His Son. Hitherto the world knew Him not, but here God declares it, and the Holy Spirit attests it. Immediately after His baptism comes the temptation, and Satan, a liar from the beginning, throws the first doubt upon God's statement, in that "If Thou be." And this point, raised by Satan, was the disputed point all through His life, even to the Cross. That point was always brought up by the Jews—"If Thou be the Christ." "If Thou art the Son of God"—Caiaphas made that the point of the accusation against Him, and the dispute was kept up to the end; and He was condemned because of His alleged blasphemy. Several expressions concerning Jesus mean the same thing—sealed, anointed.

When the Jews would select a lamb for sacrifice, he must be without blemish; and after the priest looked him over, he sealed him with the official stamp as approved. So God sealed His Son before He was offered up, and then He became the bread of His followers even as the sacrificial lamb fed the priests.

In Galatians also we are told of the sealing of the Spirit. "You are not a son because of the witness of the Spirit, but ye receive the witness because ye are the sons of God." Get that point clearly in your minds—Jesus was begotten by the Holy Ghost and sealed by the Holy Ghost, and so are we.

Third fact—manifested (Rom. i. 4). The Holy Spirit enters into this transaction just as into the others—in power—and yet He was perfected in weakness. He could have had all the help He needed, legions of angels, and yet for our sakes He was led as a lamb to the slaughter and was crucified—through weakness having all strength.

Born a Son—the world disputed it. Witnessed by the Spirit—the world would not believe it. And now He is going away. Hear Him say, "All power is given Me." And what wonderful manifestations of His power we have seen. Surely He has proven His Sonship by His works—all power—under whose feet the Father hath put all things.

Is there any such truth as this for believers? Yes, Romans tells us of the power of sin and the deliverance therefrom as sons of God. We are waiting for the manifestation of the sons of God. What does that mean? The time is coming when the sons of God will be manifested just as the Son of God was manifested. In the resurrection at His coming these bodies will be luminous with His glory. That will be the day of our manifestation.

These are three stages, and now we will sum them up in a fourth. In I. John iii. 2 we are manifested; in Colossians iii. 3 we are dead, and our life is hid with Christ in God. When He who is our life shall be manifested, we shall also be manifested.

As I contemplate this theme, my heart melts within me at the wonderful grace. It was a great thing that Jesus should become the Son of man, but how wonderful that we should become the sons of God! Let us estimate rightly our privilege and never forget our high lineage, remembering that as He was, so are we, and as He is, so we shall be. And let "Every man that hath this hope in Him purify himself, even as He is pure."

MOSES

The life of Moses presents a series of striking antitheses. He was a child of a slave, and the son of a queen. He was born in a hut, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of a child. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasure of sin, and enjoyed the hardships of virtue. He was backward in speech, and talked with God. He had the rod of a shepherd, and the power of the infinite. He was a fugitive from Pharaoh, and an ambassador from heaven. He was the giver of law, and the forerunner of grace. He died alone on Mount Moab, and appeared with Christ in Judea. No man assisted at his funeral, yet God buried him.

Thy Touch

E. C. W. BOULTON.

AUDREY WITTS.

mf See us, Lord, on bend - ed knee, . . . Wait - ing

for Thy touch; . . . Let these hearts be fired with

love, . . . Thou art seek - ing such; . . .

Whilst our hearts are hushed and still, . . . List'n-ing for Thy

per - fect will, . . . Shew, O shew Thy

won - drous skill, We hum - bly pray. . .

Copyright.

Bible Study Helps

OUR SAVIOUR'S PARTING, PRIESTLY PRAYER

(John xvii.)

I. Its Attitude.

"Lifted up His eyes to heaven" (v. 1).

II. Its Occasion.

The crisis—"The hour is come" (v. 1).

III. Its Motive.

Glorification of the Father—"That the Son also may glorify Thee" (v. 1).

IV. Its Implication.

1. Pre-existent glory—"The glory which I had with Thee before the world was" (v. 5).

2. Present unification (vv. 21, 22).

V. Its Object.

1. The support, unification, joy and sanctification of the disciples (vv. 9, 11, 13, 15, 17, 21).

2. The knowledge and faith of the world (vv. 21, 23).

VI. Its Pathos.

An infinite tenderness like the pleadings of a mother (v. 12).

VII. Its Scope.

It gathers in its embrace all successive believers, throughout all generations (v. 20).

VIII. Its Continuance.

His abiding presence is a guarantee of His continuous intercession (Rom. viii. 34; Heb. vii. 25; John xvii. 26).

TWELVE STEPS IN THE LIFE OF FAITH

1. **The Word of Faith** (Rom. x. 8) is to be preached in
2. **The Spirit of Faith** (II. Cor. iv. 13), and heard with
3. **The Hearing of Faith** (Gal. iii. 2), to be followed by
4. **The Obedience of Faith** (Rom. xvi. 26). This is rewarded by
5. **The Righteousness of Faith** (Rom. iv. 13), thus bringing one into
6. **The Household of Faith** (Gal. vi. 10) to enjoy
7. **The Joy of Faith** (Phil. i. 25), and to work
8. **The Work of Faith** (I. Thess. i. 3), to pray
9. **The Prayer of Faith** (James v. 15) to put on
10. **The Breastplate of Faith** (I. Thess. v. 8), and to use
11. **The Shield of Faith** (Eph. vi. 16) in fighting.
12. **The Good Fight of Faith** (I. Tim. vi. 12).

IT IS IMPOSSIBLE—

1. For men to enter heaven unless born again (John iii. 5, 6, 7).
2. For men to be saved without the shedding of blood (Heb. ix. 22).
3. To be saved without personal faith (Mark xvi. 16).
4. For men to believe and not be saved (Acts xvi. 31).
5. To be saved after this life (Luke xvi. 26).
6. For those who neglect, to escape (Heb. ii. 3).
7. For God to lie (Heb. vi. 18).

Our Men and Their Ministry. No. 12.

God's Ever-Widening Purpose



Pastor
C. W. Stemmig.

TO sit down and review the blessings of the Lord and recount His mercies, leads to overwhelming praise and gratitude. Such limited space makes it almost impossible to record those things which are the Lord's doings, and so marvellous in our eyes.

At the age of five I joined the Sunday school and grew to love it. That interest has never been lost. Eleven years later, having passed through the school in all its stages, I became a Sunday school teacher and open air worker. It was just a little time before this that I had definitely received Christ as my Saviour, and also passed through the waters of baptism.

I continued in Christian work in connection with a Baptist Mission until the age of twenty-one, when I began to realise that the Lord had a plan for me, and that to this end He was moulding my life.

Whilst on sick leave, due to some exacting work, my first Sunday school teacher, who had taught me when only five years of age, suggested taking me to the south coast for a week. While there he invited me to accompany him to South Wales where he was to conduct a month's mission. After considering the matter I consented and went, only to learn that my consent was the

COMMENCEMENT OF A NEW LIFE

of service for God. At the end of the month my companion told me of a Gospel Caravan work which he was about to commence in the country villages. He informed me that he was going to live a life of faith, with complete trust in the Lord for the supply of his spiritual and temporal needs. He invited me to join him in this venture of faith. With the consent of my parents I therefore gave up business and became the companion of this evangelist.

For two years I lived thus in the villages of Surrey and Sussex until the home-call of my father necessitated return to business. This naturally caused me to wonder why God had thus led, and then so suddenly for the doors to close. I soon learned that God had closed the door of "companionship" to open for me the larger door of "stewardship." Opportunities to preach the gospel came from almost every denomination that was evangelistic, and from every quarter.

It was at this time that Principal Jeffreys came to Croydon, and I was brought into touch with the deeper and fuller truths of Pentecost. At this time I had a longing to know more of these truths, and as the way opened, I rejoiced. I accepted the truth of the Baptism in the Holy Ghost, but it took me two years to make up my mind that it was for me. However having made up my mind I went to a "receiving meeting" for the first time, and was there and then wonderfully immersed in the Holy Spirit.

