

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php

NEXT WEEK: SPECIAL CONFERENCE NUMBER

REGISTERED AT THE G.P.O.
AS A NEWSPAPER.

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The Elin Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 40

OCTOBER 5, 1934

Twopence

SAVIOUR



"I am
come
that
they
might
have
life."
John X.
10.

HEALER



EVERY
UTTERANCE
OF GOD CARRIES
IN IT
THE DYNAMIC
OF ITS OWN
FULFILMENT



COMING KING



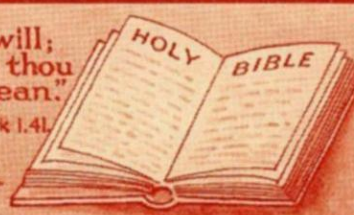
"I
will
come
again."
John XIV. 3.



BAPTISER



"I will;
be thou
clean."
Mark 1.41.



"I will
send Him
(the Comforter)
unto you."
John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

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

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

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

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

Vol. XV. October 5, 1934 No. 40

CONTENTS

Evangelism and the Soul's Experience ...	625
Evolution, Higher Criticism, Modernism ...	627
Believers' Baptism ...	628
Music: I Know God's Promise is True ...	630
Bible Study Helps ...	630
Family Altar ...	631
The Personal Epoch ...	632
Editorial ...	634
The Gospel in Nature ...	635
Believer's Attitude in Pleasure-loving Age ...	636
Fruit from the Branches ...	637
"When Ye Pray, Believe" ...	638
Elim Crusader Page ...	639
No Religion Without Christ ...	640

Terms.—10/- for one year or 5/- for 6 months, post free to any address. American and Canadian subscribers may send 2 dollar bills for 10 months.

Printed and Published every Friday by the Elim Publishing Co., Ltd., Park Crescent, Clapham, S.W.4.

Quantities.—A dozen or more of each issue may be obtained at 2/- per dozen, post free, monthly payments.

Remittances should be addressed to the Elim Publishing Co., Ltd., Park Crescent, Clapham, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts.—Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Road, Clapham Park, London, S.W.4.

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams.—Publishing Dept.: "Viepress, Clapcom-London." Headquarters and Editorial Offices: "Foursquare, Brixstreet-London."

PRINCIPAL

GEORGE JEFFREYS

and Revival Party's

REVIVAL & HEALING

CAMPAIGN

at

MANCHESTER

in the large

GROSVENOR STREET CHURCH,
Chorlton-on-Medlock

SUNDAYS - - - - 3 & 6.30
WEEK-NIGHTS (except FRIDAY) - 7.30
WEDNESDAY AFTERNOONS - - 3. 0

Commencing September 26th at 3

For Revival Campaign stay Elim Guest House, Bethrapha, Glossop, Derbyshire. Bright roomy house. Central heating. Frequent train and bus service to Manchester. 1/- rail return fare. Apply to Miss Barbour.



BENFLEET. Commencing Sept. 23. Elim Tabernacle. Revival and Healing Campaign by Pastor David E. Forsyth and Evangelist W. R. Cole. Sundays. 3 and 6.30. Week-nights, 7.30. Thursdays, 3 p.m.

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

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

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

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

EDINBURGH. Oct. 2—14. Elim Tabernacle, Dean Street. Campaign by Pastor C. J. E. Kingston.

ELIM WOODLANDS. Open to visitors first Saturday afternoon in each month. Tickets, 1/-. All welcome.

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

HALIFAX. Oct. 27. Stannery Congregational Church. Great Yorkshire Crusader Rally. Conducted by Pastors James McWhirter (Crusader President) and Douglas B. Gray (Chief Secretary). at 3 and 6.30 p.m.

HENDON. Oct. 14. Elim Tabernacle, Ravenshurst Avenue. Visit of London Crusader Choir at 6.30 p.m. (Afternoon, Choir is at Wormwood Scrubs Prison).

LEEDS. Oct. 21, 22. Foursquare Gospel Tabernacle, Bridge Street (off Lady Lane). Pastor E. C. W. Boulton.

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

MILLISLE, Co. Down. Commencing Sept. 30. Elim Hall. Evangelistic Campaign by Pastor E. F. Cole.

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

PECKHAM. Commencing Sept. 10. In Large Tent opposite Peckham Rye Pond. A Revival Campaign. By Pastor W. E. Smith. Sundays 3 and 6.45 p.m. Week-nights (except Sats.), 7.30.

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

SOUTHEND. Oct. 14. Christian Tabernacle, Seaview Road. Pastor E. C. W. Boulton.

This space is reserved for local announcements

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XV., No. 40

OCTOBER 5, 1934

Fridays, Twopence

Evangelism and the Soul's Experience

By JOSEPH W. KEMP

THE fifty-first Psalm is the sob of a sorrowful soul. We are not long on the road of the Christian life before we find ourselves appropriating its phrases to express our own emotions. Near the middle of the psalm there is a striking collocation which deserves attention: "Restore unto me the joy of Thy salvation and uphold me with Thy free Spirit, then will I teach transgressors Thy ways and sinners shall be converted unto Thee." We cannot fail to note the link existing between personal experience and persistent evangelism. The soul out of touch with God is impotent to convey blessing to others. I remember some years ago, after I had addressed some hundreds of students in Chicago, many of whom were candidates for the foreign field, a young man coming to see me. He said: "I am looking to Korea as my future field of service, but I feel I cannot go and preach to the Koreans a gospel which I know has not fully conquered my own life. There is something wrong and I want it to be put right." I need not detail the nature of his failure, it is sufficient to know that he gained the victory over a very annoying and weakening experience and became a valiant servant for God. Sin in the life is the "killjoy" and when joy is dead the arm of holy endeavour becomes paralytic. It is my profound conviction that the Church must recover her lost joy and forfeited buoyancy ere she can go with

AUTHORITY TO THE MASSES

of men with the message of redeeming grace.

The adjustment of the saint precedes the salvation of the sinner. An evangelising life is more important than an evangelising speech. We have attempted to bring men to Christ when all the while our souls have been crying out for adjustment.

Men are asking for a practical working evidence of our creed. It is not enough to say the gospel saves from sin. Men want to know if it has saved us. It is insufficient to speak of joy in adversity and guidance in perplexity. Is the theory working with us? Is it any good? Such is the exacting test applied to our teaching, and if it can stand such scrutiny men will gladly accept and adopt it.

The world is looking wistfully towards the Church's evangel and with a tired sigh seems to say, "If it would only work." The merchant says to the traveller, "Produce your samples." Similarly the world has a perfect right to make the same demands upon us. It insists on testing the value of our gospel by the products. Here is a man who professes to be converted, who confesses to freedom from the thralldom of sin and who claims to know something of other-worldly joy. It is only fair that the world should treat this man's character as a reliable commentary on his creed. We may object to the method employed and plead human imperfections, but the disquieting fact remains--the world is entitled to judge our

CREED BY OUR CHARACTER.

Herein lies the whole problem of evangelism. "The world," says one writer, "is indifferent to the creed of evangelism because it sees so little of the character of evangelism." We have far more to fear from the evil influence of unfaithful lives than from all the prints and reprints emanating from an infidel press. Where a hostile book produces one infidel, an unfaithful life will produce a hundred. Soul restoration amongst saints is imperative if transgressors are to be taught the way of life.

It is not difficult to point out from the standpoint of practical evangelism, the line of action that needs following. One might plead for a higher type of personal piety, for a quickened money conscience, it is simply notorious the number of Christian folk who embarrass tradespeople by being so thoughtless in the payment of their bills, thus becoming a considerable source of hindrance to evangelism, for a loftier regard of fellow-Christians, with less jealousy and less petty condemnation of their works, for the abandoning of things which are known to be wrong and for the revitalising of our faded enthusiasms for the things of God. In some such way shall we know the joy of the great salvation and hope to "teach transgressors Thy ways."

For the time being a suffocating sensation seems

to have the Church by the throat and a spirit of heaviness is brooding over her. We are anxious and depressed. The elasticity of spirit is conspicuous by its absence. If we can remove this listless spirit and bring back the joy, the rest is comparatively easy. I wonder if it has ever occurred to us, what a big part the family life of the Church plays in the evangelisation of the world? One cannot dogmatise, but it seems to a stranger that there is an absence of "domestic felicity" and that underneath the surface of things there is a spirit in many centres breathing suspicion and discord. A house divided against itself cannot stand and a Church crippled by internal disharmony will assuredly fail in its mission. "When Church members are estranged," says Douglas Brown, "the spiritual power of the pulpit is short-circuited." The worldly man has a curious passion for reality and looks to the Church to show it, and unless we can show it we may as well retire from the field. A restored harmony will bring back the joy note.

Furthermore, the phraseology of to-day suggests that all is not right with the prayer life of the saints. Listen to some of the expressions which regularly fall from our lips. "The lost

ART OF PREVAILING PRAYER."

"The unrealised possibilities of prayer. The waning spirit of prayer." "Does prayer change things?" "Why prayer fails." These phrases explain nothing, but they do, to say the least, indicate a condition in existence which is alarming. We are face to face with an unparalleled opportunity. The spirit of prayer is awake and is struggling for the ascendancy. Let us cultivate it. When the spirit of prayer wanes, spiritual life languishes and evan-

gelism becomes formal and fruitless. Alas! what an insignificant part of our time do we give to prayer. How limited and narrow is the range of our supplications and how little heart do we put into it. Dr. A. T. Pierson once received a letter from a friend who at the time of writing it was a prominent Christian worker. He confessed he had given up prayer and said God had utterly failed him at the mercy seat. I wonder if this is the experience of very many? Is prevailing prayer a reality or is it not? If the secret is lost we ought to set ourselves to discover the cause, for it lies at the heart of everything else in the Christian life. A Christian without prayer is an anomaly. If we would be saved

FROM SPIRITUAL COLLAPSE

we must pray. Bishop Hamilton of Salisbury has said, that "no man was likely to do much good in prayer who did not begin by looking upon it in the light of a work to be prepared for and persevered in, with all the earnestness which we bring to bear upon subjects which are in our opinion at once most interesting and most necessary." This means that our whole being is brought into action in the work of prayer, removing prayer far from that sleepy and sentimental reverie which we are wont to regard as of the nature of true devotion. If we pray without ceasing we shall rejoice evermore. Before we can go out to the world with assurance and certainty we must recover the joy we have lost. If sin is withering the fair flower of sanctity, or some unholy alliance is producing a joy-destroying compromise or the forbidden thing is blasting its spirit then we must "repent and do the first works" and in that supreme moment of gladness we shall bring weary sinners to the feet of Jesus.

