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The Him Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 44

NOVEMBER 2, 1934

Twopence

SAVIOUR

LATE NEWS.

FOURSQUARE REVIVAL IN MANCHESTER

*Fires Spreading to Other Halls—Scenes of
Enthusiasm in Church and Theatre.*

GOD IS ANSWERING THE PRAYERS OF HIS PEOPLE ON BEHALF OF MANCHESTER WHERE PRINCIPAL GEORGE JEFFREYS AND HIS REVIVAL PARTY ARE REAPING A GLORIOUS HARVEST. HUNDREDS OF SOULS HAVE BEEN SAVED, OVER ONE HUNDRED IN TO-DAY'S MEETINGS (SUNDAY, OCTOBER 21st), AND THE POWER OF GOD IS PRESENT TO HEAL. THE WORD PREACHED BY THE PRINCIPAL UNDER THE UNCTION OF THE SPIRIT HAS GRIPPED SAINTS AND SINNERS ALIKE, THE SAINTS BEING EDIFIED AND THE SINNERS CONVERTED. HALLELUJAH, THE FIRE IS SPREADING AND OTHER HALLS HAVE BEEN TAKEN TO REACH THE MASSES. THE PICCADILLY THEATRE SITUATED IN THE HEART OF THE CITY IS THE SCENE OF REVIVAL ENTHUSIASM ON SUNDAYS, WHEN ITS WALLS ARE RINGING WITH THE PRAISES OF THE PEOPLE. FROM THE PICCADILLY THEATRE THE FIRE IS BURNING ITS WAY INTO THE GREAT FREE TRADE HALL, MANCHESTER'S PREMIER AUDITORIUM, A FITTING SETTING FOR THE GLORIOUS FOURSQUARE GOSPEL REVIVAL. AS WE GO TO PRESS OVER SIX HUNDRED SOULS HAVE BEEN SAVED AND TESTIMONIES OF MIRACULOUS HEALINGS GIVEN. READERS, PRAY ON FOR MANCHESTER AND DISTRICT.

COMING KING

"I will come again."

John XIV. 3.

BAPTISER

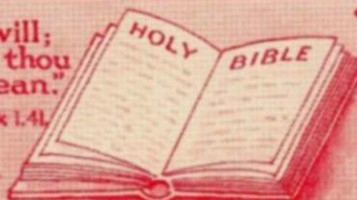
"I am come that they might have life."

John X. 10.

HEALER

"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. November 2, 1934 No. 44

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4 Watch these Dates 4

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

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

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

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

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

COULSDON. Oct. 22—28. Elim Tabernacle, Chipstead Valley Road. Special Children's Services by Evangelist D. Vanstone.

GULLYBACKEY. Commencing Oct. 21. Evangelistic Campaign by Pastor E. F. Cole.

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

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

EXETER. Nov. 18—Dec. 2. Elim Tabernacle, Paris Street. Evangelistic Campaign by Pastor T. Tetchner.

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

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

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

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

LEYTON. Nov. 8. Elim Hall, Vicarage Road. Special visit of Pastor E. J. Phillips.

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

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

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

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

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

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

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

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

WORTHING. Oct. 27. South Coast Rally, in the Elim Tabernacle, Grosvenor Road, at 7.30 p.m. Speakers: Pastors J. Smith and A. Coffin.

YEovil. Commencing Nov. 6. Elim Hall, Southville. Revival Campaign by Pastor J. Woodhead.

Revival Fire Spreading in Manchester

Principal **GEORGE JEFFREYS** and his
Revival Party's Programme.

NEW ISLINGTON PUBLIC HALL
Monday, Oct. 29th to Thursday, Nov. 1st
Nightly at 7.30

WHITWORTH PUBLIC HALL
Monday, Nov. 5th to Thursday, Nov. 8th
Nightly at 7.30

CHURNETT PUBLIC HALL
Monday, Nov. 12th to Thursday, Nov. 15th
Nightly at 7.30

CHEETHAM PUBLIC HALL
Monday, Nov. 19th to Thursday, Nov. 22nd
Nightly at 7.30

For the united weekly rallies, the **GROSVENOR STREET CHAPEL**, off
Downing Street (ten minutes' walk from Piccadilly). Wednesday
afternoons at 3. Saturdays at 7.30, Sundays at 11.0 & 6.30.

For Revival Campaign,

stay Elim Guest House, "Belthrapha" Glossop, Derbyshire.

Bright, roomy house; central heating; frequent

train and bus service to Manchester.

1/- rail return fare. Apply
to Miss Barbour.

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. 44

NOVEMBER 2, 1934

Fridays, Twopence

Missionary Achievements on the Distant Fields

By Miss A HENDERSON (Missionary Secretary)

THE following report is from Mr Francis, who is labouring for the Lord in Africa

"Who leave the paths of uprightness, to walk in the ways of darkness" (Prov 11 13)

Personal evangelism among these native peoples evokes many strange answers to one's enquiries after the condition and spiritual health of those one meets, and seeks to win for Christ. Some say, "Oh, I just walk in the world, but I don't know where I shall finish up." Others reply, "As for me, I am just living for myself, I am sitting in the darkness." So many are living, without Christ, without God, without hope, without life, that more abundant life, in this land of darkness.

Let us consider some of the ways of darkness in which precious souls are groping to-day. When they are sick they do not look to Him, the Great Healer, they look to men, native doctors who are very often demon-possessed. I heard of a particular case of this, in the district (Koedoeshoek) where I was labouring for Him, till just recently. It concerns a man named

"Shovel." He has two wives, and a number of children, among them, "Little Boy," "Hat," and "He who takes a long time to understand things." This family I am very well acquainted with, and upon many occasions have sought to win them, and many times they opposed themselves, and held down the truth in unrighteousness. Well, their family began to be troubled by much sickness, so much so that they sought to discover the reason without delay. It was thought best to go to

THE WITCH DOCTOR,

the source of all help in such cases, so they thought

Upon arrival at his kraal, and telling him the case, the "doctor" agreed to throw bones upon payment of the usual fee. "Shovel" and the rest of the family considered in their minds that their grandmother who had died, was the cause of the trouble that was visiting them. Of course this was not disclosed to the witch doctor, but by means of his cunning it was not long before he gathered this from "Shovel,"

after throwing the bones. You see, he knew that he was "getting hot," as it were, when he suggested that a spirit was displeased (and was therefore causing sickness), and all those gathered round the bones said "We agree," in a loud voice. Thus working upon their minds the doctor solemnly directed them to make beer for the departed grandmother, give her meat, and finally make clothes and present to her.