Prior to this I had sought the Lord for healing from an incurable disease (progressive muscular atrophy), which had doomed me to a helpless existence. I then proved the Lord to be Jehovah-Rophi.

For some time, as a local preacher for the Elim Foursquare Gospel Alliance and also keeping in touch with my other Christian work, at the same time labouring for the bread that perisheth, I continued to devote myself to the extension of the kingdom of God. However I soon began to realise that I was working at too great a strain, and that I must either leave business, or give up much of the spiritual work in which I was engaged. I just placed myself in the hand of the Lord in a spirit of surrender, asking His guidance. Prayer was soon answered, for in a most remarkable way (which space will not allow me to relate here) I received an invitation to enter the Elim ministry. As the door opened I simply stepped through, saying:—

"I'll go where you want me to go, dear Lord,
I'll do what you want me to do."

And so it is that to-day I am in the Foursquare Gospel ministry. Happy in my work;

ENJOYING THE BLESSING

of the Lord, and trusting that He will lead me into yet larger fields of service for Him.

It was in the September of 1933 that I began my ministry in Elim, and after a few weeks campaigning took my first pastorate at Bangor, Northern Ireland. From Bangor the sphere of service was changed to Reading, and from thence I moved to Hove, where the Lord is honouring the ministry of His Word through the earthen vessel which He has chosen.

AND THIS IS THE CONFIDENCE THAT WE HAVE IN HIM, THAT IF WE ASK ANYTHING ACCORDING TO HIS WILL, HE HEARETH US: AND IF WE KNOW THAT HE HEAR US, WHATSOEVER WE ASK, WE KNOW THAT WE HAVE THE PETITIONS THAT WE DESIRED OF HIM."—I. John v. 14, 15.

A Worker's Dream

“**A**CCORDING to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

“For other foundation can no man lay than that is laid, which is Jesus Christ.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.

“If any man's work abide which he hath built thereupon, he shall receive a reward.

“If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire” (I. Cor. iii. 10-15).

I sat down in an arm chair, wearied with my work. My toil had been severe and protracted. Many were seeking Christ, and many had found Him. As for myself I was joyous in my work. My brethren were united. My sermons and exhortations were evidently telling on my hearers.

My church was crowded. Tired with my work, soon lost myself in a sort of half-forgetful state.

Suddenly a stranger entered the room, without any preliminary “tap” or “come in.” He carried about his person measures, chemical agents, and implements which gave him a very strange appearance.

The stranger came toward me, and extending his hand said,

“How is your zeal?”

I supposed that the query was to be for my health, but was pleased to hear his final words; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions.

Instantly, I conceived of it as physical quantity and putting my hand to my bosom, brought it forth and presented it to him for inspection.

He took it, and placing it in his scale, weighed it carefully. And I heard him say: “One hundred pounds.”

I could scarcely express an audible note of satisfaction; but I caught his earnest look as he noted down the weight; and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, put it into the crucible and put the crucible into the fire. When the mass was fused, he took it out and set it to cool. It congealed in cooling, and when turned out on the hearth, exhibited a series of layers and strata; which all at the touch of the hammer, fell apart, and were severely tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and he gave me a look of mingled sorrow and compassion, as without a word, except, “May God save you!” he left the room.

The “notes” read as follows:

ANALYSIS OF THE ZEAL OF JUNIUS.

A CANDIDATE FOR A CROWN OF GLORY.

Weight en masse, or total weight, 100 lbs. Of this on analysis, there proves to be—“Wood, hay, and stubble” (I. Cor. iii. 10-16).

Bigotry	11	Parts.
Personal Ambition	22	”
Love of Praise	19	”
Pride of Denomination	15	”
Pride of Talent	14	”
Love of Authority	12	”
PURE ZEAL.		
Love to God	4	”
Love to Man	3	”
	100	

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and manner; but when I looked at the figures my heart sank like lead within me. I made a mental effort to dispute the correctness of the record. But I was startled into a more honest mood by an audible sigh from the stranger (who had paused in the hall). I cried out, “Lord, save me,” and knelt down at my chair, with the paper in my hand and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it.

The record was true. I saw it! I felt it! I confessed it! I deplored it! and I besought God to save me from myself with many tears. With a loud cry of anguish I awoke.

I had once prayed to be saved from hell but prayer to be saved from myself now was immeasurably more fervent; nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light and hallowing my whole heart to God.

When the toils of my pilgrimage shall be at an end, I shall kneel in heaven, at the feet of the Alchemist and bless Him for the revelation of that day.

ARE YOU FAITHFUL?

If one hundred believers were each to bring one soul to Christ in the course of a year and each one brought to Christ was to bring one other to Him in the course of a year, how many would be converted in the course of twenty-five years?

1st year	100	14th year	819,200
2nd year	200	15th year	1,638,400
3rd year	400	16th year	3,276,800
4th year	800	17th year	6,553,600
5th year	1,600	18th year	13,107,200
6th year	3,200	19th year	26,214,400
7th year	6,400	20th year	52,428,800
8th year	12,800	21st year	104,857,600
9th year	25,600	22nd year	209,715,200
10th year	51,200	23rd year	419,430,400
11th year	102,400	24th year	838,860,800
12th year	204,800	25th year	1,677,721,600
13th year	409,600		

FAMILY ALTAR



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

Sunday, October 24th. I. Sam. xii. 13-25.

“Vain things which cannot profit nor deliver” (verse 21).

This appears to Samuel to be the summary of everything outside God. And certainly God's people to-day have come to that conclusion. In God there is everything that is worth while. He only can give that strength and stability of character that is essential to our spiritual well-being. Israel had learned to know the meaning of God in their lives, and Samuel could see the folly of departing from so beneficial a condition. Leave God, he says, and you can only form associations of an unprofitable nature. By so speaking he infers Israel's happy condition in God where there is profit and deliverance. Let us not undervalue our Calvary benefits. They are so wonderful that if we lose them we lose all. Outside God there are but “vain things.”

PRAYER TOPIC:

For spiritual outpouring in our Elim churches this day.

Monday, October 25th. I. Sam. xiii. 1-14.

“He offered the burnt offering” (verse 9).

Taken alone these words suggest a laudable act. But in association with their context they reveal a presumptive act. Saul is king. He concludes that this justifies him in taking upon himself the prophetic office. To use his own word he “forced” himself. It would have been better if he had forced himself in another way, and refrained from that to which he had no right. We may use the power of constraint at times, but let us remember that there is also the power of restraint. We must not let our eagerness extend beyond the borders of God's will, as did this man. Saul was straining at the leash, and the exercise of godly patience would have been more profitable than offering a sacrifice. Keep in God's will.

PRAYER TOPIC:

That God's hand be upon the work of the London Crusader Choir as they visit the prisons from time to time.

Tuesday, October 26th. I. Sam. xiii. 15-23.

“No smith” (verse 19).

Depriving Israel of the power to sharpen its weapons was a master stroke of strategy on the part of the Philistines. The resources of Israel were thus undercut, and their power considerably reduced. Blunted swords could be laughed at by the Philistines. Let the Church watch that she does not receive similar treatment at the hands of the Philistines of worldliness. “The Philistines are upon thee” might indeed be a true warning cry in 1937. Worldliness has blunted the

power of the sword of the Spirit wherever the door has been thrown open for worldly affairs. The Word of God has become of little effect. It fails to move hearts for it is only the parrot-like utterance of the letter. Call it tragedy when there is no smith.

PRAYER TOPIC:

The unction of the Holy Spirit to be experienced by our Local Preachers.

Wednesday, October 27th. I. Sam. xiv. 1-16.

“I am with thee” (verse 7).

I have always admired the man who uttered these words. His master was about to set out on a hazardous adventure. Grim possibilities were ahead. Jonathan had set himself a formidable task, and death might be the only reward. The armour-bearer's loyalty was not shaken by thoughts of a possible disastrous end to their mission. He was as intrepid as his master. Men and women who have become Christians have embarked on an adventure that calls for a similar loyalty. And it is only on such occasions that it is proved. You cannot talk of loyalty to Christ when all men are praising your Saviour. Your loyalty will show itself when you honour Him in the midst of dissentient voices. Are you as loyal as Jonathan's servant?