THE QUICKENING OF THE HOLY GHOST

ONE result of the indwelling of the Holy Ghost is "quickenings." This word is found in our English Bible in Romans viii 11, where it says, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

The Greek word translated "shall quicken" means to make alive. This passage is quoted as referring to the resurrection of the body at the coming of Christ, but others believe that it refers to the new life that comes to the body by the indwelling of the Holy Spirit. Certainly experience corroborates this view. It is generally conceded that the baptism of the Holy Ghost imparts new life. This infusion not only affects the spirit of the person thus infused, but affects the whole man.

Persons who have had no teaching in what is termed "divine healing," have, nevertheless, under the blessing of God, felt electric thrills of life from head to toe. Some, not understanding the reason, after receiving the baptism of the Holy Ghost, have been amazed to find that they have strength for what

they could never do before, and have found new vigour and fresh life imparted to the whole being through this reception of the Holy Ghost.



That forty-five believers received the Baptism in the Holy Spirit at the Elim Holiday Home at Scarborough this summer.

That the London Crusader Choir is again to visit the Borstal Home at Feltham on October 7th, and Wormwood Scrubs Prison on October 14th. We are hearing of some splendid results in consequence of the prison visitations in various areas.

That during the Ministerial Conference week in London, a double-sided gramophone record was made by the Elim Ministers. The pieces recorded were sung by the Ministers at the meeting in the City Temple, Holborn Viaduct, and at the Ordination Service in Kensington Temple. We hope that the records will be ready this month.

That four entirely new Bible games have just been issued by the Victory Press. They are both instructive and fascinating. Full particulars appear on cover iv of this issue.

Evolution, Higher Criticism & Modernism

THE first modern hostile Bible critics were Continental infidels. Their ideas were developed by certain German writers who were under the sway of Darwin's theories, and whose views have influenced, in different degrees, many professors of theology and philosophy throughout the world.

Some of these public teachers have been and are prominent enough to move directly the religious thought of the day, while all have great influence in shaping the ideas of the students in the theological colleges where they teach. These students study the textbooks and attend the lectures of the professors, consult their private tutors, and during the whole of their training breathe the mental atmosphere of the college. In due course they are appointed to Anglican or Free churches, and so influence the religious thought of hundreds of congregations all over the country.

One of the aims of the critical expert is to find out how the books of the Bible, especially of the Old Testament were composed or compiled. This enquiry relates to the processes by which the divine record was built up, and does not in itself affect the inspiration of the Bible. But, setting aside the age-long beliefs of the custodians of the Old Testament, the Jewish people, the learned dissector proceeds to

DIVIDE UP THE BOOK

upon which he is engaged into different portions or fragments according to style and other features which may seem to him to indicate composite authorship. The ramifications of the subject are many—as are the mischievous speculations of the critic.

But this is not all. The Higher Criticism questions the accuracy of Bible statements if they are not confirmed from outside sources, or if they seem improbable as judged by the critic's view of life in general and history in particular.

Now, our knowledge of historical records outside the Bible is constantly growing. In fact, the critics have again and again been proved wrong by archaeological discoveries. The anvil is not afraid of the hammer. To fear for the Bible is presumption.

The critic's philosophy of life and of history is largely governed by the theory of evolution. Evolution is a very popular word to-day. It is used loosely of all kinds of progress, such as the evolution of civilisation, of telegraphy, of the bicycle, of the motor car, and so on almost *ad infinitum*.

Used in biology (the science of life) evolution means the idea that all forms of life to-day have very gradually developed or unrolled themselves from some original life-germ. Understood in this sense evolution is just a great speculation. It may seem plausible, but it has never been proved, and it

CONTRADICTS THE BIBLE.

Darwin's idea of how evolution works has been generally displaced by other notions, and the experts to-day are not so sure about the theory itself. Yet popular writers assume it a proved fact!

Why is evolution popular? Because it is a fashion of modern thought, and is advanced in the much-revered name of "science," although true science it is not, and because, as held by men of the world, it rules God out or puts Him so far away that they need not trouble about Him. It is used as a plausible excuse for refusing the gospel on the authority of science, and in the name of reason.

This central biological theory has bred and spread until it has become like a vast, loose, changing cloud of poison gas which saturates the mental atmosphere of the modern world. It has developed into a kind of subtle philosophy of life that makes it easy for men to disbelieve in the Bible and in their accountability to God. With all its variations the theory of evolution has always the same evil tendency to make endless change and progress appear inevitable as the outcome of the inherent capacity of life to develop itself, so that divine intervention, that is, the direct action of God in the world, is considered unnecessary or even impossible.

When anyone, expert or layman, approaches the Bible with a mind under the influence of

THIS PERNICIOUS PHILOSOPHY,

it is inevitable that he should tend to question the supernatural. That is the attitude of mind that characterises, in varying degrees, the Higher Criticism. The Higher Criticism is a religious man approaching the Bible with a sceptical mind. It over-emphasises the intellectual at the expense of the spiritual, and the natural at the expense of the miraculous. Its whole trend is to be destructive rather than constructive, and its fruits are seen in what is now known as Modernism.

Some kinds of Modernism are far less extreme than others, but its general character causes it to make out that the Bible is unreliable, and to water down the great truths of the gospel. It is the pernicious mixture resulting from adding plausible unbelief to Christianity.

It is not the miraculous in the Bible that prevents people from accepting the gospel. The Higher Criticism and Modernism do not make it easier for the modern man to come to Christ, but do cause grave harm by undermining the divine authority of the Book and its central message. The real reason why men of the twentieth century, like men of the first, are not Christians, is their unwillingness to surrender to the Lord Jesus Christ.

We are told that the most modern critical scholarship is becoming more conservative. Well, that is very good of it, to be sure! But what about the

IMMENSE HARM DONE

for many years by destructive criticism, which has worked its way down to the man in the street, who is quite pleased to quote religious authorities to show that the Bible is not reliable?

Nothing but grace can keep a gifted man from falling in love with his own head

Believers' Baptism

II.—The Significance and Subjects of Baptism

By Pastor W. G. CHANNON

WE read in the Old Testament that when the Passover was instituted Moses gave warning to the Israelites that the day would come when their children would ask the meaning or significance of this ordinance. He proceeded to instruct them as to how they should answer

And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped (Exod. xii. 26, 27)

In like manner, we too must expect to be questioned concerning the ordinance of baptism, and must be equally as prepared to give an answer. Surely it is not a meaningless ceremony! No! blessed be God, even as Moses gave instruction to ancient Israel so we also have God-given instruction as to the significance of this ordinance. The following verses are usually read at baptismal services

Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection (Rom. vi. 3-5)

It must be evident to all who read these words carefully that they do not find their primary application in water baptism. Unfortunately, it seems by their lives, these believers spoken of failed to differentiate between positional and experiential holiness. The apostle reminds them of the profession they had made, and at the same time endeavours to show how far short they were failing in their daily living. He uses the above words in order to exhort them to a walk in newness of life. The question arises when were they

BAPTISED INTO CHRIST

and His death? Oh, for that matter, when does any believer partake of this experience? Surely there can only be one answer! We can answer this question by answering the following—

When do we become members of Christ's Body?

When does the old life pass from us?

When are we expected to commence this new walk?

With one voice we answer when we are justified—at our conversion

For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit (I Cor. xii. 13)

Therefore if any man be in Christ, he is a new creature, old things are passed away, behold, all things are become new (II Cor. v. 17)

I have not made this statement to discourage the reading of these verses at baptismal services, but in order that we might read and understand them in their intended setting. Unless the baptism into Christ and His death has already taken place the baptism which we are considering is void of all significance. We therefore come to the decision that believers' baptism is figurative of something which has already taken place.

At this juncture we had better meet the following difficulty. There are many who say, "If this baptism is merely figurative of something which has already happened, does it not savour of ritualism?" First of all, in making reply to this question it is essential that we make our position clear concerning ritualism. We do not oppose ritualism merely

BECAUSE IT IS RITUALISM.

This would be the height of folly. Nevertheless, we do oppose ritualism, or anything else for that matter, which is definitely unscriptural and misleads the mind of the worshipper. If any ritualism has scriptural sanction then let it stand, and all who profess to love God's Word accept it. If the statement is true, and believers' baptism does savour of ritualism, and for that reason should be eliminated, let us see how by the same rule there must also be a cessation in the observance of other ordinances. I will mention two. The Communion with its bread and wine, and the anointing of the sick with oil. We know that both these ordinances have been mediums through which God has blessed countless thousands. Shall we abandon them and rob God's people of heavenly blessing? Surely not! Remember also that believers' baptism is not without its attendant spiritual blessing. Of course if it were a meaningless ceremony it would be merely ritualistic and quite unnecessary, but we have already decided that it has a deep spiritual significance.

To revert to our definition of baptism. It is figurative of something which has already taken place. What is this something? The verses which we considered at the outset of this talk deal with a three-fold experience

(1) Death (2) Burial (3) Resurrection

Therefore when a believer is baptised he thus signifies that he has

DIED TO THE OLD LIFE,

the old life has been buried, and now he lives the new life. Going under the water he says, "I am crucified with Christ." Coming out of the water he further says "The life which I now live in the flesh I live by the faith of the Son of God."

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God (Col. iii. 1-3)

So many have confessed that their baptism meant little to them because at the time they did not realise its deep significance. Therefore I urge those of you who contemplate baptism to enter into the experience prayerfully and with much meditation. Those who prepare candidates for baptism should also pay great attention to this matter, and continually ask the question—"Understandest thou what thou readest?"

Someone may ask, "Why is it necessary to go through this ceremony if the actual threefold experience of death, burial and resurrection has already taken place?" I will endeavour to make this clear with a simple illustration. It is the custom in this land when the king dies for the following statement to be made "The king is dead, long live the king." To the uninitiated these words are a paradox. The explanation, as doubtless you know, is simple. The country is never without a king, immediately the king dies his heir or successor automatically becomes king. Hence the statement, "The king is dead, long live the king." Nevertheless a period of time must elapse before the new king is crowned in the presence of

THE NOBILITY OF THE LAND

as a testimony to the world that he is king. Need it be emphasised, the coronation does not make him king, it only gives witness to the fact that he is king. So it is with baptism. The plunging of the body in water gives witness to the fact that the spirit has already been made clean through the fountain open for sin and uncleanness. It is a witness to all of a blessed experience of which the candidate has already participated. We fully appreciate there are other ways in which the believer can and should testify, but this is no reason why we should neglect the God-appointed way of believers' baptism.