Pleased at having found out the cause and remedy for their afflictions the family soon began to put things right with the spirit of the grandmother. A hut was set apart, and some meat was cooked and placed in the hut, and the spirits were asked to accept it. Then beer was made, and placed out in the veldt, for the spirits to drink. Next morning, at sunrise, there was much rejoicing at home for

THE SPIRITS HAD EATEN

all the meat, and finished up all the beer! The truth of the matter is this, however, rats had eaten the meat, and the family had each gone, in the darkest part of the night to drink their share of the beer, until it was finished. But then the witch doctor must be obeyed at all costs, and so they went through this game of make-believe. After further consultation with the doctor, "Shovel" was advised that red and white clothes be made and placed upon a certain member of the family who was sick, and then the spirits would no longer cause trouble. Despite the fact that some choose such ways of darkness, there are not a few who are trusting in the Divine Healer to heal all their sicknesses, and bless God he is healing them! One case is worthy of repetition. Hearing of a woman who was said to be very seriously ill with internal pains I went to visit her, and found that she had been unable to take food for over a week, and was in great pain. After praying and laying hands upon her in the name of Jesus, I left. Some weeks after that one of our evangelists told me that the woman now wished to follow Christ, for just after I had left the kraal after praying for her, God had worked in her and relieved the pain, and she asked for food and drink,

now she is perfectly well. He says, "I am the Lord that healeth thee" Praise His name! And He is There is

MUCH MORE TO TELL,

but must be held over till a later date.

Freely we have received, let us, therefore, freely give such as we have of time, talents and worldly goods to His cause, that the people that walk in darkness may see a great light

"Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you" (II Thess. iii 1)

"I was in Prison And Ye came unto Me" (Matt. xxv. 36)

HUNDREDS of our readers have, we are sure, read from time to time of the visitations of the London Crusader Choir to several of H M Prisons and Borstal Institutions. The first visit was only made in June last year, and since then the choir has made fifteen visits to Wormwood Scrubs, Brixton, Holloway, Maidstone, and Feltham prisons, etc, and is already booked to visit Lewes Prison and Borstal Institute at Aylesbury. Invitations are expected from other prisons at any time

It is impossible for us to give full expression here of the great appreciation and warm welcome given to the Foursquare Crusaders by the various Prison Chaplains and Officers, as well as by the thousands of prisoners, for the ministry of the gospel in word and song. A great and glorious work is being done resulting in the salvation of souls and changed lives, as well as creating an inspiring and spiritual influence amid the grim and rigid surroundings of prison life. So great is the demand for the Foursquare Gospellers that it has become necessary for us to send this urgent appeal to our many, we are sure, sympathetic and interested readers, to help us in this God-given work. Up to the present time the choir members have magnificently, and self-sacrificingly met their own travelling expenses. It must be remembered that these prison visits are in addition to the many other engagements of the London Crusader Choir in our work in London and the provinces. Further, to maintain the present efficiency and ability of this central choir, it demands considerable detail preparations and practices, which necessitate its members coming from all parts of the metropolis

In order to keep these doors open and to assist these young people in carrying the Good News to our national prisons, we are appealing for donations towards a Prison Fund, so that *part only* of the traveling expenses can be borne by the Alliance. The choir members will lovingly continue to pay themselves a proportion of their own expenses

Will you help us in this work by sending us a gift towards this effort? It is a worthy cause and needs our practical and prayerful support. Donations will

Our missionaries in India, Miss Ewens and Miss Newsham, are back from the hills and settling down to work on their different stations again. Miss Paint, whose furlough is due, will soon be with us in England. Miss Hoskins has returned, much strengthened by her rest, to the work in which God is blessing her at Kakogawa. Pastor and Mrs. Taylor will be in Brussels for two months improving their French and request our prayers for His help and His blessing upon them while there. Pastor and Mrs. Taylor also request the prayers of our readers, as they go on deputation work during the winter months

be gratefully received and should be addressed to The Chief Crusader Secretary, 20, Clarence Road, Clapham Park, London, S W 4

Have You Heard?

That Miss Barbour is in charge of the Elim Guest House at Glossop during the Manchester Revival Campaign, and that visitors are finding it most convenient for the Manchester meetings. Applications should be addressed to Miss Barbour, Beth Rapha. Glossop, Derbyshire.

That Miss Paint, one of our missionaries in India, arrived in this country on furlough on 19th October.

That Pastor and Mrs. C. E. Taylor, on furlough from the Belgian Congo, are now in Belgium

That Pastor H. W. Fielding has joined Pastor T. W. Thomas for the campaign at Parkgate, and that Pastor J. McGillivray is at Blackpool during Pastor Thomas's absence

That Mr. M. Hardman is now in charge at Ledbury, Miss Thompson having relinquished the position for her forthcoming marriage

That Mr. S. Homer is now in charge at Mason Street, Hull, Mr. D. Hood at Ashbourne, Mr. F. W. Kent at Banbridge, and Mr. J. H. McInnes at Millisle

NEXT WEEK

The Special Divine Healing Number

DON'T MISS THIS!

The Departing Glory (continued)

By E. C. W. BOULTON

FOLLOWING up the thoughts contained in our article of last week, let us continue by observing that

When a spirit of lightness or levity is allowed to invade the house of God, then the Holy Spirit is grieved

We fear that there is a grave danger threatening the Church of God and imperilling its highest wellbeing, and that is the loss of that holy awe which should possess and pervade the gatherings of Spirit-filled believers. Anything in the nature of lightness, either in the pulpit or the pew, will speedily dispel the overshadowing cloud of glory.

Many of those who comprise the congregations of pentecostal Churches have originally come from religious circles where a lifeless ritual or routine obtained, from such an atmosphere there has naturally been reaction and revolt, and the tendency has been to an opposite extreme, in some cases the pendulum has swung to an almost hilarious freedom in worship. This liberty of expression has the peril of lapsing into lightness, which is as undestorable as the former formality.

We recognise that the sense of the divine presence may affect believers in different ways, in one case it may result in deep brokenness of spirit, in another it may produce the most ecstatic joy, at one time it may lead to that wonderful wordless worship, that deep adoring silence, when the heart of a gathering ascends to God in

AN ELOQUENT HUSH.

Yet again at another time, the consciousness of the divine presence may result in volumes of vociferous and triumphant praise. But both silence and song should be characterised by a spirit of holy reverence.

We well remember our earliest contact with pentecostal Church life. With mixed feelings we essayed to enter the fellowship of those who claimed an experience similar to that of the hundred-and-twenty in Acts 11. Certainly it was with a measure of misgiving that we took our place amongst this company of Christians. Howbeit our very first impressions proved of lasting inspiration. Immediately we crossed the threshold of that little sanctuary we became conscious of the enveloping presence of God, it was as though we had suddenly pierced the veil of the eternal. A great and reverent awe of the Almighty took possession of us. Not a sound broke the solemn and sacred stillness of that gathering of forty or fifty people, and yet the whole atmosphere was pregnant with the power and redolent of the fragrance of the Holy Ghost. It seemed that we had but to sit there in the presence of the Divine and drink in that mystic glory of the Lord.