PRAYER TOPIC:

Special blessing upon all lonely ones at this time.

Thursday, October 28th. I. Sam. xiv. 17-35.

“The people were very faint” (v. 31).

Yes! God was right. He had warned Israel that their king would deal with them harshly. Now it had come to pass. He had issued an edict forbidding them to eat at a time when they were hungry.

He showed himself thoughtless as to his people's welfare, and the people were paying the price of their folly in rejecting God from being their king. The world to-day is choosing its leader. And this means that God and His Christ have been rejected. What unspeakable folly! The people will become faint again, and will sorrow at their misguided choice. They have both good and bad advisers, but they lean toward the evil advice, and are planning their own sorrows. There are some, however, among whom we are named who still rejoice in the Divine administration, and faint not.

PRAYER TOPIC:

Divine power to rest upon all campaigns and campaigners who are seeking to win souls for Christ.

Friday, October 29th. I. Sam. xiv. 36-48.

“He hath wrought with God this day” (verse 45).

The people proved themselves more far-seeing than their king. He saw condemnation in a man satisfying hunger

in a lawful way. They saw that he had done much for them in smiting their foe. It is not always men of rank or note that have the most perfect understanding. To-day there is more knowledge of divine things amongst the unknown ones of earth than among those who are distinguished. The common people, as in the days of our Lord, recognise the Divine hand. While so-called learned men repudiate the blessing of God the unlearned rejoice in it. He whom the mighty reject has the praise of this world's babes. In the glorious to-morrow those same babes will delight in the choice they made.

PRAYER TOPIC:

For world-wide revival, especially in those countries where dictatorships have been established.

Saturday, October 30th. I. Sam. xv. 1-15.

“What meaneth then this . . . which I hear?” (verse 14).

Saul is in trouble again. “Utterly destroy” was a clear command. The meanest of the king's subjects could have understood it. But it was the king's plan to do otherwise. He selected what looked good, despite the order to “spare not.” It cost him his throne. The king bartered his crown for a few sheep and oxen. In the twentieth century this short-sighted policy is still being pursued: with this difference—that souls and not crowns are being flung heedlessly into the dust. And for what? Tarnishing tinsel! Men have been bitten with Sauline madness, and are deaf to all but the caterwauling of an imbecile world. In the eternal age to come they will hear the sheep they chose bleat the condemnation of foolish choice.

PRAYER TOPIC:

That God will touch the hearts of His stewards to give sacrificially and liberally that the cause of Christ may be extended in our midst.

ANDREW'S GOOD EXAMPLE

“What did you preach about on Sunday?” was the question asked of a city pastor the other day.

“I preached about Andrew,” was the reply, “and, do you know, I found him a most remarkable character.”

“What was there about him that was remarkable?”

“Well, I do not suppose you would call him a great man, but the significant thing about him was that every time he is mentioned in Scripture he was introducing someone to Jesus.”

This was certainly a beautiful occupation, and yet it does not call for any wonderful talents. **IT IS WORK THAT ANY ONE OF US CAN DO.**

ORDINATION SERVICE

Impressive Service

Clapham (Pastor C. J. E. Kingston). The saints at Clapham received a delightful surprise when they arrived for the Thursday evening preaching service recently. For behold the front part of the church was filled with pastors and their wives, gathered in London for the Annual Ministerial Conference, and to add to the surprise and pleasure the Principal himself was also present.

Late that afternoon it had been decided to hold the ordination service in the church, and although news travels swiftly, there were few who knew of the arrangements. If there were any who could have come and failed to do so, they will make up their minds never to miss a service again if they can help it!

But what of the service itself? Eleven young men committing their lives anew to God, and telling of their call from God.

All hearts rejoiced to hear of the varied ways of the Spirit of God when moving in the hearts of men. They told of the mothers and sisters and of faithful friends praying for their conversion. Eleven answers to prayer! But did the pray-ers expect such abundant answers? One told of a praying friend who had been called up higher before God answered, and although she never saw it in this life—God answered.

The deeply solemn "charge" delivered by the Principal, and the laying on of hands as the candidates knelt in the pulpit proved a remarkable time. Verily the Master Himself drew near!

EAGERNESS FOR THE THINGS OF GOD

Obeying Christ's Commands

Smethwick (Pastor J. Frame). The work at this church is going forward. At the recent Missionary meeting, the Pastor urged God's people to pray that God would lay it upon the hearts of those who had not taken Missionary and Building Fund boxes to do so. On the following Tuesday, a note of praise was ascending, as God had answered prayer, for a number of extra boxes had been issued.



Pastor J. Frame

The Pastor has recently concluded a series of studies on the Tabernacle in the Wilderness, illustrated by charts. Each Thursday the saints have gathered together in eager anticipation. Truly the Holy Ghost took of the things of Christ and revealed them to His own. The studies were not only enlightening, but each one was applied in heart-searching manner which is calculated to bring



Encouraging Reports—Extending

blessing to the church in the deepening of its spiritual life.

The gospel services are full of blessing and power; God having honoured the faithful preaching of the Word with the salvation of souls for many weeks in succession. A baptismal service was recently held, when believers followed the command of the Master. Inspiring words of testimony were given by the various candidates. Others are now ready to follow their Lord in this way.

Souls are being saved through the energetic efforts of the young folk, and not least in blessing is the breaking of bread services. The power felt there has been remarkable, inasmuch that numbers have been finding the Great Physician touching them in healing.

REMARKABLE WITNESS TO HEALING

What God Hath Done

The saints at Cuckfield were recently privileged to receive a visit from Miss Scarth of Leeds. God's people had been prepared to hear an account of our sister's healing from tubercular spine and lungs, but they were not expecting Miss Scarth to tell them that she had experienced two great miracles. Nevertheless, when she showed that the uncertainty of life made the condition of the body of less importance than the re-birth of the undying soul, all were ready to agree with her.

Then, as she spoke of her ten years of health, after many years of helplessness in a spinal jacket, a fresh glimpse of Christ as the Changeless Healer of the body was given to those who listened.

Cuckfield members were very grateful for her visit, and felt encouraged to press forward with the message of full salvation.

EDIFYING EXPOSITIONS

Anointed Preaching

Birmingham (Pastor S. Gorman). Continued blessing is upon every section of the work held in the Graham Street Tabernacle. With a deep consciousness of the presence of the Holy Ghost the saints partake of heaven's rich dainties supplied by the Lamb that was slain.

Recently at the Tuesday evening service the pastor concluded a series of studies upon the seven churches in Asia. These were well attended and believers testify to spiritual edification. As a result of Pastor Gorman's faithful and inspired preaching the Bible has become a rare treasure to many. A hallowed time is experienced week by week at the breaking of bread service for

"Heaven comes down our souls to greet,
And glory crowns the mercy seat."

The gospel service is still the best attended, and the old, old story of the Cross is presented most powerfully, under the unction of the Spirit by the pastor. Every Sunday souls are saved and many are the testimonies to the healing power of Jesus. On a recent Sunday evening the pastor preached upon "Awakened Conscience," the Holy Spirit brooded over the large congregation whilst this heart-searching message was being given. Afterwards four young men yielded to Christ. Hallelujah!

THANKSGIVING SERVICES

The Gospel Message in Illustrated Form

Hove (Pastor C. W. Slemming). Much blessing was experienced at the harvest thanksgiving service. The Tabernacle presented a seasonable appearance, with the fruit and vegetables tastefully arranged around a large open Bible. God's good gifts around the most precious gift



REVIVAL REPORTS



ng the Kingdom on Many Fronts

of His Word. Many strangers came along for the evening service. Following a stirring message in song by the Crusaders, Pastor Slemming gave one of his unique illustrated addresses on "The Sower and the Soil." The Lord spoke in no uncertain way through this message. On the following Monday evening the Crusaders gave a beautiful song service entitled: "Ruth and Naomi." Mrs. Slemming gave the reading and led the congregation to scene after scene in that Old Testament story. Pastor A. V. Gorton returned thanks to God for all His bountiful goodness. The fruit and flowers were sent to the local branch of Dr. Barnardo's Homes and Southlands Hospital.