May I draw your attention to the title which these articles bear? Whilst I trust I am not of those who would make a man an offender because of a word, I would at the same time strongly emphasise that the baptism which we are considering is believers' baptism, and not as some choose to call it—adult baptism. There is a vast difference. The latter expression is very misleading. People may live to a very ripe old age, yet if they do not believe they have no right to be baptised, on the other hand, children of tender years may confess Christ, and in so doing possess a right to baptism which cannot be denied. The qualification for baptism is not maturity of years, but a saving faith. Moreover, the Scriptures only record the baptism of those who had previously made a profession of faith. Of course it would be quite sufficient for us to confine ourselves to the commission which Jesus gave the disciples, referred to in our first article. He said, "He that believeth and is baptised." Believe first, be baptised afterwards.

I recommend to your careful and prayerful perusal the book which has been rightly claimed as the best book ever written on the subject of baptism—The Acts of the Apostles. My personal investigations have served me with the following information. I observed that there were ten distinct references to baptismal services in this book which records the

history of the early Church. We will note them, and decide in each case who the candidates really were. Concerning the references 6, 7, 8 and 9 the question of household baptism crops up. We will deal with this in our next article.

1 Converts made on the day of Pentecost.

Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls (Acts 11:41).

The subjects were those who had gladly received God's Word. Can it be doubted that these were disciples—believers?

2 Converts at Samaria

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women (Acts 8:12).

Again the subjects were those who believed. Men and women.

3 Simon the Sorcerer

Then Simon himself believed also and when he was baptised, he continued with Philip, and wondered, beholding the miracles and signs which were done (Acts 8:13).

It must be admitted that Simon's case turned out afterwards to be rather disappointing; he was, nevertheless, baptised as a believer.

4 The Eunuch

And as they went on their way, they came unto a certain water and the eunuch said, See, here is water, what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still and they went down both into the water, both Philip and the eunuch, and he baptised him (Acts 8:36, 38).

The evidence is quite clear that the eunuch was a believer.

5 Saul of Tarsus

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales and he received sight forthwith, and arose, and was baptised (Acts 9:17, 18).

No Bible student will dispute that Saul at the time of his baptism was a believer. If you will examine the passage you will observe that we have conclusive proof of this fact. Ananias greeted him with the words "Brother Saul," brother being a word ascribed to a believer.

6 The household of Cornelius

Can any man forbid water, that these should not be baptised which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord. Then prayed they him to tarry certain days (Acts 10:47, 48).

It is quite evident by the wonderful experience which the occupants of this house had received that they were believers. They received the Holy Ghost—they spoke with other tongues. This is not possible to the unregenerate soul.

7. The household of Lydia

And when she was baptised, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us (Acts xvi 15)

Lydia was converted seemingly at the river side—"whose heart the Lord opened"—and possibly baptised in the same river

8 The household of the gaoler

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house And they spake unto him the word of the Lord, and to all that were in his house And he took them the same hour of the night, and washed their stripes, and was baptised, he and all his, straightway (Acts xvi 31, 32)

Again it is evident believers were baptised

9 The household of Crispus and many Corinthians

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing believed, and were baptised (Acts xviii 8)

The order is beautifully set out in this verse They heard, they believed, they were baptised

10 Disciples at Ephesus

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost And he said unto them, Unto what then were ye baptised? And they said, Unto John's baptism Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus When they heard this, they were baptised in the name of the Lord Jesus (Acts xix 1-5)

These verses are self-explanatory—the subjects were believers.

In the light of these scriptures can we doubt that believers are the only true subjects of baptism? In our next article we shall deal with the subject of infant baptism

Reputation is what men say we are Character is what God says we are "

I Know God's Promise is True

MRS C H M

John 3 16.

MRS C H MORRIS.



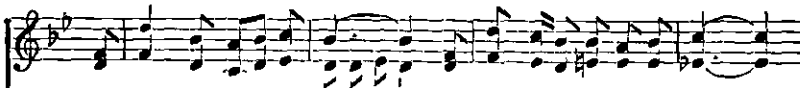
1. For God so loved this sin - ful world, His Son He free - ly gave,
2. I was a wayward, wand'ring child, A slave to sin and fear,
3. The "who-so - ev - er" of the Lord, I trust - ed was for me,
4. E - ter - nal life be - gun be - low Now fills my heart and soul,



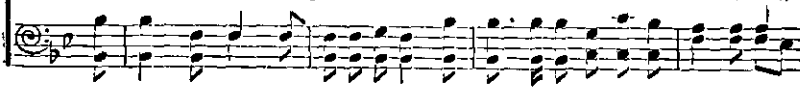
That who - so - ev - er would be - lieve, E - ter - nal life should have.
Un - til this bless - ed prom - ise fell Like mu - sic on my ear.
I took Him at His gracious word, From sin He set me free.
I'll sing His praise for - ev - er - more, Who has re deem'd my soul



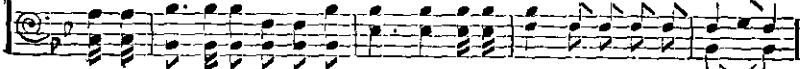
CHORUS.



'Tis true, O yes, 'tis true, God's wonderful promise is true, ..
'Tis true, O yes, the promise is true tis true,



For I've trusted, and tested, and tried it, And I know God's promise is true ..
tis true



Bible Study Helps

FACING THE FOE.

(Nahum II. 1).

I. A Formidable Adversary—"He that dasheth in pieces"

- 1 A roaring lion, to be resisted (I Peter v 8, 9, James iv 7)
- 2 An angel of light, to be refuted (II Cor xi 14, Titus i 11, II John 10)

II A Frontal Attack—"Is come up before thy face"

- 1 Incessant persecution (John xv 20, I Thess ii 15)
- 2 Insidious propaganda (II Peter ii 1-3, Gal i 8 9)

III. A Fourfold Admonition.

- 1 "Keep the munitron" (Phil iv 7)
- 2 "Watch the way" (John xiv 6)
- 3 "Make thy loins strong" (Luke xii 35, Eph vi 14, I Peter i 13)
- 4 "Fortify thy power mightily"
 - (a) The preaching of the Cross (I Cor i 18)
 - (b) The Christ (I Cor i 24)
 - (c) The gospel (Rom i 16) —CHS

SEVEN CHANGES IN THE BELIEVER.

- 1 A changed relationship (John i 12, I Peter i 23)
- 2 A changed heart (Heb x 16, 22)
- 3 A changed mind (Eph iv 23)
- 4 A changed life (Rom vi 4, Gal ii 20)
- 5 A changed standing (Rom v 1 viii: 1)
- 6 A changed service (Rom vi 13, 18, Col iii 23, 24)
- 7 A changed body (Phil iii 21) —Sel

SPIRITUAL EXPERIENCES OF THOMAS.

- 1 A daring utterance (John xi 14-16)
- 2 A dimmed understanding (John xiv 5-8)
- 3 A dark unbelief (John xx 24-29)
- 4 A dawn unclouded (John xxi: 1, 2)

FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor JOSEPH SMITH

Sunday, October 7th. II Chronicles ix 15-31

"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart" (verse 23)

They came to hear his wisdom. It was not his wonderful palaces, nor his throne of ivory, neither his beautiful gardens and orchards, nor his marvellous choir and famous orchestra, not even his wonderful antique collections which were the chief attractions, but it was the heavenly treasure in the earthen vessel wisdom, God-given wisdom. Let us hear what Solomon himself has to say about this wonderful treasure, for surely no man in all the earth is better able to speak concerning this. Although he counted all his other treasures only vanity and vexation of spirit, yet this one precious jewel, given him by the Lord of Glory never lost its beautiful lustre to him. Seek it he says, seek it as silver and search for it as for hid treasures. Don't be afraid to raise your voice in crying out for it. Lay hold upon her, he cries, she is a tree of life to you, in her right hand are length of days, and in her left hand riches and honour, her ways are ways of pleasantness, and all her paths are peace, and if you can retain her you are a happy man.

Monday, October 8th. II Chronicles x 1-17

"For the cause was of God" (verse 15)

When the cause is of God there is no way out. But there had been a way provided by which the children of Israel might never have got in. On two different occasions God had appeared to Solomon and spoken to him regarding the course he was following, but he had refused to listen, and so the judgment fell. It is only in the Bible that we can get a peep behind the scenes and know the real cause of things. If God opened up to us all that is behind the scenes in our own lives and in the lives of others what a revelation it would be of cause and effect. The great thing to do is to remove the thing which causes God to let the rod fall. Look up the records of the defeats of the Israelites, of the things which befell them and their kings, and you will see that there was a cause behind the scenes (see to-morrow's portion)

Tuesday, October 9th. II Chronicles xii 1-16

"And he did evil, because he prepared not his heart to seek the Lord" (verse 14)

It was the duty of this king to prepare his heart, and he had neglected to do

it, and as a result his unprepared heart, like uncultivated ground soon became filled with thorns and thistles, and brought forth that which was evil. Nature abhors a vacuum, and the soul of man if not filled with God and with desires after God will immediately become filled with the world and the things of the world. The moral heart is the source of all our actions and of our spiritual life, just as the natural heart is the source of our natural life stream. The heart, as referred to above, is that deep-seated permanent disposition of our minds which lies behind all our actions and from whence they have their source. Therefore to change our heart, or to prepare our heart simply means to make a permanent and deliberate choice regarding God, and if you fail to do this you will naturally turn to evil.

Wednesday October 10th. II Chron xiii 1-12

"And behold God Himself is with us for our Captain" (verse 12)

What a grand thing it is to have confidence in God, to know you are on the side of right, and that your order is the order of the Word of God, and to realise that He is a God of order and truth, and will ever uphold the right. There is nothing haphazard here.

- 1 God is worshipped as the living God.
- 2 The men whom God has chosen to lead are in charge.
- 3 Twice every day they fail not to get into touch with God.
- 4 The bread of God is their daily portion.
- 5 The lamps of testimony are kept brightly burning.

On the opposing side the opposite of all this is true. Consequently there is a ring of confidence in the voice of Abijah before the battle begins, even although the enemy has twice as many men. He knows on which side God will fight, and ere the sun sets that day he sees his words verified. Put things right according to the Word of God and you can be as confident as Abijah that God is on your side, and you can know the outcome before you begin.

Thursday, October 11th. II Chronicles xiii 13-20

"The children of Judah prevailed, because they relied upon the Lord" (verse 18)

God will never let anyone down who truly puts their trust in Him. What a glorious list of deliverances follow that little word because. Of Daniel it says "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God" (Dan vi 23). Of Abraham it says "And in thy seed shall all the nations of the earth be blessed, because

thou hast obeyed My voice" (Gen xxi 18). Of Caleb it says "To him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord" (Deut i 36). Yes, there is a reason, a definite reason for everything our God does. "His eyes run to and fro throughout the whole earth to shew Himself strong in the behalf of them whose heart is perfect toward Him."