Let us say that there is a freedom that is positively injurious to the finer spiritual sensibilities of the soul. It tarnishes the gold and robs the precious fruit of worship of its tender bloom and beauty.

Let us not be misunderstood, we have no wish to invest the buildings where we meet for worship with a sanctity

UNWARRANTED BY SCRIPTURE,

yet we feel that the place set apart for regular worship and fellowship should find us always in a reverent and devout frame of mind. We are aware that "God dwelleth not in temples made with hands," and would be strongly against any attempt to surround bricks and mortar with some imaginary halo. It is not the type of building but the character of the worshippers that counts.

The very way in which a congregation enters or leaves the house of prayer may serve as an index of Christian experience. We wonder sometimes whether a devout observer would be impressed with the fact that we were going to meet with God. Does our attitude indicate approach to the Eternal? Those precious moments prior to the commencement of a service, how are they spent? Are they devoted to preparatory exercise of the mind and spirit? Or are they squandered in unprofitable and enervating chatter? Is aspiration winging its way upward to the throne? Is the heart undergoing examination in readiness for communion? What an important bearing those few moments may have upon the service which is to follow. They may pave the way and prove the prelude to gracious manifestation. In the holy quietness all distractions may disappear and heart and mind be brought into a state of receptivity and responsiveness, making it easy for God the Spirit to speak into the being His own wondrous revelation.

We do not desire to stress this point unduly, nevertheless we cannot but regard it as of vital importance, and one which must necessarily have a tremendous bearing upon the future of any work of God. It is so easy almost unconsciously to allow this precious sense of the Divine—this

HOLY AWE OF GOD—

to be lost. And it is this that will, in many instances, make man admit that "God is with you of a truth." While other and more spectacular methods may fail to convince, these glorious God-impregnated gatherings will break through the defences of those in doubt, and lead them to prostrate themselves before the Lord.

Up to this point we have confined ourselves largely to relationship 'twixt the Church and the Spirit, we have considered the things in the life of a Christian community that may cause the Holy Spirit to be

grieved We shall now think more particularly of the personal aspect of this subject

Because a Church has quenched the Holy Spirit in her midst it does not necessarily follow that every believer in that fellowship has shared in this attitude Though we consider it advisable for the soul that is anxious to cleave close to the Lord to be on their guard lest in any way they become participators in that which causes offence to the Holy Ghost

There are many different ways in which the believer may come into conflict with the Holy Ghost Of these we shall consider a few

When the soul resists the pressure of the Spirit to prayer, He is grieved

We are not overlooking the more general command to pray, this being expected of all believers, but we are now speaking particularly of those times when a special urge is laid upon the Lord's servants to betake themselves to their knees Issuing from obedience to this inward

IMPULSE TO PRAYER

may come great things, whilst the disregard of that urge may arrest the development of the prayer life, and divert the whole stream of Christian experience

When we resist the call of the Holy Spirit to intercession it means that we are denying the Lord the use of our being as a channel for the accomplishment of His purpose, whatever that purpose may be Such resistance creates within the heart a distinct and dangerous challenge to the government and guidance of God.

Whilst we are to "pray without ceasing," and to continue instant and constant in prayer, and prayer is intended to be a regular habit of the soul, yet experience provides ample proof of those seasons when the Holy Spirit would fain woo to the acceptance of some particular prayer burden Herein lies a very real test of surrender It may mean dropping some work in which we are deeply absorbed, or being switched off on to some entirely new ministry—less congenial perhaps—yet none the less important

We are persuaded that could we trace some of the deepest and most powerful streams of revival to their source, we should discover that they led back to unreserved response to some prompting of the Holy Spirit to prayer

It is thus in obedience to every intimation of the Holy Spirit that the believer may be led into the secrets and mysteries of the prayer life, and learn those laws and principles that govern interaction 'twixt heaven and earth

Jude speaks of "praying in the Holy Ghost"—this expression evidently denotes a

SPECIAL TYPE OF PRAYER,

which demands conditions in the human channel possessed only by those who live in the most intimate contact with God A finer inward adjustment to the will of God—a deeper surrender to the divine touch

When in defence of the truth the believer displays an uncharitable and un-Christlike spirit, He grieves the Holy Ghost

In most Christian communities that are spiritually alive, occasions will arise when doctrinal differences

may be discovered. At such times the enemy will seek to drive a wedge between brethren Sometimes the attack may take the form of an attempt to emphasise or enforce certain views that are not shared by the whole fellowship It is quite easy for an acute crisis to develop if a careful guard is not exercised over the spirit, lest anything in the nature of bad feeling should find entrance

The temperature of the natural can rise so quickly, and under the impulse of strong feeling emotions may be aroused and words may be uttered that can lead to grievous spiritual consequences

From the Epistles of the New Testament it is evident that love is to be the atmosphere in which all disagreements are to be settled, be they doctrinal or otherwise.

An advantage may often be gained over an opponent in argument, but in so doing we may inflict immeasurable injury upon ourselves, if a spirit of bitterness is engendered

There are occasions when the believer is faced with great provocation; when he almost seems justified in adopting

A RETALIATORY ATTITUDE.

Yet to give way to any such temptation is to grieve the Holy Ghost It is true that there may be times when the believer is called upon to defend his character against those who deliberately traduce him in the eyes of others, and thus seek to injure his influence Whilst self-defence may at such times be necessary, for the sake of the work represented, yet happy is the man who retains command of his spirit, and who neither manifests or feels a spirit of bitterness or vindictiveness, but conducts himself as becomes a disciple of the meek and lowly Master

The possession of a wrong spirit will rob worship of its sweetness A barrier will be erected not only 'twixt believer and believer, but also between the soul and God The Holy Ghost is so sensitive to anything of this character Let resentful feelings be cherished and they will chill the warmest spiritual atmosphere, and check the strongest flow of revival power.

If a spirit of prayer was only maintained at times when divergent views of truth are taken by fellow Christians, we can conceive that anything approaching a display of un-Christlike feeling would be conspicuous by its absence, and many of those difficulties that baffle one in the arena of heated argument would be resolved as God was waited upon

When a believer used in the service of God allows the credit and the glory of that which the Holy Ghost has been pleased to accomplish through his life or ministry, to be given to himself, then he grieves the Spirit

Perhaps there are not wanting those

WHO WOULD PROTEST

that they have not sought credit for what has been done, but unsolicited it has been literally thrust on them However even this does not relieve the recipient of the responsibility of steadfastly refusing that which rightly and only belongs to God

When God takes up a vessel and deigns to make it the medium through which He works, out some glorious design, it is folly for the channel to assume any of the glory. Failure here has brought about the spiritual downfall of more than one giant in the Church of God. The ego may become so prominent that eventually God is relegated to a secondary place or even pushed right into the background, in fact such a course persisted in will ultimately bring the soul to the state where there is no room for God at all.