ENCOURAGING SIGNS OF BLESSING Telling Testimonies

Leyton (Pastor G. I. Francis). Much blessing has been experienced at Leyton during the past few months, and an increase in the numbers at all the services, as well as in the Sunday school. The frequent testimonies to the faithfulness of God are an encouragement to greater faith in Him. The Lord's Presence is very real in the Sunday morning services, and the time is usually spent in worship and prayer, and frequently the gifts of the Holy Ghost are manifested. The Pastor has been giving a series of Character Studies from

Genesis at the gospel services, resulting in the salvation of souls; and "The touches of Jesus" recorded in the gospels at the Thursday evening meetings, and as the Word has gone forth faithfully and with power, it has been fruitful in many hearts. Several can also testify to the Lord's healing touch in these days in answer to prayer.

During the recent Conference Week the church was promised a "League of Nations" Night. The fulfilment of the promise was realised when four ministers from England, Ireland, Scotland and Wales appeared on the platform. Pastor W. J. Patterson (Ireland) gave an inspiring testimony woven round the words "Nevertheless I live." Pastor W. Barton (Dundee) told us how he had been converted about 18 years previously, alone in his room on his knees before God, in answer to his mother's prayers; also giving a few reminiscences of his experiences in the winning of souls. Pastor L. Morris (Wales) struck a tender note in mentioning how his mother's death was the means in God's hands of awakening him to his need, resulting in his conversion in his own home alone with God when quite a small boy, and followed with some telling and amusing references to his early efforts and victories in open-air work and soul winning. Time would not allow Pastor Francis to testify "on behalf of England," though he promised to later, as he closed the meeting with an appeal for consecration and prayer for revival.

As a result of this meeting, hearts were encouraged to continue more earnestly in prayer for the salvation of souls, with renewed faith in the One Who had reminded us through these testimonies that nothing is too hard for Him who won these trophies to Himself in answer to prayer.

A NEW OPENING Enthusiastic Meeting

Westbourne (Sussex).—Pastor Joseph Smith, of Portsmouth, recently conducted the opening service of a new Elim Church at Westbourne. For several years a week-night meeting has been carried on in a large room. Of late the need has been felt for expansion, and the outcome

has been the formation of a local church, holding regular meetings in the Conservative Hall. About 120 people, including friends from Portsmouth and Chichester, enthusiastically joined in the first meeting.

Pastor Smith's address on "What the Foursquare Gospel Stands For!" was very inspiring. A musical item was given by a party of Portsmouth Elim Crusaders, and a sister singing a solo. Testimonies of Christ the Saviour, Healer and Baptiser in the Holy Ghost were given by two sisters and a brother.

Best of all, following an appeal, two lives were yielded to Christ, the first-fruits, it is believed, of many who shall be saved in the coming days.

The following is a Press report of the gathering:

GOSPEL MEETING

The opening service of the Elim Foursquare Gospel Church at the Conservative Hall, Westbourne, was marked by a very enthusiastic meeting on Tuesday. A gathering of about 120 was addressed by Pastor J. Smith, from Portsmouth. His address emphasised the need for a whole-hearted return to the Bible.

A young lady told of how a goitre had miraculously disappeared in answer to prayer, and others told of the power of Christ in their lives. Musical items were rendered. Friends from Portsmouth and Chichester assisted in the meeting.

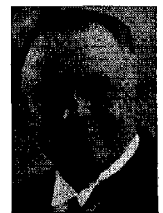
The meetings are being continued every Sunday and Tuesday.

—"The Hants & Sussex County Press,"
September 30th, 1937.

SPECIAL HARVEST SERVICES God's Bounty and Blessing

Romsey (Pastor W. N. Brambleby). The little Foursquare Gospel church in this quiet Hampshire town was a gaily transformed place for the Harvest Home services. Being a small church it lent itself admirably to the occasion. The saints brought along great quantities of the fruit of the earth, including trailing vines and creepers, which, formed into arches reaching to the rafters, and having a background of very tall, palm-like plants, looked exceedingly effective. The children had a corner reserved especially for them. Excellent congregations listened to the ministry of Pastor F. D. Byatt, a former minister.

A happy reunion on the Monday evening brought old friends from all around the district. Thanks for the gifts, which were sent to the local Union for the old people, were voiced by a dear old man, "Brother George," who is an inmate of the Union, and a faithful member of the church at Romsey.



Pastor
W. N. Brambleby

Elim
Tabernacle,
Hove





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.

Reformation Celebration.

A SPLENDID proposal in connection with the fourth centenary of the Reformation has been advanced. It is that a copy of the Word of God should be distributed to every home in Britain. The scheme, if carried out, will require at least 10,000,000 Bibles. The proposal is meeting with enthusiastic reception in the Church of England, we understand.

We believe that the promoters of this scheme have caught the true spirit of the Reformation which was to give all men access to the Word of God. It is one that the Spirit of God will honour, and we foresee much blessing resulting from this widespread circulation of the Scriptures. "The entrance of Thy Word giveth light." Such an effort is worthy of the support of all sections of the Christian Church; it is a scheme in which all evangelicals can unite for the extension of the kingdom of God. We wish this effort the greatest possible success. There is nothing like the Word of God to counteract the existing evils which at present threaten to involve the world in catastrophe.

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A Christian suffering with arthritis, that God's touch may be experienced.—*B.W.*

A needy district where at present no Foursquare Gospel work is in existence, that the way may soon be opened for a work to be established.—*E.E.F.*

A Methodist sister, suffering from an internal complaint, and for whom the physicians can do no more,—that the Great Physician may heal. Also for a family, that they may all be brought to a saving knowledge of the truth, and the mother who is a cripple may receive a healing touch.—*G.H.*

A young man may be healed of nerve trouble and find suitable employment.—*M.D.*

A believer suffering from heart trouble, that he may speedily be delivered.—*F.C.K.*

By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.



Gleanings from Other Fields

General Eva Booth.

General Booth is at present in the United States of America and Canada conducting special meetings.

Campaign at Blackburn.

We are delighted to learn of the remarkable success which is attending Rev. Lionel Fletcher's campaign at Blackburn. Thousands of people are attending the services, and the religious life of the town is being revived.

Mr. Sidney Collett.

Mr. Sidney Collett, the author of the well-known book, "The Scripture of Truth," is, owing to ill-health, at present unable to continue his preaching ministry. His famous book is now in its fifteenth edition, and appears in no less than eleven languages.

The Marechale.

The Marechale recently completed a tour which took her through America, Canada, Australia and New Zealand, and during which she travelled no less than 32,000 miles. She is resuming her evangelistic ministry in this country with a number of campaigns in different centres.

Declining Atheism in Russia.

We are happy to learn that the membership of the Militant Godless League, which in 1933 showed a membership of 5,000,000, is now less than 2,000,000. Religious revival is to a great extent responsible for this reaction to atheism.

Fifty Years of Evangelism.

Mr. James McKendrick, of Scotland, has recently completed his jubilee as an evangelist. He is a preacher with a fine record of soul-winning ministry; one who possesses a real passion for the perishing. A great gathering was held in Glasgow to celebrate the completion of our brother's fifty years' service for the Master.

A Membership of 10,000.

We learn that Dr. J. Norris, a great American Gospel preacher, who has recently visited this country, is joint-pastor with his wife of two churches whose total membership numbers 10,000. No less than 4,336 members have been added to these churches in the past two years. They both carry on a great Bible ministry.

Sunday Observance Society.

We are glad to note that in the campaign against Sunday Cinemas, Sunday games, Sunday all-in-wrestling, and other desecrations of the Lord's Day, no less than fifteen victories have been gained during the past few weeks in different places. The Society has now launched a new "Fight-for-Sunday" Campaign.