Friday, October 12th. II Chronicles xiv 1-15

"We have sought Him and He hath given us rest on every side" (verse 7)

How different would the history of this world have been if the nations had only sought the Lord. How different would the history of our own country have been if we had only sought the Lord. We read of Israel "Now all these things happened unto them for ensamples, and they are written for our admonition" (I Cor x 11). What is true of a nation is also true of an individual as regards the manner of God's dealing with us. There is no doubt the fight of faith, and the conquest of victory, and the carrying away of great spoil, the being enriched as a result of the conflict, but there is the final consummation even in this life. Rest. "We which have believed do enter into rest." It is a sad thing to admit, nevertheless true, that there has been a great forsaking of God in our own land during the past few years. And on the authority of what is here recorded in this book we might reasonably conclude that if we as a nation had only sought the Lord prior to 1914 we would never have been dragged into that horrible war. We gained nothing by it, it was only a national scourge, and worst of all it has neither brought repentance nor peace. Seeking the Lord brings rest and peace to a nation and also to an individual.

Saturday, October 13th. II Chronicles xv 1-15

"The Lord is with you, while ye be with Him" (verse 2)

The manifested presence of God is conditional, this whole Bible is one long testimony to that fact. When Israel came out of Egypt the shout of a king was in their midst, and the glory of God was seen among them, with triumphant march they crossed the Red Sea, and with sound of trumpet and timbrel they celebrated the grand event. With steady step they marched through the bed of the River Jordan whilst its swelling waters were rising higher and higher as a liquid rampart by their side. With the tread of a conqueror they marched around Jericho and then into it, but like bees in the wilderness they fled before the men of Ai. Why? Why? Why? God answers the question "There is an accursed thing in the midst of thee." No more victories until that thing goes, and of course out it went, and then on they marched, and there was not one city too strong for them. His presence was conditional, and His presence was also essential to their victories, and what was true then is true still. God's attitude has never changed toward sin.

WHEN Jesus came down to the banks of Jordan during the ministry of John the Baptist, His appearance had a marked effect upon the lives of some of His forerunner's followers

John had been faithful in his declarations, and had been very emphatic in his statement that he was not the Messiah. By some he had been ridiculed, and the Pharisees had not been slow in attempting to trap him. Many of those who heard him however, had seen that he was a messenger of the Lord, or, as he put it, "the voice." They had acknowledged their sins, and in accordance with his message had been baptised. Of this number some remained with John to help him, and these became his disciples.

John knew that his ministry was timed, and daily looked for the One at whose coming he was to decrease. The day came.

"Then cometh Jesus." Out from those who lined the banks of the historic Jordan stepped the Man who was to pay the world's ransom. How familiar the story has become. How often we have pictured the scene. Jesus approached John, and the latter was ready to relinquish everything.

When Jesus would be baptised,



Pastor H. A. Court

John hesitated—astonished. It seemed preposterous. His despatches told him that his divine visitor would be the Son of God. How then baptise Him? But there was command in the Master's voice, and John baptised Jesus.

From that day some of John's disciples left him. They had seen Jesus, and must leave John. They had listened to the "voice," but here is

THE MAN BEHIND THE VOICE.

Jesus had come, and from that day He was to be the all-absorbing thought, the one great ruling passion. He had come, and in coming had marked out an epoch in their lives.

What took place in the lives of those disciples is being repeated in the lives of others to-day. The coming of Jesus makes a great and noticeable difference. Then cometh Jesus—into thy life, and thou art glad, into thy home, and peace predominates, into thy Sunday school class—yea, into all thy service for Him—and the crooked things become straight, the rough places plain.

"Then cometh Jesus." That marks out an epoch. When Jesus comes into the life there is a new start. It is as the beginning of days. God again creates man in His own likeness. As He steps into our barren life He is as the arrival of spring. Cold, hard, callous hearts are warmed and softened at His touch. The dull life is brightened, and the sorrowful are made glad when He appears.



Floods of joy o'er my soul
Like the sea-billows roll
Since Jesus came into my heart

The heart sings a new song when Jesus has come
and the voice is employed in

TUNEFUL PRAISE.

The soul that has for so long tossed on the wild billow of sin enters into a wonderful calm at His approach. But these things—newness of life, joy, praise, peace—are but parts of one great whole. His coming brings salvation, with all that that means. To be saved is to begin anew. To be saved is to be happy. To be saved is to render praise from a grateful heart. To be saved is to enjoy the wondrous peace of God in the soul. All this, and more, is the portion of the man to whom Christ has come with saving grace. This change is so vital that it affects his actions. From the day of Christ's entry into his life he is different. Bad habits, sinful associations, dark practices are all things of the past, and goodness forms a part of the new nature. An epoch indeed!

When Jesus comes into the life there is also a change in outlook. Sin is seen as an opposing force, while every sinner is seen as a potential believer. Scorning the passivity of the professing religionist the changed man enters into active aggressive service, seeing a conquering Christ at his head. Salvation becomes so real that there is a desire to share it with others for whom it was intended.

"Then cometh Jesus." And with Him is healing balm. The greatest revival in the history of the Church is being experienced to-day. The message of healing, part of the Church's heritage, stifled by many for so long, is again coming into its own. Not in vain do the people of God seek His touch. Christ is

A REALITY OF THE TWENTIETH CENTURY.

How cooling is His hand to fevered brow, how soothing to the pain-racked body. When the physician has turned from the bedside for the last time, and has counselled that loved relatives be summoned for an earthly farewell, He has stepped in. He has entered the chamber of death, and has lifted His own from the yawning grave. Lovingly He has wiped away the tears, and a new epoch has begun. His timely intervention has turned sorrow into joy. To many the worker of miracles has by this revealed Himself in a new way. Their thoughts of Him had always been of One who acted two thousand years ago, and they entered a Sabbath of rest. But His touch has brought the realisation that to-day is with Him as yesterday. The Man of the past has entered the present, and

A Sermon preached by
 Pastor H. A. COURT
 (Elim Hall, Ilford)

The Personal Epoch

Then cometh Jesus—Matthew iii 13

Bible history repeats itself in glorious overwhelming realities of blessing. While some have had this revelation on their own beds, others have made the discovery in a public meeting, where, in pursuance of the divine command, hands have been laid on the sick, and recovery has been experienced or witnessed.

The fact that the doctor accepts defeat does not impose limitation on the Christ. The touch of Christ is quite apart from the ability of man. We are living in an age of remarkable discovery. Man has almost arrived at the acme of perfection. His power over sickness is nothing less than wonderful, and much that our forefathers thought impossible has been achieved as a result of medical research. Armed as he is with all his knowledge man must sometimes admit defeat.

CANCER AND CONSUMPTION

are still taking a heavy toll of humanity, and baffle the best brains of the scientific world. To Christ, however, these dread diseases offer no barrier, and men who have been totally abandoned to the grim hand of death are to-day testifying to His epoch-making arrival. He came! He touched! He healed! Take courage, dear child of God. It may be that you are reading these words while kept in the close confines of your bedroom. You long since bade Him enter your heart as Saviour, and you are ever grateful to Him for responding. Ask Him to come in His capacity of Healer. Humanly speaking the doctor may have pronounced the last word, but heaven has still a voice, and can revoke earth's decree. A new epoch can begin at once, and from that bed you can rise a new-made man, a renewed woman, with much service yet to be rendered to the Master.

"Then cometh Jesus." Many of God's people have been introduced to the Baptiser. The Lord Jesus came into their lives and flooded them with power—Bible power. In the Book of Acts we read of mighty effusions from heaven, and weak men were made strong. Some think that those wonderful deluges were for New Testament times, and that we in our day are denied these blessed experiences. There is nothing in the Bible to authorise such a belief. He who baptised with the Holy Ghost in those days, is willing to do so to-day. And there will be similar results.

See what a change takes place in Peter when Jesus had come with Pentecostal power. His denials on the first Good Friday are forgotten in the overwhelming forcefulness of

HOLY GHOST UTTERANCES.

He who was ashamed is eager to serve now. Let him be branded as "one of them"—no power on earth can shake him now. The Holy Ghost possesses him,

and is making use of him. On the former occasion his speech betrayed him. Now it is betraying him again, but this time it is betraying an ardour and zeal that is begotten of the Holy Ghost. One little maid caused him to tremble before the third Person of the Spirit indwelt him, but now he faces the enemies of the Cross in a power that is God-given, that is divine. The promise "ye shall receive power after that the Holy Ghost is come upon you" has been fulfilled, and the Spirit of God now uses the tongue of the ignorant fisherman as a mighty sword. Those who have crucified the Christ are apprised of their guilt, and men whose hearts are pricked as the message goes forth, yield themselves to the Lord. He who was fearful on the earlier occasion is now dauntless as he faces these who had slain his Lord.

Pentecost marked out an epoch in the lives of the first disciples. What was true of Peter was true of the others, for 120 were that day baptised in the Holy Ghost. Vested with a power that was supernatural they were able to go forward with the message of the Cross. They were

A PART OF GOD'S GREAT PLAN

to bring the truth of redemption to the world. Without it they would have failed, and men would have continued in darkness.

Had Pentecost continued in the Church there would have been a non-stop revival down the centuries. Unfortunately the religious world lost sight of its privileges, and intellect was substituted for the Holy Ghost. Learning became the standard whereby men were judged suitable for the ministry, and the Church became a "knowing" force instead of a "glowing" force. Gradually the Church changed from a living organism to a temporal institution, and spiritual things dropped from her as leaves fall in the autumn. Shorn of her power she plunged deeper and deeper into the night. But God has been gracious, and in these days she is being awakened to a sense of her responsibilities. In a measure she is regaining those lost blessings, and to-day Pentecost finds its expression in many an earnest heart. As the dawning of a new day, "then cometh Jesus," and where He is invited brings the Holy Ghost. Hearts are set aflame, and there is a brightness and brilliancy that is foreign to the cold formalism seen and felt in many religious communities to-day. Is Pentecost an epoch-making event in your life? Has the Holy Ghost come to you with super-abounding life and power?

"Then cometh Jesus." I am looking ahead, and anticipate a glorious event. The greatest epoch in the Church and individual life of the believer is yet to be. The final phase of our Foursquare testimony is coming. All over this globe millions of living believers are eagerly

AWAITING HIS ADVENT,

while beneath the sod millions more are waiting for Him to break the silence of the tomb. Soon, soon will the watching Church behold her Lord. His

(continued on page 640)



Italy's Dictator.