The exaltation of self and the glorification of Christ are incompatible elements in the life of a child of God. They are rival forces, and the life may not come under the sway of one without dethroning the other.

What more beautiful and God-honouring sight than that of the successful ministry which disclaims all credit for achievement, and lays the crown of success at the feet of the Lord. Blessed are they who retain the dew of humility, who are prepared to tread the path of self-effacement that the name of Christ may be magnified thereby.

The greater and more dazzling the light the more completely it serves to hide the lamp from which it streams. Even so.

THE GREATER THE GLORY

the more veiled will be the vessels that bear that glory.

There is little need of enlarging upon this thought, so many painful examples are to be found in the pages of the past. Let those who would retain the unction of the Holy Ghost, and who would live and labour in partnership with Him, watch lest they enter into this fatal temptation.

When God distinctly calls a believer to step out into a pathway of sacrificial service, and he refuses to obey that call, the Holy Ghost is grieved.

Get thee out," said God to Abraham, and in blind obedience he went forth, "not knowing whither he went." To many a child of God has come a similar call. There have been a thousand things to challenge the call of God, yet there have been those who like Abraham have not faltered, being fully persuaded that God was able to furnish a table in the desert, and make a way where no way seemed possible.

All the tragedies and triumphs which mark the map of Christian history have been determined by the response or the resistance of those to whom the call of God has come. The great spiritual movements which have cast the mantle of holy benediction o'er the face of continents have been those born out of Abraham-like obedience to the call of God. "Get thee up and go," said the Spirit of God to Wesley, and England felt the force of that obedient response from one end to the other. The remotest villages of this land realised

THE SPIRITUAL IMPACT

of that surrender to the divine Spirit. Into Hudson Taylor's heart was dropped a living whisper from the Throne, and out of that creative call came Inland China's spiritual emancipation, that sin-enthralled land found deliverance through the whole burnt offering

of that saintly and sacrificial life. God burnt into the heart of Judson a passion to please Him out of which over seven thousand heathen Burmese were born from above. To the Northamptonshire cobbler, William Carey, came the Macedonian vision, and to that vision he gave himself in life-long consecration until to-day India owes more to Carey than to any other European.

And so we might enumerate illustrious examples of those who counted not their life dear unto them rather than grieve the Holy Ghost. But what a different story would be told had they in the hour of the divine call shrunk from the path of the Cross. What noble exploit, what splendid adventure, what magnificent conquest they would have missed.

When believers allow themselves to be drawn into unscriptural partnership with the world, they grieve the Holy Ghost.

It is fatal to spiritual growth for the Christian to permit of a relationship which definitely runs athwart the divine command. God has entered into a covenant of separation with His people, and it is only upon faithful respect being paid to the conditions of that covenant that the attendant blessings can flow into the life and ministry.

We are assured that in most cases where young believers find

A DEEPENING INTEREST

in worldly friends possessing them, if they would only face up to the serious issues involved they would spare themselves and others much subsequent suffering. So many friendships are allowed to develop which are, to say the least, doubtful, and frequently any definite stand is postponed, until at last it is too late to launch out into the freedom of a clear-cut separation.

We have known many cases where bright and promising Christian experience has been dwarfed and stunted by friendships to which the natural clung, but which the Spirit forbade. We have seen lives upon which it was evident God had His hand, and for which it was plain a future of fruitful and consecrated ministry was destined, turned aside into a life of spiritual mediocrity because they hearkened not to the Word of God, nor yielded to the wooing constraint of the Holy Ghost. Could we but know the number of those who languish to-day through disregarding the teaching of the divine Word, we should be amazed at the havoc wrought amongst the children of God.

It is obvious that the Holy Ghost must be grieved at any alliance which has not the sanction of the Scripture.

How many Christian lives are hopelessly entangled simply because God's mind was not sought in the first instance. If God was approached at all it was with a view to the confirmation of that for which the heart craved. The path had

ALREADY BEEN DETERMINED—

the will had not been surrendered.

Oh that God's children would cry like Moses of old, "If Thy presence go not with me," then let me not enter into any engagement, or form any agreement, neither indulge in any friendship. That prayer from a sincere heart will bar the way to anything in the nature of soul-crippling enterprise.

"He's the Lamb on the Throne"

Words and Melody by J. KERSHAW.

Harmony by H. W. FIELDING

Slow

1 Je - sus my Lord, who died on Cal - va - ry, He came from heav'n, and
 2 That name is ve - ry won - der - ful to me, It breathes of love, of
 3 My home's in heav'n, His face I there shall see, I'll sing His praise, 'twill

paid man's debt for me, And now I'm free thro' all e - ter - ni - ty, Blessed
 life and li - ber - ty, Gives peace and joy, sets free from sin and shame, Blessed
 glo - ry be for me, And there I shall for ev - er with Him be, Blessed

CHORUS

be His ho - ly name He's the Lamb on the
 He's the Lamb

throne, In - ter - ced - ing for His own, With His
 on the throne, In - ter - ced - ing

blood shed for me, On Mount Cal - va - ry.
 precious blood shed for me,

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Bible Study Helps

SEVEN SPIRITUAL THINGS

In I. Corinthians.

- 1 Spiritual people (ii 13-15, iii 1)
- 2 Spiritual discernment (ii 13-16)
- 3 Spiritual meat (x 3)
- 4 Spiritual drink (x 4)
- 5 Spiritual rock (x 4)
- 6 Spiritual gifts (xii 1, xiv 1, 12)
- 7 Spiritual body (xv 44-46) —L. J. D.

"OFFENDED IN ME"

(Matthew xi 6).

Causes of offence with Christ are

- 1 His declaration of universal sin (John iii 4)
- 2 His condemnation of all who do not believe on Him (John iii 16-18)
- 3 His demand of a thorough change of heart (Matt vi 24, Luke xi 33)
- 4 His insistence on self-denial in His followers (Matt x 38, John xv 19, 20)

SALVATION

God's Gift to a Lost and Dying World Analysed.

- Grace for an undeserving man (Eph ii 8, 9)
 Redemption for an enslaved man (I Peter i 18, 19)
 Justification for a guilty man (Rom iii 24, 26, Gal ii 16)
 Forgiveness for a sin-separated man (Eph iv 32, Luke xv 11-32)
 Imputation for a poverty-stricken man (James ii 25)
 Sanctification for a sin-stained man (Eph v 25-27)
 Glorification for a sin-darkened man (II Cor iii 14-18)
 Propitiation for a hell-deserving man (Rom iii 25) —E. E. P.

THE LORD'S SUPPER A MEMORIAL

"TILL HE COME."