The Pocket Testament League.

The above Society recently held its anniversary gathering in London, at which the Founder and President, Mrs. Alexander Dixon, presided. Dr. T. Dinsdale Young was one of the speakers on this occasion.

Paris Students.

We understand that real blessing rests upon the witness which is being borne among the students of the Paris University. Definite cases of conversion are taking place as a result of these efforts.

Gleanings from the Garden of Communion. No. 8.

Vision and Vocation

By Pastor E. C. W. BOULTON

"The satisfaction of delights, Thy face! An eternity of enjoyments at Thy right hand"—Psalm xvi. 11 (Spurrell)

One hour of fellowship with God,
And life is evermore transformed.

NO language, be it that of angels or men, can ever express the blessedness of fellowship with God. You cannot "imprison this experience" in words. Add together all the earthly joys of which the human heart is capable and then multiply them an hundredfold, and still you have not an infinitesimal part of that bliss which comes through union with the Ineffable Light and Love. Unlike the joys of earth it does not exhaust itself in expression. A world of unguessed spiritual discovery awaits those who thus dwell with God.

It is through the medium of communion and contemplation that God imparts Himself to the longing soul. It is then that the veil of our poverty-stricken thought and narrow ideals is rent in twain, and we step out into the spaciousness of God's mind. 'Tis then that we pass from the traditional to the eternal; from the potential to the actual; from the natural to the spiritual. The scales fall from our eyes and we stand in view of the peerless majesty of Him whose countenance is as the noonday sun.

How wonderful amid this hush divine,
Entranced, God's beauty to behold;
To wait whilst deep with deep doth meet and merge,
And Love its secrets doth unfold.

In communion with God the redeemed being is exercising its highest and noblest function. It is the response of the soul to life's most sacred and sublime vocation. Under the inspiration and impulse of this dynamic fellowship the most potent of the soul's energies are released and called into action. Not only is intense emotion aroused but intelligent co-operation with God is established. Thus the response given to God is both emotional and intellectual, and from this combined surrender comes a beautiful and balanced expression of the Divine in the life.

In moments thus pregnant with the presence of God the heart learns the lesson of spiritual lordship; it is shown the path to power in God, and made to realise the sovereignty of holiness.

But the ecstasy of realised union with the Eternal is never the goal of the truly enlightened soul. 'Tis only the means to an end to which the Unerring Wisdom is leading. The soul may not become absorbed in the symbol without exposing itself to the danger of sacrificing the substance. When the symbolic becomes the centre of spiritual gravitation the soul is threatened with ultimate stagnation. The contemplation of the Sublime Loveliness should result not only in spiritual enrichment but also in moral reinforce-

ment, fitting the soul for the stern realities of life. This contact with the Divine in the secret place should moreover create the capacity for a closer and more compassionate fellowship with suffering humanity. Whilst in its communion with God the soul develops a power of perception and penetration into heavenly things, at the same time it should become deeply sensitive to the problems and pains of earth. Spiritual enjoyments that produce distaste for practical ministry are to be avoided. The vision of the Divine Beauty and Glory is always vouchsafed as a preparation for service in the Spirit. Even Pisgah has its perils. We must beware of being beguiled into a barren passivity; of becoming ultra-mystical in our outlook; of adopting a selfish exclusiveness. In our reaction to the lust of popularity and publicity we may easily swing to an opposite extreme.

I longed to linger on that radiant mount
Of vision fair;
Yet God was calling to the plain below;
My place was there.

Let me hear Thy voice, feel Thy touch, see Thy face, and then go forth to the harvest field to labour under the anointing of that *epiphany* That the outshining of Thy glory may come to fruition in consecrated service. Let not the luxury of spiritual gratification render me indifferent to the claims of those who lie helpless at Bethesda's Pool. Bid me go to them with my life redolent of the healing virtue of Thy presence.

Make the wonder of this new discovery of Thee the genesis of a life of self-emptying love—a life that bleeds to bless and suffers to save. Let me bear the marks of Thy sacrificial fellowship. Send me forth fresh from Thy presence with a new reverence and tenderness for human suffering. Give my ministry that constraining, consuming love which risks to redeem. Let me join the apostolate of the flaming heart, and become imbued with the passion that took Thee to Golgotha. In company with Thee I would plumb the depths of human sorrow, and become a consecrated channel through which Thy compassions may flow into the gaping wounds of those whose ambitions have been thwarted and whose purposes have been broken. Clothe me with the beautiful garments of chivalrous love, that I may minister to the despairing among men.

I bless Thee that Thou hast clothed my humanity with a new spirituality, and crowned my spirituality with a fresh and more radiant humanity. Thou hast corrected the dangerous bias, and cut out the costly deviations of life. Thy touch has revealed the regality of humility, and shown that they who would hold the sceptre must stoop.

The Little Girl's Penny

NEARLY seventy years ago, a little girl who knew and loved the Lord Jesus, and who longed to spread His name among those who knew Him not, gave a Christian missionary a penny to help to spread the gospel among the Burmese, to whom the Lord's servant was going forth with the Word of Life. That penny was all that she could give; it was all she possessed but it was given with the heart. The missionary remembered the child's penny while in that far-off land, and he invested it in the name of the Lord by purchasing with it a gospel book or tract. That book was given to a young Burmese chief, and followed by prayer. He could not read it, but so strong did the desire become to know the meaning of the words of the little book that he travelled two hundred and

fifty miles to get one to read it to him. God spoke to the heart of the young chief through the words as he heard them read. He believed the gospel, and was converted to God. Then he returned to his people and began to tell them what the Lord had done for his soul. He invited missionaries to come and preach to his people, and many heard the Word, received the Saviour, and became true and devoted followers of the Lord Jesus. All this sprang from the little girl's penny (all the money she had) given for Jesus' sake, with the desire to spread His gospel among the lost. How great a fire this little spark kindled! A little done by a saved one, even though a child, if done for Christ, may have great results. If you are saved, go and do likewise.



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

Conducted by Pastor J. J. MORGAN

For Local Preachers.

HOW TO PREACH THE GOSPEL

The late Pastor Archibald G. Brown gave useful hints as to how to preach the gospel:

1. The gospel is a fact; therefore tell it simply.
2. It is a joyful fact; therefore tell it cheerfully.
3. It is an entrusted fact; therefore tell it faithfully.
4. It is a fact of infinite love; therefore tell it pathetically.
5. It is a fact difficult of comprehension to many; therefore tell it with illustration.
6. It is a fact about a person; therefore preach Christ.

HOW MOODY GATHERED MATERIAL

Moody adopted the following plan. Whenever a text was impressed upon him by the Holy Spirit, he wrote it on a large envelope, in which he placed as they came to him, ideas, thoughts, incidents or illustrations. In this way he meditated for weeks on that text, or that theme, noting down everything that the Spirit gave him from time to time. When he felt that the message was ripe, he emptied the envelope of its contents and shaped the material for presentation to his audience as God enabled him. Some of his addresses took months to mature, while others were prepared more rapidly, but they all ripened at some time or other, and were used of God to the salvation of thousands of souls.

BEECHER'S SERMONS

It is said of Beecher, "He took his sermons from life instead of from books. He put the repose of the granite hills, the smell of the new-mown hay, the

lowing of the cattle and the gambol of the lambs into them. The beggar was there, the clerk, the waiter in the restaurant. He brought God down into the streets of Brooklyn, a God full of sympathy for men's weaknesses and helpfulness for their daily trials."

For Sunday School Workers.

LESSON HELPS

At the World's Sunday School Convention in London in 1889, Rev. Richard Glover of Bristol made an address which none of the delegates present will ever forget. In that address were three sentences—referring to lesson helps—which could not be improved upon.

"Brethren, use lesson helps, but do not depend upon lesson helps."

"Use lesson helps with your Bible, and not apart from it."

"Those lesson helps are the best which set you thinking, not those that save you thinking."