ITALY'S dictator, Benito Mussolini, is no real friend of Roman Catholicism. He has actually written a book on the life of John Huss, the Bohemian reformer and Christian martyr. In it he says "When Cæsar holds out his hand to Peter, from that clasp gushes human blood." He also says: "The Church of the Pope never pardons and never atones." To ask of them impartiality of judgment and of criticism is perfectly useless."

A comment on this book by the *Moody Monthly* will help to keep our judgment balanced. It says "A perusal of this book will convince the reader that whatever else may be true of Mussolini, he is not the Antichrist as some thoughtlessly imagine. Fascism, as we have said on other occasions, may aid in preparing the way for that superhuman despot. But Fascism as Mussolini represents it, is the protection of Italy from Vaticanism on the one hand, and Communism on the other."

We should not accept too unreservedly the conclusion of the *Moody Monthly*, for the book of Revelation reveals that Antichrist will apparently help Rome and then afterwards destroy her. It is significant that in some ways Mussolini seems to have considerably helped Roman Catholicism. Granting her a separate kingdom has that appearance. Yet, such is the underlying feeling of Mussolini, that sooner or later he may deal Roman Catholicism a death blow. While we generally agree with the *Moody Monthly* in its judgment on Mussolini, yet the above consideration creates a possible qualification in our minds.

ANONYMOUS GIFTS.

We gratefully acknowledge the following gifts:
 Work in general F.P. (Berks), £1 10s, Clapham Park, 2/6
 Foreign Missionary Fund Plymouth (per Miss Ching), 8/-,
 Ealing sister, 10/-, Ballymena (designated), £5
 Revival and Healing Campaigns Anon, 5/-
 Ministerial Conference London, N.W.1, 2/-
 Principal Jeffreys' Campaigns Ulster Temple, 12/-
 World Crusade Glasgow sister, 10/-

Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

A girl aged fourteen who is lying seriously ill in an infirmary

A sister who is troubled with an unscrupulous enemy

A brother who has been partially delivered that God may complete the work of healing

A woman who is now the inmate of a mental institution

Whispers from Within the Veil.

God's Perfect Way

By Pastor E. C. M. Boulton

"As for God, His way is perfect"—Psalm xviii 30

"Thy ways are a wonder, but oft as a spark,
 Some hint of Thy meaning shines out in the dark"

HOW slow is the human heart to perceive this blessed fact. Sometimes it may take the whole of life to learn that God's way is perfect. A thousand things arise which seem to discredit this. So often self sets before the soul some pleasing alternative to the divine will and way. Some course of conduct that appears so much more practicable and possible, and which at once secures the sanction of common sense, and receives the approval of the flesh. The greatest moral and spiritual tragedies have had their genesis in an attempt to discover some path other than that chosen of God.

I may be prepared to admit that God's way is perfect in a vague and general sense; that in its application to the Universe this is true. Yet when God would have me accept and apply this truth to my own life, and to the detail of that life, I shrink from such a surrender as this involves. But is it not in the minute things of life that the skill of the Divine Workman is manifest to greatest advantage? The more closely and carefully a life in God is examined the more apparent becomes the wisdom and ability of the Lord. Under the microscopic lens of love-anointed vision we may behold the wonders of a life wholly shaped by the hand of God. The beautiful spiritual symmetry and equipoise will be evident. Everywhere in that life the divine design will be seen; things working together for the consummation of the soul's highest bliss and ultimate satisfaction of the heart of God.

The Omniscience of Jehovah is in itself an all-sufficient pledge and proof of the divine power to direct this life of mine aright. There are no bounds to the scope of the divine vision. No veil that can hide the eternal past or future from His eyes. With this vision locked in my breast I may

"Dare every peril, save to disobey"

Blessed Sovereign of life, lead me to dwell deeply in the knowledge that Thy hand makes no mistakes. Let the conviction of Thine unerring wisdom take deep root in my heart. Show me that Thy way is the answer, the only answer to my soul's quest, that Thy way is perfect in its adaptation to my heart's deepest need, that only in the full acceptance of Thy will can my soul find abiding rest. It is in the hour of self revelation that I shall realise Thy perfection, and find peace in the pavilion of what Thou art. It is the manifestation of my poverty that constrains me to plunge into the plenitude of Thy grace. "Thy way is perfect!" O glorious Lord, teach me all the wondrous significance of this fact.

"Be this while life is mine
 My canticle divine"

The Gospel in Nature

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

IT is a remarkable fact, and well worthy of our consideration that there is no spiritual truth that we may not find mirrored in the face of nature. The natural world is simply an incarnated visible representation and working model of the spiritual, and the invisible things of God may be clearly seen therein, being understood by the things that are made (Rom 1 20). Do we desire, for example to understand something of the infinite greatness of the Almighty Creator? We have but to take the telescope, and direct our attention to the heavens, and we shall soon begin to say with the Psalmist, "What is man that Thou art mindful of him?"

We had thought the earth to be large, we had marvelled at the wonderful power that could keep it spinning on its axis at the rate of a thousand miles an hour and travelling round the sun at the rate of a thousand miles a minute, but when we turn our attention to the sun, and measure it by comparing it with the earth, we find it nearly a million and a half times larger, and no less than six hundred times larger than all the planets in his sphere put together. But it is not as though he stood alone in his glory, for the telescope reveals no less than fifty-six millions of his companions. The magnitude of the universe is thus beyond conception.

The agnostic uses this fact of the infinite greatness of the universe to deride the Christian's prayer. The earth itself he says, and very truly it is, but a speck compared to the universe, and you are but a microbe crawling on that speck. How can you expect the Creator of the universe to be interested in the petty details of your life? But the microscope furnishes us with a ready answer. Our God we say who is infinite in His greatness, is infinite also in minuteness. The same Almighty Power who creates the universe calls into being creatures so minute that a million would scarce cover the head of a pin, and forty thousand million only weigh one grain, and it takes about two hundred and eighty-nine billions to make up a pound. In the infinitely little we find infinite perfection, and when we stop making discoveries it is because the microscope fails, and not the works of the Creator.

The same power therefore which attends to such minute details of structure as are exhibited by means of the microscope can also give to every believer the comforting assurance that "The very hairs of your head are all numbered," and that not a hair of your head shall perish. Or in other words He has infinite resources at His command, which can be put into

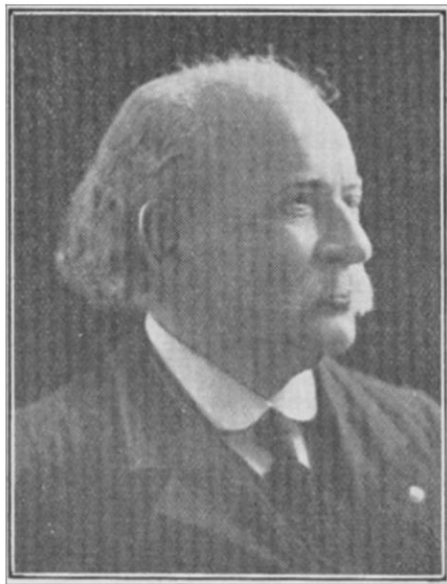
motion at any moment in response to your prayers.

Innumerable hosts of angels "sent forth to minister to those who are heirs of salvation" are ready on the instant to carry out His will. Modern science in the discovery of formerly hidden powers of nature has done much to show us how thoughts may be communicated from one end of the universe to the other, and how our unspoken prayers may reach the heart of God. Our forefathers could never have conceived such wonders as telephony and wireless telegraphy, and who can say what the future has in store for us. There are signs on every hand that the materialistic age is passing away and a new spiritual age is dawning. Scientific truth in its infancy seems to be a foe to spiritual truth, but as science advances, it approaches nearer and nearer to spiritual conceptions, and ends by proving Revelation to be full of scientific truth.

Those who make a life study of the book of nature, and the Book of Revelation, are bound to discover sooner or later that natural laws and spiritual laws are the same, and that the book of nature is full of spiritual teaching. The doctrine of Resurrection for example is exhibited in the life history of a butterfly. There is the caterpillar to illustrate the grovelling earthly life, the cocoon the period of sleep, the imago or perfect stage, the heavenly life. The new birth and regeneration are well illustrated in the sudden change of the gnat-pupa to the perfect

insect. The pupa rises to the surface, and after a few struggles splits open and the gnat emerges, as it were a new creature destined to live in a new atmosphere.

The life history of a frog, from the same point of view, is full of deep interest. The tadpole breathes through gills, but as maturity approaches, the true lung appears, the gill becomes atrophied, and disappears, and finally respiration in the adult is carried on by lungs alone. The frog is born as it were from above, and enters a new environment. He is still able to live however in the former environment, but derives his life from the new, just as the Christian, though passing through the world, is constantly deriving new life from above, breathing the air of heaven and feeding on the Bread of Life which comes down from heaven. For the Spirit of God is in him as his life-breath, and he lives in the Spirit as his vital air. But there are some professors in whom the change does not seem to be complete. At one time they seem to be dominated by the carnal, and



HENRY PROCTOR, F.R.S.L.

at another by the spiritual. They are like the mudfish of Central Africa which possess both lungs and gills. The streams in which it lives are liable to be dried up. On the approach of the dry season, it hollows out a chamber in the mud, and rests for many months, during which it is without access to water, and breathes air only. A remarkably good illustration of the inconsistent professor whom Bunyan represents as Mr Facing-both-ways. Such are the miserable Pharisees who in secret devour widows' houses and

suffer from spiritual indigestion. Such as these bring religion into disrepute, and produce the kite-faced Christian, such as are spoiled for this world and not fit for the next. But the real out and out Christian who has become entirely spiritual, instead of being carnal, has a face like the sun, for he (and he alone) enjoys the days of heaven upon earth, peace which passeth all understanding, and a joy which is unspeakable and full of glory.

The Believer's Attitude in a Pleasure-loving Age

Outline of an Address preached at Elim Hall, Leigh-on-Sea, by Pastor Harold A. Mason

HAVING ministered for some years in a small town where the attractions of the age were rather limited, one has since coming to a seaside resort been especially stirred to prayer that God's people might be kept "unspotted from the world." Conversation with many has but shown that many believers are perplexed as to where to draw the line in these difficult times.