I Corinthians xi 26.

- 1 In remembrance of Me—from the Cross to glory (Luke xxii 19, xxiv 26)
- 2 Me, the crucified One, "who His own self bare our sins in His own body on the tree" (I Pet ii 24)
- 3 Me, the risen One "He was raised for our justification" (Rom iv 25)
- 4 Me, the ascended One "now in the presence of God for us" (Heb ix 24, i 3)
- 5 Me, the living One "He ever liveth to make intercession for us" (Heb vii 25)
- 6 Me, the coming One "I will come again, and receive you unto Myself" (John xiv 3, Heb ix 28)

THE WHOLE ARMOUR OF GOD

Mark the keenness of Paul's description of the man who does most effective work in praying. There are six qualifications under the figure of the six pieces of armour. A clear understanding of truth, a clean obedient life, earnest service, a strongly simple trust in God, dear assurance of one's own salvation and relation to God, and a good grip of the truth for others—these things prepare a man for the real conflict of prayer. Such a man—praying—drives back these hosts of the traitor prince. Such a man praying is invincible in his Chief, Jesus. The equipment is simple, and in its beginnings comes quickly to the willing earnest heart.—S. D. Gordon

FAMILY ALTAR



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

Sunday, November 4th. II Chronicles xxxii 1-8

"With him is an arm of flesh, but with us the Lord our God to help us and to fight our battles" (verse 8)

Many visible, powerful forces of evil are often arrayed against the children of God. They often time their onslaught after a period of prosperity. We are tempted to wonder why. But our God makes no mistake in what He allows to befall His own. Such times are tests, which prove whether our confidence is in our prosperous resources or in the God who gave them. Happy the man who, although conscious of the greatness of the enemy's power by the aid of spiritual vision, looks beyond, upwards. He realises by spiritual insight the mighty condescension of His God, who although the Almighty, All Highest, comes down into the midst of those who reckon upon Him and gives such confidence to them that all fear of the arm of flesh is banished. They rejoice! For underneath are the everlasting arms and the battle is not theirs but the Lord's. Therefore encourage one another in the Lord our God.

Monday, November 5th II Chronicles xxxii 9-23

"The Lord sent an angel" (verse 21)

God never is before His time and never is behind. He had watched, and waited. Heard and sent deliverance. The activities of the enemy had been manifold. He had argued, threatened, written raging letters, and shouted. The enemy still does this kind of thing, for the Devil's nature will never change. Nothing enrages him so much as a quiet confidence in God. The peace which is not affrighted at the bluster and boast of the enemy. Having failed to destroy Hezekiah's confidence in God, he had sought to undermine the people's confidence in their leader. But he failed, for they were unified in their allegiance to God, and to the one He had anointed for leadership. When such a blessed state of fellowship prevails, God can work, and is able to manifest mighty deliverance. The forces of heaven are enlisted to fight for God's unified people. Jesus knew the necessity of unity. He prayed "That they may be one"

Tuesday, November 6th. II Chronicles xxxiii 24-33

"Notwithstanding Hezekiah humbled himself for the pride of his heart" (verse 26)

The greatest need is to be vigilant. It was to the specially chosen disciples that Jesus said, "Watch and pray that ye enter not into temptation." The Bible is

the Book of Truth. It gives the shadows of its characters as well as the limelights. How many a fine character has been overtaken by pride. Its approach is so insidious, so subtle. No glare of battle here, but the noiseless trail of the serpent. But the God of mercy, through devious ways, brings the poor victim to a real sense of his position in His sight. To the willing and repentant heart He gives the choice gift of humility. It cannot be manufactured but can be accepted. It is to be found at the foot of the Cross of Him who humbled Himself. Dear Lord, make us sensitive of the first approach of this devil of pride. Keep us at Thy feet. Only so shall we be safe.

Wednesday, November 7th. II Chron xxxiii 1-17

"He repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings" (verse 16)

Repentance without practical gratitude is of no value. Manasseh had been "greatly forgiven." Many years he had sinned against God, but God in tender mercy had hearkened to him in his distress. Truly he was "ransomed, restored, forgiven." His idolatrous, rebellious heart had been turned by God to Himself. His gratitude found practical expression in repairing that which his wickedness had broken down. And this not only as an idle monument, but having repaired God's altar he sacrificed thereon. No impulsive burst of ecstatic emotion merely was this, but the real fruit of repentance. Each day witnessed his practical love for the peace of God in exchange for the restlessness of sin. When the repaired altar is in constant use it is an evidence of the reality of the heart and hand that sacrifices there. May the Lord make us practical. 'Tis not enough to say we're sorry and repent and still go on from day to day just as we always did.

Thursday, November 8th. II Chron xxxiv 1-7

"He declined neither to the right hand, nor to the left" (verse 2)

The Devil's purpose has ever been and will ever be to get us side-tracked, off the main line! He is ever busy erecting side-shows to cause the unwary to be curious enough to step aside. For the children of God he often makes these of an attractively "religious" character of the "can't be any harm in that" type. As his time gets shorter he gets increasingly subtle and energetic. The Christian pilgrim, when averting his eyes from one side, finds another attraction on the other. Experience teaches him that the Devil's aim is to attract with the

purpose of distracting, and that the only safe focus of vision is onward and upward. Anything other than this leads to decline. A side step can never lead onward. The curtailment of our time of private devotion and the feeding upon the Word, or the assembling of ourselves together, can generally be traced to giving heed to some counter attraction. Daniel "purposed," Jesus "set His face," Paul "determined." Thus they kept in the path of peace and power. May the Lord incline us to keep His law, so shall we not decline to right or left.

Friday, November 9th. II Chronicles xxxi 8-19

"And the men did the work faithfully" (verse 12)

They wrought in wood, stone, metal, but they put their hearts into their work. No time servers, men pleasers, were these, working for what they could get. This work was for God. Love was the motive of their labour and love produced faithful workmanship. There was nothing slipshod, careless, unreliable, all was faithful and so reliable. God has numerous vacancies in His employment agency and the essential qualification is faithfulness. This can be expressed in the most humble of occupations, and the highest are sterile without it. Pew and pulpit, kitchen and drawing room, cottage and mansion can witness the faithful performance of the God-given task. Faithful Jesus, how lovely He was! In the humble home, by carpenter's bench, Jordan's bank, His Father's house, in Pilate's Hall, up Calvary's hill, on shameful Cross. Faithful, faithful, faithful Lord give us grace to be faithful.