It might not be out of place to remind teachers and superintendents, that our Publishing Company has a Sunday School handbook, designed to help them in their teaching of the lesson. ("Elim Sunday School Teachers' Handbook." Price 6d., by post 6½d.)

SHELLING "P's"

A Bible teacher who taught a class for many years, and led almost every scholar into the experience of salvation, when asked the secret of his success, replied, "I just keep shelling my pod of p's: Pray, Plan, Prepare, Pour out, Pull in."

Try shelling this pod of P's.

For Tract Distributors.

THE POWER OF A TRACT

Richard Gibbs wrote a tract entitled: "The Bruised Reed"; a tin peddler

gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote: "A call to the Unconverted." Among the thousands saved by it was Philip Doddridge, who wrote: "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote: "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote: "The Dairyman's Daughter." Before 1849 as many as 4,000,000 copies were circulated, and it has testified for Christ in over fifty different languages. Look at this! Not a flaw in the chain! Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Leigh Richmond.

HELP THE TRACT DISTRIBUTORS

Beloved, think of the tens of thousands of tracts (silent messengers which speak for Him many times, in many places, and to many hearts) which you may have fellowship in sending forth. And know assuredly that in the day of manifestation a host shall come before Him, saved through such instrumentalities, besides the many saints who have been refreshed by the way through a tract or book given them. All who distribute tracts, when they reach heaven will doubtless have many joyful surprises.

Beloved brethren, are we thus laying up treasures in heaven to meet us in that day, and to receive at His hand the reward for such service? If we cannot do this work in person, because of the secular service in which we are engaged, we can have fellowship with the Lord by putting into the hands of such as go forth to "sow beside all waters" the necessary means with which to carry on the work.

Let us not miss the rich blessedness which will surely come to our own souls as we thus stand in our lot before Him to do His bidding.—Sel.

TO TRACT DISTRIBUTORS

Those interested in the distribution of tracts, should get in touch with the Elim Publishing Company, who have a good selection, especially on the truths which we as Foursquare Gospelers love.

Christian Biographical Series.

The Great John Wesley (No. 2)

Prayer and Power.

By Pastor S. GORMAN

JOHAN WESLEY was and is an illustrious example of constancy and power in prayer. His intimate associates and colleagues stated that he made it an habitual rule of life to spend at least two hours each day in private prayer. He realised the blessedness of intimate contact with God, consequently he would not permit anyone or anything to interfere with his prayer life. Wiggle wrote of him: "Wesley moved things mightily because he moved God mightily. He became the prince of evangelists because he was the prince of pray-ers. He stirred the world with the fire of his zeal, because he stirred heaven by the fire of his prayers. His pleas had access to men's consciences because they had access to God. If more men prayed as John Wesley prayed, there would be more of John Wesley's thoroughly splendid work done."

Wesley was powerful for God because he believed with all his heart in the efficacy of prayer. This was revealed by the way in which the active and the meditative were wisely and harmoniously blended in his life. Although his work, to a certain extent, caused him to live almost continually in the glare of publicity, he found much time for absolute privacy when he could have intercourse with God. He was not a man of exceptional physique, therefore, the strength and power he received when holding private

INTERCOURSE WITH GOD,

were transmitted into the many and arduous activities of each day in a ministry of blessing to others. He realised that in going to God in a receptive, suppliant attitude he would be filled with divine energy and power, which would wonderfully equip him for service. Wesley had a Spirit-filled ministry, because he lived a prayer-filled life. Often the prayer-urge in his life was so great, he would gather a little company of people together for a whole night of prayer.

Wesley believed in taking the small and insignificant as well as the big and the great things to God in prayer. There are two, among many, striking instances in his life which illustrate the above. Referring to an occasion when preaching the Word, he declares: "Just as I began to preach the sun broke out and shone exceedingly hot on my head. I found if it continued I should not be able to speak long, and I lifted my heart to God. In a minute or two it was covered with clouds, which continued till the service was over. Let anyone who please call this fancy, I call it an answer to prayer. On another occasion Wesley, with some of his co-workers, had been labouring in the Norman Islands. After doing much good work for the Master they decided to leave, consequently they made an appointment to be in Bristol on a certain date. Wesley, with Dr. Clark, Dr. Coke, Joseph Bradford and some others, took passage in an English brig which had put in at Guernsey on its way back from France. They set sail from Guernsey under a fine, steady breeze, with splendid prospects of

a good passage and arrival in Bristol on the appointed day. Unfortunately for them the wind had died away, and a contrary wind of great force arose, which greatly impeded their progress, and which would certainly prevent their arriving in Bristol on the given date. Wesley was spending the time in his cabin reading, when, on hearing the bustle on deck, occasioned by the double efforts of the crew as they frantically worked with the ship's sails in an endeavour to help her cope with the situation, he inquired what was wrong. On being informed that the wind was contrary, and they were obliged to tack ship, he said: "Let's go to prayer." At his request, Coke, Clark and Bradford prayed, and when they had finished, Wesley commenced: "Almighty and Everlasting God, Thou hast Thy say everywhere, and all things serve the purpose of Thy will. Thou holdest the winds in Thy fist, and sittest upon the water floods and reignest a King for ever . . . command these winds and these waves that they obey Thee, and take us speedily and safely to the haven where we would be." The power of his petition was felt by the others. Wesley rose from his knees, and with a calm assurance in his soul of prayer answered, took up his book and continued reading. Dr. Clark immediately went up on deck, and to his surprise found the vessel moving fast on her course with a good breeze behind her. They anchored in their desired port on time. Dr. Clark afterwards stated: "So fully did Wesley expect to be heard, that he took it for granted that he was heard. Such answers to prayer he was in the habit of receiving, and therefore, to him the occurrence was not strange."

(To be continued).

"DEO GRATIAS!"

Augustine tells us that the early saints, when they met each other, would never separate without saying, "Deo gratias!" "Thanks be to God." Frequently their conversation would be about the persecutions which raged against them, but they finished their conversation with "Deo gratias!" Sometimes they had to tell of dear brethren devoured by a beast in the amphitheatre, but even then they said, "Deo gratias!" Frequently they mourned the uprising of heresy, but this did not make them rob the Lord of His "Deo gratias!" So should it be with us all the day long. The motto of Christians should be "Deo gratias!" Giving thanks always for all things.—C. H. S.

What is the Faith of God?

WHEN Jesus said to His disciples, "Have the faith of God" (Mark xi. 22, mar.), He unveiled to us the God of faith. Perhaps we have seldom thought of the imperative necessity of faith to God Himself. We trust greater or lesser beings, and the forces, laws, and powers that we find working around us; God, as above all laws, and powers, and beings, the Creator and Sustainer of all existent things, must trust Himself. Implicit faith in His own inherent character, and being, and power, must encompass and uphold Him. If He were to doubt (if it were possible) His wisdom, and love, and justice, and ability, and knowledge, and faithfulness, in regard to the least and meanest of His creatures, or to the events which He holds in His inscrutable will, creation from centre to circumference would feel the inevitable shock of incoming bankruptcy. "For that He is strong in power; not one faileth" (Isaiah xl. 26-31).

And this is a debt that God eternally owes to Himself. Elect souls in all ages have seen this, and it has given them daring with God. Joshua cried, "And, what wilt Thou do unto Thy great name?" (Joshua vii. 9). Moses pleaded the taunt of the heathen, "The Lord was not able to bring this people into the land which He sware unto them" (Num. xiv. 16); and Paul wrote, "If we believe not, yet He abideth faithful: He cannot deny Himself" (II. Tim. ii. 13).

By His Word, we see faith operating in all God's workings: *i.e.*, God does not wait to see a thing existent before He says, "It is." His will expressed *is* creation, because He holds in Himself all that is necessary to cause it to be. With Him "speaking," or the utterance of His will, is "doing" (Genesis i.). No interval of time elapses between the Word and the fact in actuality. "He spake, and it was done; He commanded, and it stood fast" (Psalm xxxiii. 9). And with God we may say, "He believed, therefore hath He spoken."