The scriptural teaching throughout is separation. This is summed up for the Old Testament in Numbers xxiii 9, "The people shall dwell alone, and shall not be reckoned among the nations", and in the New Testament by II Corinthians vi 17, "Wherefore come out from among them, and be ye separate and touch not the unclean thing, and I will receive you and will be a Father unto you." The standard is definitely set for us as to

1 *Our habits* Be not conformed—but transformed (Rom xii 2)

2 *Our dress* Avoiding attracting attention by any peculiarities, or excess (see I Peter iii 1-7)

3 *Our conversation*, which should be sound, convincing and gracious (Titus ii 8; Col iv 6)

Some things, however, are not mentioned so definitely. What then is to be

OUR ATTITUDE

in these things? May we suggest three simple tests

1 Is it becoming for one who is a temple for God to dwell in—one who has been purchased at the price of the blood of Christ?

2 Will it tend to dim our spiritual vision?

3 Will it offend or ensnare a weaker believer? (Rom xiv 19-21)

What is the position of those who indulge in things doubtful or forbidden? Firstly, we might consider as to whether there are any signs whatever of spiritual life, for if the old desires and habits are *willingly* retained and persisted in, it is doubtful if such a one has been truly converted, "If any man love the world, the love of the Father is not in him" (I John ii 15). Again, "If any man be in Christ Jesus he is a new creature"

In some cases, however, the new nature is evidenced, many of the old things have passed away, and yet some things still seem to cling. The contention is

often made that it is not sin. But are we not told to "lay aside every *weight* [hindrance]"? Some argue that they are not condemned in these things. Why? Perhaps it is that there is not a willingness for the will of God to be revealed. "He that will do shall know." One thing is certain, that the closer one walks with Jesus, the more pronounced become the things which hinder us and displease Him, so we find that as believers progress, many things that used to be indulged in have to go. We have been noticing the defects (hitherto unperceived) which have been revealed in a building which has become

SUBJECT TO FLOODLIGHTING.

What an illustration of the foregoing thought! But what is the result of indulgence in these weaknesses?

- 1 Loss of necessary power in service
- 2 Loss of real communion with the Lord
- 3 Loss of overcomers' rewards

What should be our attitude to others in these matters?

Firstly, we may not condemn, for we are not always capable of discerning aright, and in our attempt to remedy things, we may, as in the parable, root up the wheat with the tares. Besides this, there may be a beam in our own eye, or weakness apparent to others in our own life.

Our attitude should rather be one of patient example and prayerfulness—not only prayers for those who err, but for ourselves also, that we may exhibit that love which "never faileth," that love which will enable us to "receive him that is weak in the faith, but not to doubtful disputations" (Rom xiv 1)

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

Greatest Thing of All

When Dr Lyman Beecher was on his dying bed, a ministerial brother said to him, "Dr Beecher, you know a great deal, tell us what is the greatest of all things." He replied, "It is not theology, it is not controversy, it is to save souls."

Fruit from the Branches

Tests and Triumphs of the Gospel—Prevailing Power of Truth

PROGRESS MAINTAINED

Open air interest

Swindon (Pastor T. A. Carver) "Blessings abound where'er He reigns" Truly this is so at this new Church of the Foursquare Gospel. Although it is now twelve months since the campaign was held, how wonderful it is to tell that the blessing is abounding week by week, through the exaltation of our risen and glorified Lord.

God is blessing the gatherings of His people in a glorious way and it is difficult to say which meetings are enjoyed most. But the gathering, that are especially capturing the saints are the open air meetings. On Sundays, Wednesdays, Fridays and Saturdays rousing meetings are held, as many as 100 people turning out. The singing at these meetings is oftentimes beyond description and many old saints testify that they have never heard anything like it. Last Friday was indeed a crowning time, when God sealed the efforts of His people with three precious souls finding Christ around the ring. To Him be the glory!

The saints have been greatly refreshed recently by the visit of Miss Munday, and her testimony both indoors and out-of-doors has resulted in great blessing. On one evening as many as 200 people (mostly men) gathered round the open air ring to hear this stirring record of God's mighty healing power.

On Sunday nights the message of the Second Coming of Christ is proving attractive and powerful and last week the hall was packed with a record crowd to hear God's precious Word. There has been much prayer and labour this summer and we believe God is going to give us a glorious reaping time. "He is able to do exceeding abundantly above all that we ask or think" Hallelujah!

SPECIAL SERVICES

Encouraging results.

Southend (Pastor G. Kingston) The Church here recently held their harvest festival services. Pastor Hathaway was the preacher for the day. The saints had a good feed in the morning as Pastor Hathaway gave the Word. In the afternoon Mr. Copsy (Leigh-on-Sea) addressed the young people, and again in the evening Mr. Hathaway led the service. After the crusaders had very beautifully rendered that well-known hymn "What shall the harvest be?" the preacher based his message on that important statement of Jeremiah—"The harvest is past, the summer is ended." There were good congregations all day. There was a really fine display of the

fruits of the earth, for "the people gave willingly."

These gifts were distributed the next day to the various children's cripples' homes in the town, and also to the sick among the members and friends of the church. God is indeed blessing the work at Southend. It was a matter of real regret that our beloved pastor and his wife (Pastor Chas. Kingston) were not at home on this occasion.

EAGER CROWDS

And enthusiastic converts

Cardiff (Pastor J. R. Moore) God is truly meeting the needs of His people in these last days. "Blessings abound where'er He reigns" is the joyous experience of the saints meeting at the City Temple. Souls are being gloriously saved and bodies miraculously healed. Many prayer requests have been received in answer to prayer.



Pastor J. R. Moore

The Bible studies held every Thursday evening are a source of great interest. About 500 people gather together every Thursday to learn more of God's Word. These studies have been the means of much blessing. The Sunday evening services are very well attended and through the preaching of the Word many souls have been led to know Christ as their Lord and Saviour.

On Bank Holiday Monday a trip was arranged to Tenby. The drive through the country was delightful. On the way the party stopped for half an hour at the quaint old town of Carmarthen and then continued the journey to Tenby. A glorious afternoon was spent, the weather being excellent throughout.

Recently a special day was set apart for prayer and fasting. At 6 a.m., there were about 200 people gathered together. Occasionally a hymn was sung for those who wished to leave and also to give an opportunity to those who desired to enter. People were coming and going all day long and by the evening there were about 700 people gathered together to unite in prayer, and the power of God was mightily felt in the midst. Prayers were wonderfully answered and blessings were experienced through this mighty day of intercession.

FOURSQUARE BANNER UNFURLED.

A new advance

Rugby On a recent Wednesday evening the Foursquare Gospel banner was unfurled in Rugby, in answer to the prayers of God's people. Situated in the beautiful county of Warwickshire, as a road, railway and engineering centre, this important little town has now become a centre for the Foursquare Gospel.

In the opening meeting of this weekly series, Pastor Charles Johnson uncompromisingly explained the fundamental truths for which the movement makes a definite stand. God set His seal on the ministry of the Word by the salvation of one soul. After the testimonies from those who had been healed, the Pastor ministered to the sick. The prayers of "Evangel" readers are requested on behalf of this new centre.

The following report is from the "Rugby Advertiser":

REVIVAL AND HEALING

Foursquare Gospel Alliance Service at Rugby

The first of a weekly series of revival and healing meetings was held at the Friends' Meeting House, Rugby, on Wednesday, when Pastor Charles Johnson, of Coventry, preached the doctrine of the Elm Foursquare Gospel Alliance to a crowded congregation.

Pastor Johnson explained the significance of the term "foursquare"—a Bible word—as indicating that the Alliance took a four-sided aspect of the gospel. They worshipped Jesus as the Saviour, the Healer, the Baptist, and the Coming King.

Speaking of Jesus as the Coming King, the Pastor said that the Alliance believed that the Lord was coming very soon. The numerous signs which were to herald His coming had all been clearly fulfilled. There had been wars and rumours of wars but although much of the world had turned its back on the Lord the outlook for the Christian was very bright.

Hearty singing occupied much of the time of the meeting. Towards its close the Pastor offered the prayers of the congregation to any who had not been saved. One member took advantage of this opportunity.

A number of Coventry adherents to the Alliance were present.

ANNIVERSARY SERVICES.

Hallowed times.

Wrenthorpe The sixth anniversary services have recently been held in the

above church when a blessed time of fellowship was enjoyed

Pastor Jewitt (Leeds) struck the keynote of the anniversary with a message from Exodus xiv 15, "Go forward," which was most inspiring

The speakers at the evening service were Pastor Mercer (Bradford) and Pastor Hill (Wales), when the Word went forth with no uncertain sound

Sunday was a great day, commencing

with an early morning prayer meeting, when the Lord was in the midst, this was followed by a very hallowed time around the Lord's table

Pastor Macullagh of Leeds was the speaker in the afternoon when his message was taken from Isaiah xlii 4, "He shall not fail" At the evening service Pastor Jewitt captivated the hearts of all present as he ministered from the words "Jesus came" (Mark i 14)

Open air services were held during the intervals when the glorious gospel was taken to many outlying districts, many testimonies being given to the saving, healing and keeping power of our Lord Jesus Christ

These services have indeed been the means of blessing, every heart being filled with praise and thanksgiving unto Him who hath loved us and washed us from sin To Him be the glory for ever

"When ye Pray, Believe"

ONE of the great dangers in the Christian life is formal religion without spiritual power

This is especially true in the matter of prayer We are so liable to be like the heathen or the Pharisees, employing vain repetitions, and making long, meaningless, unbelieving prayers, which are not heard Thus we prevent the mighty God from doing anything for us or through us

We are warned in the Epistle to the Hebrews, that "without faith it is impossible to please God" There is no exception to this rule in the matter of prayer Prayer without faith is an insult to God It is mockery It is questioning His love, His goodness, His promises and His ability to abundantly answer prayer It is limiting the Holy One of Israel It is a sin which needs to be definitely confessed and forsaken

Jesus tells why His prayers were answered "Have faith in God," and then He warns against

THE SIN OF UNBELIEF.