Saturday, November 10th. II Chron xxxiv 20-33

"Because thine heart was tender I have even heard thee also, saith the Lord" (verse 27)

The saved man is only so because his heart was softened by the love of God. Job said, "God maketh my heart soft." Contact with God and His Word softens hearts and voices too. For the writer is sitting in the park and two blasphemous soldiers have taken a seat beside him. Catching a sight of his Bible their hearts are softened and the blasphemy dies from their lips. Somebody's sons! Pray for them that Calvary love may woo and win their hearts. The tender heart has access to the ear of God. Even thee! What condescension! The Eternal God listens to me. The Highest stooping to the lowest. Even me! Isn't it wonderful, But it's true! Hallelujah! Oh keep us tender, Lord! For only so can we be teachable. There can be no backsliding if we are tender-hearted to God.

"In Thy dear hand I'm resting,
Oh keep me quiet there
Then soften me and mould me,
And for Thy will prepare"

The Jews demanded of Pilate that he release unto them a murderer, and murder for them their Messiah.

1. We have all, I am sure, met believers who contend that baptism is essential to salvation. Whilst I do not agree with them, I sometimes think it is better to swing to this extreme than to be entirely indifferent to the matter as some are.

You are doubtless expecting me to quote the case of the dying thief. Supposing we agree that if the dying thief had lived he would have been baptised. This is more than likely. In our second and third articles we quoted the experience of Cornelius and those with him. It was the story of Gentiles who received the Holy Ghost and spake with other tongues. It is quite evident from the teachings of Scripture that all who receive such an experience must be born again. I realise that they were baptised afterwards, but they must have been saved before receiving the gift of the Holy Ghost—a gift given only to believers.

Let us examine one or two of the scriptures frequently quoted in support of the belief that without baptism there can be no salvation. Some deduce that baptism is implied in our Lord's words

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John iii 5)

The Master seems to dispel this thought in the next verse, "That which is

BORN OF THE SPIRIT

is spirit" (verse 6). I take it that the water is spoken of as symbolising the Word of God. This is not inconsistent with the teachings of Scripture.

Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures (James i 18)

Being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever (I Peter i 23)

To me the problem is clarified by

Husbands, love your wives, even as Christ also loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word (Eph v 25, 26)

Surely these words teach us that it is not by any external ceremonies we are made clean, but by the faithful application of the truth to the heart.

Another verse we must examine is,

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God,) by the resurrection of Jesus Christ (I Peter iii 21)

It seems quite obvious that these verses teach the reverse, and that baptism is not essential to salvation. Let us omit the words in parenthesis for a moment. "The like figure whereunto even baptism doth also now save us by the resurrection of Jesus Christ"

Believe

V.—Is Bap

By Pastor

We now find we are saved because Jesus rose again. This is clearly taught throughout the Bible.

Now we will consider the parenthetical statement, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." From these words we learn that

BAPTISM DOES NOT CLEANSE

but it shows forth obedience. The following story rather fascinated me

A jeweller gives as one of the surest tests for diamonds the "water test". He says "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If you place a genuine stone beside an imitation under water the contrast will be apparent to the least experienced eye."

I do not suggest an unbaptised believer is not a genuine Christian—God forbid. Nevertheless, if we stop short of any of the commands of the Lord Jesus, it is impossible for us to be a hundred per cent.

Finally if we are going to contend that baptism is essential to salvation we have a very serious difficulty to meet. Some of the greatest revivalists who have passed this earthly way (I forbear to mention names) died unbaptised. If baptism is essential to salvation then these men, despite the fact that they brought the wondrous news of the gospel into many lives, will not be with Christ eternally. They were not saved (?). Personally, I would rather doubt my own salvation than their's, although actually I doubt neither.

It is evident that an

UNBAPTISED BELIEVER

in Bible times would have been an anomaly. How different to-day! Can we expect blessing if we do not go all the way with Jesus? However great a man who is unbaptised may become for God, I am sure he would be greater and more profitable to his Lord if he followed all the way. Concerning what a man must do to be saved, however, let the reply given by Paul to the terror-stricken gaoler be our guide, "Believe on the Lord Jesus Christ and thou shalt be saved."

2. We can dismiss our second question with a few words. When children we were always taught that the whole is greater than a part. What is a local

Baptism

Essential?

CHANNON

Church? Merely a part—an infinitesimal part—of "the Church" which is composed of all who love the Lord Jesus. What condition is enjoined by the Saviour upon those who enter the Church. The new birth. If the condition of entrance into "the Church" is the new birth, what right have we to impose an extra condition for entrance into a local Church?

Such a condition, moreover, will be the means—in some cases has been the means—of introducing compulsory baptism. In the world to-day there are all too many who were baptised to become members of a Church. The result is, in the majority of cases

BAPTISM MEANT LITTLE

or nothing to them

In answering the former question you will remember I said, whilst not holding to the necessity of baptism to salvation, all believers should be baptised. You will therefore readily conclude, whilst not believing it should be necessary for Church membership, I believe all Church members should be baptised. If those responsible for the ministry are faithful to God they will endeavour to lead all believers into this experience.

None of the Christian ordinances are an end in themselves. They are a means to an end. This is true of baptism. In an earlier talk we considered the sequel to our Lord's baptism. Every baptism should have a sequel, we will therefore give our consideration to this matter.

1 *Satanic assault may be expected*

In the case of our Lord Jesus we remember after His baptism He endured a prolonged season of temptation in the wilderness (Matt. iv). The servant is not above his Lord. We have to fight for every step of advancement we would make in the Christian life, and fight hard. Satan attacks us in various ways. It may be with severe temptation—or perhaps through our relatives and associates whom we have displeased by having renounced some of our preconceived ideas in allowing ourselves to be immersed.

I do not suggest that we shall be necessarily assaulted in this way, nevertheless, many who have followed the Lord through the waters have afterwards been the subjects of varied temptations and persecutions. If however, God wills it that this shall be our lot, we can rest our hearts in the assurance that the same faithful God who brought our Lord Jesus through His wilderness experience will lead us through and give us victory.

2 *A consecrated life should be lived*

If baptism signifies that we have been

CRUCIFIED WITH CHRIST,

and we now live by the faith of the Son of God (Gal. ii. 20), that is to say, if prior to baptism we should live godly, how much more so should this godly state of living be maintained after the experience. There is certain information given us by Luke in his record of our Lord's baptism omitted by both Matthew and Mark.

Now it came to pass, when all the people were baptised, that Jesus also having been baptised, and praying, the heaven was opened (Luke iii. 21, R.V.)

Our Saviour came out of the waters praying. This should be the reverent attitude each candidate should adopt toward God after they have been baptised. It is feared many come out of the waters in a light and frivolous frame of mind rather than in a deeply meditative and prayerful spirit. Prayer should be offered that God will give grace to maintain a consistent godly life. If people have watched our lives before baptism they will watch us (and rightly so) even more intently now that this step has been taken.

3 *The baptism with the Holy Spirit should be sought*

This is an experience which brings power for service. We all need this power in these very dark days which surely precede the dawn of His appearing. It is evident that baptism is a condition to the reception of this experience. Note Peter's words on

THE DAY OF PENTECOST.