The truth contained here is, God never attempts to do anything, *He does it*; and, as we get into God's thought, and will, and faith, by vital union with Him in Christ, we shall *not attempt, but do*. That is, the faith of God in us will only work after God's method: and as God works from an assured "substance" within His nature which tells Him, "It is done," so we, from that inner consciousness of power, shall minister authority, and faith, and *do* the works of God.

This working is illustrated for us in Romans iv. 17, margin: "As it is written, I have made thee a father of many nations, like unto Him, whom he believed, even God who quickeneth the dead and calleth those things which be not as though they were." Long years before God had promised Abram that He would make of him a great nation; now He tells him that that which He promised He has fulfilled. In token of which his name was changed. The old name disappears, and the new name is received, and *worn* in

faith by him who against hope had believed in hope. And faith made Abraham "like unto Him whom he believed," and he already embraced a son, nay, a multitude of sons—a seed more innumerable than the stars of heaven, or the sands upon the shore. Faith brought them into possession, and gave him the enjoyment of them.

And this faith of God rests, not on possibilities, or probabilities, but on His revealed will. Once get to know the will of God, once but hear His, "I have made," "I have given," and we can "command" that it be done, and know that it is done. But in order to do this we need to be in the will of God, given over to that will, willing it with all our powers, and not passively suffering it; but, like Abraham, "amen-ing God" even at our cost. The tragedy of life is an unsundered will, fighting against circumstances, and not knowing it is fighting against God. Such souls can never pray in the faith of God.

It is God's desire that all His children walk in the certainty of faith regarding every detail of life and service, and spiritual experience. Passive faith, *i.e.*, faith not awake and alert to God and the meaning of life, is content to go along vaguely, trusting God to intervene from disaster, judging largely by outward appearances, and doing that which seems to be best. But passivity has a rude awakening, in the blighting of hopes, and service wrecked. God has a plan for every life, and in the mount He will show the pattern, if we will only take time with Him to reveal it, and so walk in the joy of a positive faith, the faith of God. Having received His will there is no turning back in the school of faith. We expect it to be contested, to be belied by every appearance of evil, and every satanic suggestion; but this is a witness to faith that it is of God, and it forges straight ahead.

Whoso hath heard the Spirit of the Highest
Cannot misprize Him, cannot Him deny;
Yea, whosoe'er thou be who God deniest,
Stand thou on that side, for on this am I.

ANONYMOUS GIFTS

We thank those who have contributed to the work as follows:

Foreign Missionary Fund: Manchester (D. H.), designated, 6/-; Caterham brother (Z. Y. X.), 5/-; Bath Crusader, 10/-; Glasgow, per Pastor Newsham, designated, £2; Sheffield (M. L.), 7/6; Birmingham sister, 5/-.

Work in General: Birmingham, £1; Hendon sister, £1; Birmingham sister, £1 4s.; Wandsworth sister, £5.

Jubilee Appeal Fund: Southport, £3.

Prison Work: Southampton, 5/-.

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



ELIM CRUSADER PAGE

CONDUCTED BY PASTOR DOUGLAS . B. GRAY

National Crusader Week

First Reports of Successful Services
and Vigorous Youth Witness

Headquarters' Staff with Pastor E. C. W. Boulton at Canning Town

Canning Town's Crusader Week programme announced that "On Monday night Pastor E. C. W. Boulton will speak on "Personal Evangelism," supported by members of the Headquarters' Staff."

Monday night arrived, keenly anticipated by all—two testimonies and a solo were given by the party, both testimonies emphasising the importance of the Baptism in the Spirit and the difference it has made in individual lives. Pastor Boulton's message could not fail to touch every heart, for he dealt with a subject which affects every Christian. We were made to realise that the responsibility of soul-winning rests upon every member of the Church and not merely on the minister—that tact is a weapon which must be wielded by everyone who is out to do aggressive work for the Master.

The meeting over, one felt the urge to go out and put into practice all that had just been spoken—to renew the fight despite the discouragements of the enemy of souls.

East London Rally at East Ham

A splendid congregation gathered at this rally when Pastor R. E. Darragh led the meeting in a way in which only he can do. In the regrettable absence of Pastor James McWhirter, through indisposition, Pastor P. Le Tissier was the speaker, and long will be remembered his challenging message, on a gallant Crusader of the Old Testament days. Vocal items were joyfully and appealingly rendered by Pastors R. E. Darragh and A. W.

Edsor, also the Leyton and East Ham Crusader Choirs. The service was indeed one hundred minutes of sunshine and song that refreshed and inspired the several hundred present.

Great Rally at Croydon

During National Crusader Week a united rally at Croydon drew a large and enthusiastic congregation. Pastor Douglas Gray conducted the service and was ably assisted by the London Crusader Choir. Pastor P. Le Tissier's thrilling message captivated his hearers, and compelled one and all to carefully meditate and review their position and responsibility in the service of Christ. Stirring testimonies were given by Crusaders present, as well as other individual vocal and instrumental items.

Miss Adelaide Henderson at Woolwich

Great anticipation—a well-attended meeting—the majority young people—a message with a challenge to youth from Miss A. Henderson.

We were reminded that it is well to testify to times of blessing, but if during provocation, we are "peppery" and quick to let off "fire-works" then the times of blessing

we have spoken of will prove of little worth. The need for the youth of this country to-day is the Baptism, for it is a power which keeps and makes Christ a living reality. The churches around are finding it necessary to use all means to bring young people into the churches, but we have found the secret—young people want life, and the Baptism in the Holy Ghost gives this life—and it is for everyone of us to seek this blessing for it is our birthright, and the world knows that we have an experience, therefore our responsibility to the world is greater—are we living up to it?

A hunger was stirred in the hearts of all for more of God—one soul yielded to the claims of Christ—those who had not received the blessing of the Baptism felt their need as never before for this new power in their lives—and those who had received realised there was still greater things to press on towards—for there is no standing still in the Christian experience.

London Crusader Choir Visits Kensington Temple and Forest Hill

During the Crusader Week the choir visits small as well as larger Churches. At both of these centres enthusiastic meetings were held. Dr. F. Weston, M.B., B.S., Mr. F. Henson, and Miss E. Coles were the speakers, and stirring testimonies of the youth created a vivid impression upon many newcomers to the services.

BELOW is a photograph of Barnsley
Crusader Accordion Band with
Pastor G. E. Hillman.



The Way of Salvation

The Autobiography of an Unbeliever

By E. ADAMS

YEARS ago I secretly wished that the gospel were not true, for then I should be able to live as I liked, and there would be nothing to pay. I wanted to disbelieve what interfered with my ungodly pleasures. I found it very convenient to doubt.

I knew enough of my guilt to make me wish to avoid and forget God. I was afraid to pull up my infidelity for fear of finding sin at the root.

I tried to explain away the changed lives of converted people; but after all those people were the best witnesses of the change they had experienced, and they all attributed it to the power of God. I was only a theorist, and I ran away from the truth.

I had sense enough to see the difference between Christianity and its counterfeit, and I knew that Christianity was not to be held responsible for the failures of Christians. But I

liked to pick holes in religious people in order to excuse my own sins and my rejection of Christ.

I had a little stock of Bible "difficulties" which I had picked up here and there; but I never gave the Book a fair chance by studying it honestly and intelligently. I really preferred my own reasonings and speculations, because I did not wish to submit to God's claims.

At the same time I always had light enough to bring me to Christ, had I been willing to follow it.

I now sometimes want to believe, but the habit of unbelief is too strong for me. I can no more shake off my past than my own shadow. I do not see how I can avoid future judgment.

I have all along tried to escape from God, but I cannot escape the consequences.

YOU HAVE BEEN WARNED.

Who and What?

THE PASSOVER.

By Pastor JOSEPH SMITH

The Passover was the first of the three great annual feasts of the Israelites.

The Season.—It was celebrated in the spring of the year, when new life was springing into being on every hand. How emblematical of Him who said: "I am come that they might have life." Surely the coming of Christ, the true Passover Lamb, has brought springtime into our lives.