A little doubt will spoil all the faith we have, for He declared "Whosoever shall say . . . and shall not doubt in his heart . . . he shall have" (Mark xi 23) And then the Lord adds this blessed promise, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them"

"When ye pray, believe" that God is (Heb xi 6) The professing Christian who has any question as to the existence of a living, loving, personal, almighty God, the Creator of all things, who hears and answers the prayers of His believing people, might just as well quit praying for others until by repentance and faith he gets to God himself. There are a thousand, yea, a million reasons for believing that "God is," and not one for doubting it Every star in the heavens, every flower on the earth, every chapter in the Bible, every transformed, Spirit-filled Christian is a testimony that "God is"

When ye pray, believe" that God is near (James iv 8) Because we are made nigh to God by the precious blood of Christ, we are to draw near with a true heart in full assurance of faith" when we pray, and believe that God draws nigh to us

Near, so very near to God,
Nearer I cannot be,
For in the person of His Son,
I am as near as He

When you pray, do not think of God as "far off" Wait in His presence, and

MAKE YOUR REQUESTS KNOWN

with confidence and thanksgiving

"When ye pray, believe" that God hears you (I John v. 14, 15) Our God is no respecter of persons Every believer has access unto the Father by one Spirit on the ground of the shed blood of Christ He bids us come boldly to the throne of grace and make our requests known (Phil iv 6) He does not mock us He delights to hear His children when they pray "Cast not away therefore your confidence, which hath great recompense of reward" (Heb x 35) Believe that God hears you and expects to do for you "exceeding abundantly" above all that you ask or think (Eph iii 20)

"When ye pray, believe" that the Holy Spirit hears you (Rom viii 26)

Every child of God has received the witness of the Holy Spirit, the third person of the Godhead (Gal iv 6). If anyone has not received this witness of the Holy Spirit, he is not a child of God (Rom viii 9) Just as the Christian life is impossible without the Holy Spirit, so we cannot pray effectually without His enabling. He helpeth our infirmity We know not how to pray, or what to pray for as we ought It is only as we recognise this blessed, comforting, strengthening and helping Person within us, that we are able to really pray This is one of the great lessons we need to learn (Jude 20) "He maketh intercession for the saints according to the will of God" Rely upon the Holy Spirit when you pray

"When ye pray, believe" that Christ intercedes for you (Rom viii 34)

WE HAVE AN ADVOCATE

with the Father, Jesus Christ, the risen, righteous One Who shall separate us from His love? He ever liveth to make intercession for us (Heb vii. 25) Our prayers reach the Father through the Ore at His right hand. He is a merciful, unchangeable High Priest, who is faithfully pleading His merits for all those who believe on Him, however imperfect they may be He never faileth He pleads for His own blood-bought possession Rely upon His intercession for you and with you as you pray

Therefore, "when ye pray, believe" without doubting And keep on praying for all saints for all of God's servants, and for a revival in the entire body of Christ—the Church of the living God (Eph vi 18)
—Sel



THE ELIM CRUSADER MOVEMENT OF THE BRITISH ISLES

Elim Crusader Page

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

Messages to Youth

Clarion Call by the President

(Pastor JAMES McWHIRTER)

Impressions by Miss A D'LENY

On our arrival at the tent at Barking we found a good number already gathered there. The young people who were hastening from the City found it rather difficult to get there by 7.30, but a little later the tent began to fill up splendidly although Pastor Darragh informed us that many had gone for some special outing that day, however this did not seem to have affected the attendance very much, bright young women and alert young men hurrying in, soon filled up the vacant seats. As one looked into their eager happy faces, there could be no doubt that these people were saved and satisfied, no need for clubs and the various activities with which so many try to hold their young people. The Lord can and does hold them much more securely. How hearty the singing is as we praise and magnify the One who has redeemed us from our sins! After singing some of the favourite choruses and we have settled down, dear Grannie Walsby, leads us to the throne of grace. Then Pastors Darragh and Edsor sang "If God be for us who can be against" and as we listen we realise that our confidence is in a great God. The mes-

sage given by Pastor James McWhirter was a direct challenge to the young people to take up their cross, no sentimental teaching here, but something vital. How tenderly he depicted the love of Jesus for that young ruler, but at the same time how faithfully he showed that to be a follower of that same loving Jesus is no "walk over" but a real fight. This surely is the appeal for our young people to-day, in study and sport. The world is out to battle through to the top and our Crusaders are not one whit less determined to battle through to victory in the fight against sin. It must have been an inspiration to the preacher to see how earnestly his message was followed by this happy gathering of young men and women, each one quick to see the solemnity of the message, each one equally quick to respond to the humour of some happy remark, as revealed by the ripple of laughter that would follow. At the close of the meeting an invitation was given to all those of Crusader age, who were not already enrolled, to give in their names to those who represented Barking, Canning Town, Ilford, East Ham branches. How readily they came forward. The campaign has finished, the tent is removed and nothing now to be seen, only a piece of waste ground, but many will look at it with hallowed memories as the place where they met the Lord and made Him the Captain of their lives. To God be all the praise!

How do You Start the Day?

Some people begin with a scowl. It is so hard for them to be polite before breakfast. Others begin with a "pick-me-up"—believing in that kind of remedy for the scowling feeling.

There are those, we have heard, who start the day with a cup of coffee, taken before rising if any other member of the household is possessed of the right spirit. They could break into song over the fragrance of that first cup, taken between sleeping and waking, with five minutes' more grace before the imperious call of duty need be answered.

Everyone has his own way of starting the day, but the best of them is incomplete without a few moments' thought concerning God's will for men.

The Bible reveals His love. We all need to be sure of that before any day is over. It points to the pitfalls in the daily path. We need to be reminded of their presence.

The Bible pierces the hurrying, dazzling whirl of passing values, and shows the unchangeable realities. We need daily to look reverently at them.

The Bible reminds us that God is and sees and knows—and forgives. We need that knowledge in a world which takes so little note of Him.

The Bible speaks of the possibility of cleansing, of lives, talents, relationships, and time redeemed and made anew. Who amongst us does not need to start the day with that news?

The Bible brings before us Jesus Christ, our Example and our Saviour. If we shoulder our tools, or run for the city-bound train, or turn to household tasks with Jesus revealed to us afresh, the day, whatever its burdens and responsibilities, will be well begun.

Birmingham Crusaders

All out for God.

We praise God for His blessing on the Crusader work at Graham Street.

The meetings are mainly conducted by the Crusaders themselves, but periodically Pastor Barton gives us very interesting and helpful studies in homiletics.

Recently we had an "Occupation Night" when Crusaders employed in different spheres told us how the Lord helped them in their particular work and enabled them to testify to their fellow-workers. It was indeed a blessed meeting.

(Continued at foot of column 3)



Photo by [Miss M Peerless] OUR LEADERS

A happy snap of Principal George Jeffrey (Crusader-in-Chief) and Pastor James McWhirter (Crusader President)

(Continued from column 1)

ing as we realised that our Saviour was abundantly able to keep—in domestic service, at school, in the office, shop or factory, and it was an incentive to each Crusader to follow the Lord more closely and stand true to Him under all circumstances.

We praise God for the consistent testimony of the open air workers as they go out into the highways and byways on Saturday and Sunday evenings to proclaim the unsearchable riches of Christ. Only eternity will reveal the results of this all-important work.

Then there is the band of Crusaders who have consecrated their talent to the Lord Jesus Christ in the words of that beautiful hymn

Take my voice and let me sing
Ever, only for my King,

and we bless the Lord for their continued service, and feel sure that many sinners have been attracted to the Saviour through their faithful ministry in song.

Finally, there is a clause in Daniel xi 32 "But the people that do know their God shall be strong, and do exploits," and it is our desire as a band of Crusaders to know God in an ever-increasing way, that we may become strong and do greater exploits in His name.—G M S

THE PERSONAL EPOCH

(Continued from page 633)

coming is imminent. Prophecy has been fulfilled, and the Church is waking from her lethargy. The wedding-garment is being donned, and numbers are daily being added to the multitude of saints who will shortly rise to meet their Lord. While she waits the Church is busy, and her hope makes a profound impression on the life of the believer. Travailing in prayer, in her birth-pangs she brings forth children. Soon her toil will be over, and then will she see Him. Hitherto she has loved the unseen One. Faith is to be rewarded by sight. He is coming!

"Then cometh Jesus." And with His coming will spring to birth the full-orbed day. When He came

to the riverside two thousand years ago He found a servant faithfully toiling. When He comes again will He be as glad as He was then? What of our service? Does it indicate an expectancy? He is coming! Be ready! Be faithful!

A Giftless Church

If, as some claim, speaking in tongues is only a gift, and the least of all gifts, then what a deplorable condition a church is in, which has not even the least gift being manifested in the ranks of its congregation.—Sel

NO RELIGION WITHOUT CHRIST

THE world to-day is full of religion, professed by those who really do not know the Lord Jesus Christ as their Saviour. Someone has said, and we fear the remark is a true one, that "religion is the Devil's instrument to blind men's eyes." Wherever you go you will meet men and women belonging to this or that system of religion who know nothing either of the sinfulness of their own hearts in the presence of a holy God, or of God's way of salvation for the lost, through His Son Jesus Christ our Lord.

When a great general told his emperor that he was a lost sinner, and needed a Saviour, just like any other sinner the emperor thought him crazy, and exclaimed, "Me! Why I am the head of the church!"

Recently in the hills of South-Western Pennsylvania an Episcopal rector was found who was doing simple gospel work in a scattered farming community, seemingly with some result. In the course of conversation he said, "For many years I was the rector of a fashionable Episcopal church in New Jersey. I was quite a successful preacher as they go but I was myself unsaved. Many young people came into the church, but they were the children of those who were members, and simply followed along in the footsteps of their fathers and mothers. They were not saved. They only joined the church as the proper thing for one of their family to do. Then I suddenly woke up to the fact that I was myself unsaved. Now I am preaching as simple a gospel as I know how."

Perhaps one who reads these lines may be a "church member," or even a rector of a fashionable congregation, and yet himself be unsaved, for there must be individual dealing of the soul with God in order to be saved.

Nicodemus came to the Lord Jesus and said, "We know that Thou art a Teacher come from God." Jesus answered him and said, "Verily, verily, I say

unto thee. Ye must be born again."

Reader, are you born again? Have you ever seen yourself a lost sinner before God, on your way to eternal perdition, and fled to the shelter of the precious blood of Christ for salvation?

Nicodemus was a Pharisee, orthodox, and a teacher of religion, but he needed to be born again. Isaiah was a prophet who denounced sinners and pronounced woe upon those who broke God's holy law, but when he looked upon the Lord he said, "Woe is me." Job was a righteous man—none like him in the earth—but when he saw himself in God's presence he cried, "I am vile, I abhor myself, and repent in dust and ashes."

You may be nominally a Christian but have you ever seen yourself a vile sinner in the presence of God, lost unless a holy Substitute can be found who will die for you? or is yours a religion without Christ?