Repent and be baptised, and ye shall receive the gift of the Holy Ghost (Acts ii. 38).

If you will examine the following scriptures you will find they tell of believers who received this baptism in the Holy Spirit (Acts viii. 12-17, ix. 10-20, xix. 1-7). You have also noticed if you have read carefully that in each case these believers had been baptised in water. There is only one exception to this order in the Scriptures, and this exception certainly proves the rule. It is concerning the household of Cornelius (Acts x. 44-48). They had not been baptised in water, but note what Peter says,

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 (verses 47, 48).

They were to be no exception to the rule—they were commanded to be baptised.

It is the custom among some believers to have classes in order to instruct and examine prospective baptismal candidates. This is quite a commendable procedure. Men and women should not be baptised haphazardly. Although however careful we may be,

(continued on page 704)



November.

NOVEMBER Ugh! The month of mist, when lake and lane, hedge and hill, city and country alike are enveloped in a blanket of fog. But after all is November to be treated as friend or foe? "Friend, forsooth!" cries the indignant remonstrator. And yet this mist-laden month is not without its kindly compensation. Not least among the benefits bestowed is that of a much keener appreciation of the joys and comforts of the friendly homestead, to which methinks we have been sadly indifferent amid the lure of summer skies. How November's raw and chilling touch sends us with grateful hearts to the genial glow of the blazing fire, there to spend delightful hours in the study of the Scriptures, gathering spiritual spoil for future ministry. Who has not yielded to the captivation of a cosy armchair, and listened to the merry language of the leaping flames, revelling in the inspiration of the log-lit room on some cold autumnal night? Home is never so homely as when we flee to its generous shelter from some relentless shroud of fog. No, if November confers no greater boon than this, I am constrained at least to treat this misty, murky month with the respect due to such kindly service.

General Higgins.

AFTER long years of faithful and successful service in some of the most important and responsible commands of The Salvation Army, in 1929 Commissioner Higgins (the rank he then held) was called upon to shoulder the burden of leadership of this great world-wide religious organisation. At a time of grave crisis in the history of The Army he was asked to step into this most difficult and delicate position. The past five years as General of The Salvation Army reveal how successfully he has piloted this vast organisation through a perilous phase of transition to its present position of usefulness and influence in the world. On Thursday of this week, in the Royal Albert Hall, General Higgins will be making his final and farewell public appearance as leader of The Salvation Army. We trust that he may long be spared to enjoy the rest of retirement which his life of strenuous, sacrificial labour demands and deserves, and which he is about to enter.

ANONYMOUS GIFTS.

We gratefully acknowledge the following gifts
 Work in General Birmingham, £24
 Revival and Healing Campaigns London, NW 1, 10/-,
 Sheffield sister, £2
 Croydon Extension Fund (per Pastor P. N. Corry), 3 at 10/-,
 3 at 5/-, 4/-, 3/-, 2/6 Total £2 14s 6d
 Foreign Missionary Fund West Malvern, £5, Carlisle
 Friend, £5, Plymouth (per Miss Ching), 8/-, Carlisle, 5/-,
 per Pastor P. N. Corry (designated), £1

Whispers from Within the Veil

More than Conquerors

By Pastor C. C. W. Moulton

"Tried unto victory"—Job xxxiv 36 (Young's Lit)

O Fire of God, burn on in me,
 Nor let Thy cleansing work retarded be
 'Tis freedom from fear's binding thrall
 Which Thou shalt bring to those who yield Thee all

THERE are two possible terminations to temptation—triumph or tragic defeat. I may emerge from the furnace of fierce trial like the tempered steel, stronger and more serviceable, or I may pass from the crisis of suffering crushed and conquered. I may leave the crucible of chastisement refined as pure gold, all radiant with the glory of the Great Refiner's image stamped upon my life, or I may pass out of the test embittered, enfeebled and unfettered.

The divine goal for the tried soul is always that of victory. The greatness of the test all adds to the splendour of the triumph when it comes, serving to enhance the glory of Him whose grace and power sustains during the dark and difficult day.

Nothing affords God greater delight or yields Him greater glory than faith that has passed through the fire to victory, faith that stands unshaken by the overwhelming flood, faith that holds on in unfainting hope though promises are long in fulfilment, and the vision seems to tarry.

Trial is not the cause of victory, it is simply the setting the background against which the strength of faith shines to greatest advantage. Trial but serves to demonstrate the triumph already actual. "We are more than conquerors" cries the apostle amid the deafening roar of battle, when as yet the issue seems most uncertain. It is the soul's apprehension and acceptance of the victorious content of the Cross. It is the hand of faith claiming in advance the fruit of conquest which Calvary assures.

O my soul, be of good comfort, for God hath great things in store for thee. Just now thou art weighed down with the heat and burden of the day. Thy deepest wounds have been received in the house of thy friends. Yet be not fearful, for thy God is at hand to deliver. Though an host should encamp against thee thy stronghold is in the Lord; He will not suffer thee to be moved, neither shall any harm overtake thee. A little while and those threatening things that now encircle thy path shall be moved like fallen leaves before the autumn wind. The hand of the Lord shall thrust out the enemy before thee, and thou shalt possess the heritage of those who pass from strength to strength in Zion.

Show me blessed Refiner, that all trial is relevant to the great end in view. That life in the Holy Ghost holds no superfluous suffering. That each cross is approved and apportioned by Wisdom Divine. Therefore

Stay not Thine hand, O Love Divine,
 E'en though pain's bitterest cup be mine,
 Am I not pledged Thy slave to be?
 Shall I not tread Love's path for me?

What is Becoming of the Christian Home?

By Rev. J. T. LARSEN

Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not on Thy name
—Jeremiah x 25

HOME is the sweetest and oldest name in the history of men, for it is associated with such names as mother, father, wife, children, and finally with heaven as our eternal home. One person can live in a house, but it takes two or more to make a home. God instituted marriage from the earliest history of man. God Himself married the first couple. Home is older than our modern civilisation, and civilisation will break down when real home-life passes away.

Home is generally considered a place of rest, peace, joy, hospitality, study, meditation, and sociability. Husband really means "band of the home." He is to be the head of the home (Gen. iii 6, Eph. v 23), and to bind together the home members into one harmonious group. He should be the priest of the household, and at times the mother may substitute for her husband. For wife means "weaver" and truly the wife can weave together the various threads of home-life better than any man. She is

HER HUSBAND'S HELPMATE,

and is to work in co-operation with him in every proper sphere of life.

Woman is equal to man in her own sphere, but she is not equal to man in man's sphere. Let a woman keep and maintain her God-given place and let man keep his God-given sphere in life.