The Month.—The month in which the Passover was celebrated was actually the seventh month of the civil year, but by divine command this month was to be reckoned henceforth as the first month of the year. How wonderfully this type has been fulfilled is universally manifest in every country under heaven; for does not practically every country in the world reckon its time from the birth of our Lord, the antitype of the Passover lamb. From the time that the Passover lamb was slain in Egypt the whole nation of Israel adopted a new calendar, and from the time that our Lord was born the whole world to-day orders its reckoning of time.

The Day.—The day fixed by Jehovah for the slaying of the lamb was the 14th day of the month, "at even, at the going down of the sun" (Deut. xvi. 6). How accurately this time was observed in its fulfilment by our Lord may be noted in the verse in Matt. xxvi. 20: "Now when the even was come He sat down with the twelve." The Jewish day is reckoned from six o'clock in the evening to six the following evening. So we see how our Lord could partake of the Passover feast, and the same day, or before twenty-four hours had elapsed, could fulfil the type.

The Time.—"At the going down of the sun." Christ, the great sun of righteousness was ending His earthly ministry, He was disappearing from earthly eyes; but the moon, which is a type of the Church, was just then rising into view to shed her beautiful light over a darkened world.

How regarded.—The Passover was regarded by the people of Israel as their great annual birthday feast, the Exodus being looked upon as the birth of the nation. So likewise we can look back to that day when we first partook of Christ, our Passover Lamb, slain for us, as our spiritual birthday.

How celebrated.—There is a distinct difference as to the manner in which the Passover was to be celebrated as a commemorative feast to that in which it was first held in the land of Egypt. On that night the blood was sprinkled on the two side-posts and the lintel of the door of the house; in later years the lamb was slain within the precincts of the national sanctuary, and its blood sprinkled on the altar or poured out at the base of the altar (Deut. xvi. 5, 6). On the night of the Passover in Egypt, they were to eat it in haste, with their loins girded, and their staff in their hand. In later years they ate it in a reclining attitude. The Mishna says that the meanest Israelite should recline at the Passover like a king, with the ease becoming a free man. Our Lord and His apostles conformed to the usual custom of their time, and reclined (John xiii. 23). This reclining position was common at all meals, hence the reason why a certain woman could come behind Jesus while He sat at meat and wash His feet with tears and wipe them with her hair. The reclining attitude at the Passover Feast signified the rest into which the Lord had brought the Israelites.

Jesus said of His meekness, "I am meek and lowly in heart." Of His submissiveness He said, "I came not to do Mine own will; but the will of Him that sent Me." Of His devotedness to His Father He said, "I do always the things that please Him." Of His obedience He said, "I have finished the work which Thou gavest Me to do." Of His self-sacrifice He said, "I came to give My life a ransom for many." Of His purity He said, "Which of you convicteth Me of sin?" Of His love He said, "As the Father hath loved Me, so have I loved you."

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.

Cornwall, Newquay.—Picturesque, Christian guest house, sheltered, secluded position, comfortable and homely, ideal for winter guests; special terms; h. & c., electric light. Mr. & Mrs. Hooper, "The Place," St. Columb Minor. C432

* **Elim Rest House.**—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London, S.W.4. Tel.: Tulse Hill 3804

London.—Superior accommodation, bed and breakfast 4/-, select district, very central; newly-decorated rooms, interior spring mattress beds. A pastor writes: "beautifully clean, splendid food and service." Robinson, 14, Westbourne Square, Hyde Park, W.2. Phone Abercorn 3547. C311

* **London.**—Christian greetings. Mr. and Mrs. Barnwell offer board-residence; home comforts, personal supervision, at 36, Granville Rd., Stroud Green, Finsbury Park, N.4. Well recommended ministers and guests; terms moderate. Phone Mountview 7069 C416

London.—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King's Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C392

Old Colwyn.—Holiday and Rest Home; open all the year. Beautiful autumn scenery and mild winters; no fogs; all home comforts, fires, etc. Christian fellowship; recommended. Terms, apply: Mrs. W. J. Thomas, Henblas, Sefton Road. C440

* **Shanklin, I.O.W.**—Thornbury Boarding House, Alexandra Road. Select position, 2 minutes from cliffs, quiet restful house standing in large garden; good cooking, separate tables; well recommended. Miss Fyfe. Tel. 230. C419

* **Southend.**—Home from home holiday; good liberal table, every comfort, highly recommended; 5 minutes from assembly, trains, trams, sea, parks and buses. Mrs. Robins, "Longwood," Ambleside Drive. C441

HOUSES, FLATS, ETC.,
For Sale, to Let and Wanted

London.—Elim member has a very comfortable bed-sitting room; electric, bath, all conveniences; young person; 10/-; fifteen minutes from Kensington Temple. Write, Stephens, 7, Camden Gardens, W.12. C456

Wanted, small unfurnished cottage, moderate rent, country or sea, near assembly; for mother and daughter. Apply, Box 467, "Elim Evangel" Office. C455

SITUATIONS VACANT

Required, man and wife for private gentleman's house, part town and part country; wife as good plain cook and man for general work; must both have good references (no children). Miss Wiley, Dell Park, Englefield Green, Surrey. C450

Wanted, smart, young man, drive van, deliver goods and make himself generally useful; wages required; clean licence. Letters only. Palmer, 8, Rathgar Avenue, West Ealing, London. C457

PROFESSIONAL

Brighton.—Cedars Nursing Home, Withdean, Brighton. This home, beautifully situated with garden and chapel, is unique in the care it provides for the medical, psychological and spiritual sides of healing. The whole atmosphere of the staff and management is such as to create the friendly spirit of help and co-operation so necessary to obtain healing. For medical and suitable nervous cases. Hot and cold running water and electric fires in all bedrooms; specialist supervision and fully-trained nursing staff; interdenominational; Fees from £5 5s. Apply, Matron. C379

MARRIAGES

Knight; Tuddenham.—On September 25th, at Graham Street Tabernacle, Birmingham, by Pastor S. Gorman; William Henry Knight to Laura Elizabeth Tuddenham.

Linnecar; Etheridge.—On October 2nd, at the Elim Tabernacle, Clapham, by Pastor C. J. E. Kingston; Leonard Charles Linnecar to Gladys Gertrude Etheridge.

Normington; Wilson.—On October 2nd, at Southend Hall, Bradford, by Pastor J. Woodhead; Clifford Normington to Frances May Wilson (both Elim Crusaders).

WITH CHRIST

Harper.—On September 19th, Mrs. Harper, friend of the Elim Church, Clapham. Funeral conducted by Pastor C. J. E. Kingston.

Job.—On September 27th, William Job, beloved member of the City Temple Church, Cardiff, passed into the Saviour's presence. Funeral conducted by Pastors J. J. Morgan and J. Winstone.

The Loose-Leaf Bible

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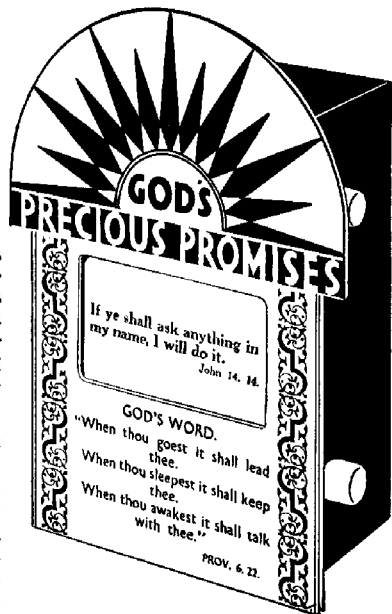
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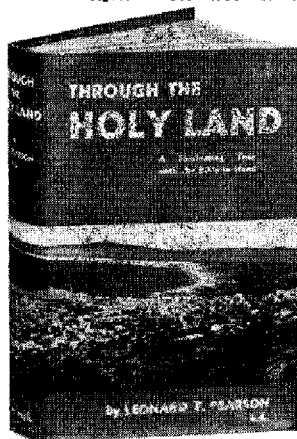
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