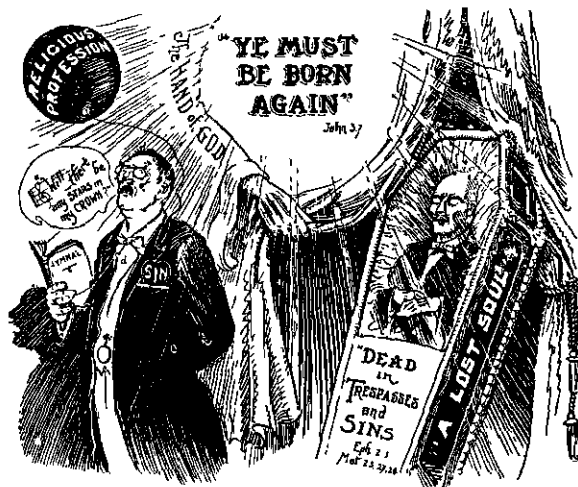
Christ Jesus came into the world to save sinners. If "Sinner" is your title, there is a Saviour for you, a Saviour whose precious blood is sufficient for the chiefest of sinners. If you are simply religious you may be very respectable in the eyes of your fellow men but yet going straight in the way to hell, and unless your eyes are opened before you die you will wake up

in eternal perdition. May God save you from a "religion without Christ," that you may find your only refuge and hope in Him who came not to call the righteous but sinners to repentance.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven."

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"

"And then will I profess unto them, I never knew you depart from Me, ye that work iniquity." (Matt vii 21-23)



YOU MAY BE NOMINALLY A CHRISTIAN BUT HAVE YOU EVER SEEN YOURSELF A VILE SINNER IN THE PRESENCE OF GOD

Classified Advertisements

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

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

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

SITUATION VACANT.

SMART young man, abstainer and non-smoker, as salesman/traveller; able drive motor van, deliver and canvass new business. Must have personality and ability. Letters only, stating age, wage, references and experience. Ashery, Hortury Road, Ossett, Yorkshire. **B1840**

SITUATION WANTED.

LADY, 38, seeks position as working housekeeper to gent.; good manager; able to take sole control; a comfortable home and Christian fellowship appreciated (must be Foursquare). Write Box 341, "Elim Evangel" office. **B1837**

MISCELLANEOUS.

QUALIFIED male nurse (Cruader) has vacancy for slight mental, nerve, diet, or patient needing special care; every comfort, full particulars, with low terms, Hollyman, Grosvenor House, Grosvenor Gardens, Aldwick, Bognor. **B1841**

Save your old clean "Evangels" and "Young Folks' Evangels" and send them (or will collect) to Mr. W. Lock, 11, North Road, Wimbledon, S.W.13. For free distribution for district visiting. **B1843**

BIRTH.

ASTWOOD—On September 16th, to Mr. & Mrs. Arnold Astwood of Rotherham, Yorks, the gift of a daughter, Eunice.

MARRIAGES.

GODFREY; FOSTER—On September 15th, at City Temple, Nottingham, by Pastor P. Le Tissier, Raymond Godfrey to Marjorie Foster, both Elim Crusaders.

REYNOLDS; BATHURST. On September 22nd, at Elim Tabernacle, Stanley Road, Croydon, by Pastor W. N. Brambleby, Reginald Edward Reynolds to Doris Mabel Bathurst.

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

TO LET—Bed-sitting room, full board, near Elim Assembly and Green Lane terminus, beautiful Surrey hills, lovely walks, terms 27/6, two sharing 42/-. Mrs. Volekman, 39, Beatesford Road, Dorking, Surrey. **B1832**

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BANGOR, Ireland—"Ebenezer," board-residence, superior accommodation, close sea, central; electric; Christian fellowship, convenient assembly, appreciated for home comforts and liberal catering (newly furnished). Mrs. Pollock, 40, Holborn Avenue. **B1666**

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

BRIGHTON—Bed and breakfast 21/-; board-residence 35/- September; good food and attendance, near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. **B1788**

COMFORTABLE Christian home; suitable young man; near Elim Tabernacle and Tube Station; moderate terms. Mrs. Eberidge, 2, Crescent Lane, Clapham Park, S.W.4. **B1839**

ELIM BIBLE COLLEGE—Visitors welcomed; Bible lectures, spiritual fellowship; attractive gardens and home comforts. Summer terms 45/- and 38/- per week. Reduction for parties. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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.

GLOSSOP—Elim home for spiritual and physical refreshment, comfortable house; attractive gardens; moderate terms; reduction for longer stay. Apply to Superintendent, Beth Rapha, Glossop, Derbyshire.

HOVE—Board-residence, quiet, comfortable and homely; few minutes sea; 40/- weekly, or 30/- each for two sharing double bed. Mrs. Cooley, "Benlah Cottage," 43, Erroll Road, West Hove, Sussex. **B1659**

HOVE—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton Assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingway. **B1823**

ISLE OF WIGHT, Shanklin—Recommended by Elim pastors and workers; superior board-residence and good position. Mrs. E. Burrows, "Elim," St. Martin's Avenue, Shanklin, I.O.W. **B1806**

LONDON—Personally recommended; large balcony room; 1st floor, hot and cold water, fire; invalids taken; good food and attention; diet; close Kensington Temple. Moderate. Telephone: Park 7868, 139, Holland Park Avenue, W. 11. **B1842**

Mr. & Mrs. **BARNWELL** offer refined Christian home in select neighbourhood; close buses and trains to city; every comfort and convenience; good food; Christian fellowship; nice garden; terms moderate. 36, Granville Road, Stroud Green, N.4. **B1835**

OTTERTY ST. MARY, Devon—Pentecostal home, permanently or temporarily; open all the year; double bed-sitting room vacant. Elim Assembly in town, terms moderate. Mrs. Ayres, Stafford House. **B1838**

SHANKLIN—Thornbury Guest House, ideal position, two minutes from cliffs, lift and Ken's Green; large garden; recommended by Elim workers; moderate terms. Apply Miss E. E. Fyfe. Phone 230. **B1819**

SOUTHEND, EAST—Holiday home, every comfort, near sea and station, also permanent boarders from 25/-, Miss Job, "Bethany," 212, Victoria Road. **B1809**

WORTHING—Comfortable for winter months. Bedroom and sitting-room; use kitchen, or bed-sitting rooms; all conveniences; in modern house; lowest terms for long period. "Foursquare," 29, Shandon Road. **B1836**

THE 1934 MINISTERIAL

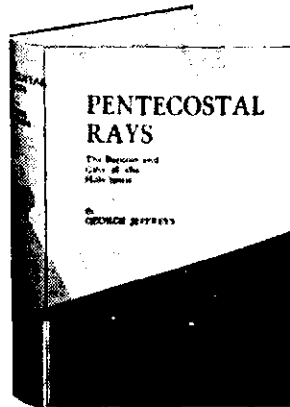
CONFERENCE PHOTOS

can be obtained, Post Card size at 6d. each, post free. Large size (approx. 11½ x 7½) to order, unmounted 3/-, or mounted 4/6 each, post free.

ELIM PUBLISHING COMPANY, LIMITED,
Park Crescent, Clapham Park, London, S.W.4

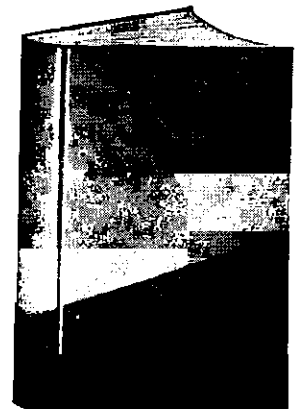
Companion Volumes

By Principal **GEORGE JEFFREYS**



256 pages
on the
Baptism
and Gifts
of the
Holy
Spirit.

You must read
this book to
really understand
the wonderful
truth of Divine
Health & Healing



Cloth boards,
3/6 each
(by post 4/-)

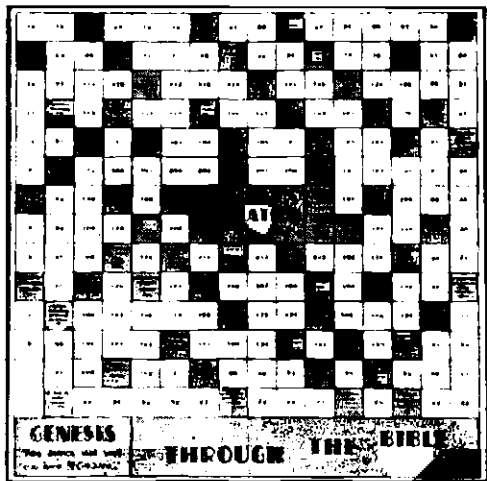
Pentecostal Rays,
Presentation binding,
5/- (by post 5/6)
Healing Rays,
Edition de luxe,
7/6 (by post 8/-)

ELIM PUBLISHING COMPANY, LTD.
Park Crescent, Clapham Park, S.W.4

ENTIRELY NEW!

INDOOR BIBLE GAMES

We have just produced four entirely new Bible Board Games. These Games are not only fascinating but instructive. Never before have such games been produced in this country.



The Pilgrim's Progress

As you play this game you learn of pitfalls in the spiritual life, and of the promises of God that are the portion of His people.

Patriarch, King, Apostle and Prophet

This fascinating game teaches you of incidents in the lives of Bible characters. As you play you become acquainted with Abraham, Elijah, Paul and David. They live anew their lives before you.

Through the Bible

After playing this game a few times you will know the order of the Books of the Bible. This game also teaches their contents.

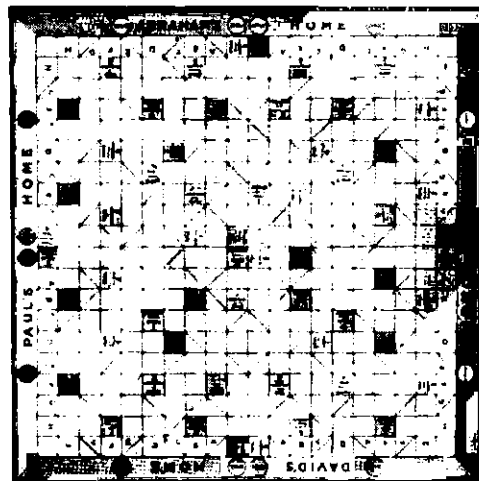
From Egypt to Canaan

Follow the journeyings of the Israelites as you play this game. The children will enjoy this novel way of learning Bible happenings in their correct order.

Each game is complete with strong board in colours, counters and men, and is enclosed in stiff envelope with full instructions.

Price only 2.6, by post 3-, or all four games post free for 10-

Use this order form without delay as the first edition is limited.



To: ELIM PUBLISHING COMPANY, LIMITED, Park Crescent, Clapham Park, London, S.W.4

Please send me board game(s) of "Pilgrim's Progress," "Patriarch, King, Apostle and Prophet," "Through the Bible," "From Egypt to Canaan" (strike out those not wanted), for which I enclose

Name.....

Address.....