There are four chief reasons for marriage: to be in the will of God, because of real love one for the other, because of the propagation of the race, which God has commanded, and for the service that may be rendered to society. On the other hand, there is only one true cause for divorce, which Christ stated in Matthew v 32, namely, the sin of fornication or adultery. If the millions who have sought and may seek divorce on other grounds would remember this and act accordingly, there would be thousands of homes spared from disruption.

The Crown of the Home is Godliness,
The Beauty of the Home is Order,
The Glory of the Home is Hospitality,
The Blessing of the Home is Contentment.

There are subtle enemies of the home to-day. The Christian home is in grave danger of total disruption through the opposing forces at large and within the home.

Divorce is the great enemy of the home. Lack of understanding, lack of love and harmony, a lack of forbearance and longsuffering, including the sinfulness of human nature, account largely for the divorce evil. Another reason is the fact that divorce laws are far more lenient than the law of Christ according

to Matthew v 32. With over 3,000,000 divorced people in the past twenty-five years in the United States affecting over 5,000,000 men, women, and children, and in some sections from one-fourth to one-tenth of all marriages ending in divorce, it ought to be enough evidence of the havoc that

THE DIVORCE EVIL

has accomplished in that country.

The commercial amusements of to-day, which are injurious to the moral, physical, and spiritual welfare of adults and children, are deadly enemies of home life. When one considers the fact that millions of people, especially young people and children, spend most of their evenings (and late into the night) at vulgar shows, cinemas and passionate dances, we cannot wonder that homes are disrupted. When young people are permitted the use of cars to go where they please and to park in secluded places at night and engage in familiarities which would not be tolerated in true love or a Christian home—we cannot help but say that the motor car is a great tool of Satan and that these practices are the enemy of the home. One minister in a small city, with whom the writer was conversing, stated that he counted fifty cars standing alongside the curb, where young people were carrying on in a questionable way. This was all in one evening between ten and twelve o'clock.

Bolshevism and Socialism teach laxity in marriage relations, and some of our "great thinkers" now openly advocate "free-love" without permanent marriages. Surely this is contrary not only to Scripture, but to all civilised social practices. Such systems and such teachings are bound to break down the home.

The laxity of parents in conducting family altars with their children is one of the root causes of these conditions. Prayer and

BIBLE STUDY IN THE HOME

will do what nothing else can do. God's fury is ready to be "poured out upon the families that call not on His name" (Jer. x 25). We would be amazed if we knew what a miserably small proportion of all Christian homes conduct family devotions morning and night. They are too busy, too worldly, or too careless and unspiritual to do so. They have lost their first love for Christ. There will remain nothing that can be called home in the future unless we get back at once to the old family altar and learn to love, to serve, and to worship the true and only living God at the fireside.

Worship of God, singing spiritual songs, praying with one another, the reading of the Bible, should be the normal practice in any Christian home. The

reading of good Christian books and periodicals should also find a place in every Christian home. If people would learn to read, to study, to think, to pray, to act according to the Word of God, both home-life and community-life would be altogether changed.

Pleasures of the home can be so arranged that they do not become questionable. Wholesome games, exercises and pastimes for children are abundant to-day. Outdoor sports of all kinds can find a large place in the life of youth to-day, thus ministering to their physical, social, and educational needs, and keeping them away from sinful amusements.

There must be parental discipline and children must be taught how to work in and about the home. "The iniquity of Sodom was pride, fulness of bread, and abundance of idleness. . . neither did she strengthen the hand of the poor and needy" (Ezek. xvi. 49). Many of the youth of to-day fail to learn how to

work and are unequipped for responsibility when they are required to assume the duties of home-life. Work is one of the greatest secrets of success and blessing when coupled with godliness, faithfulness, perseverance and intelligence.

Christ must be made the head of every Christian home, the Holy Spirit must be given His abiding place there. Love will then reign supreme, life will be made sweeter by little kindnesses and much forbearance. The earthly home will then become the foretaste of heaven. Let us beware of these modern enemies of the home. Let us not wreck the home, for it is the heart of the community and of the nation. It is the thing for which men will work and fight unto death. If your home is just a stopping place, seek unto God, build up the family altar, receive Christ in His fulness and ask Him daily to honour your home with His presence and to make it a blessing.

Victory!

But thanks be to God, which giveth us the victory through our Lord Jesus Christ — I Cor. xv. 57

VICTORY! Why? Because defeat is unthinkable. Defeat in the life of a child of God dishonours the One whose name he bears, fills the mouths of scoffers with reproaches against the Christ and Word of God, gladdens exceedingly Satan and his awful hosts of wicked, filthy, lying demons, fills with grief the hearts of the angels, those ministering spirits whose presence is ever with us, brings pain more than we would dare to think perhaps, to the Heart that felt the point of the Roman spear on Golgotha's height.

Victory! What? Over all that is of the first Adam in his fallen condition. Victory in the thought, desire, word and deed realms. Minds purged from the sordid, sensual and selfish. Hearts divorced from falsehood, pride, hatred, jealousy, fear and wrath. Speech that is wholesome, salty, as a flowing spring of pure water, without duplicity and guile, uncontaminated by slang, obscenity, oath-taking, "smartness" and fleshly sarcasm. Works that are wrought in God, self-effacing, Christ-exalting, untiring, tender, practical and benevolent.

Victory! How? "Through our Lord Jesus Christ." The greater One indwelling our hearts "by faith." "Christ in you." Victory through the power of the Word, promises apprehended and appropriated, warnings heeded, precepts accepted and acted upon, commands implicitly obeyed, obeying "from the heart that form of doctrine which was delivered you." Victory because of the abiding Comforter, the eager and yet easily grieved Holy Spirit, who is our Paraclete. "One-alongside-of" us. Victory through "the blood of the Lamb," which can only honestly be claimed as we love not our own lives (see Rev. xii. 11). Victory at the expense of a right arm or a right eye, if needs be. Victory through a personal Calvary, with its loss of reputation, friends, goods—everything!

Victory! Where? Everywhere. At home even! In the mart, the street, the office, the workroom, the warehouse, the shop, on the farm, the "road." Under the closest scrutiny of those who watch for that they might rejoice in your halting. With that particularly trying individual who seems implacable, even cruel and relentless, never making the slightest admission that there is anything of the grace of God in you but rather pillories you before all and sundry. On your holiday, when lawful relaxation might so easily beget a taking of liberties that you would not dream of taking under your ordinary conditions of becoming Christian sobriety. In the Church, when you are least noticed by the leaders and your service calls forth no apparent word of appreciation, when none seem to be partners in your travail for Zion, when "the lamp of God" seems almost to have gone "out in the temple of the Lord."

Victory! The consequences? Many to rise up and call you blessed. The rejoicing penitent acknowledging that he had seen Christ in you and so was attracted. Weary pilgrims made glad because of the patient grace and longsuffering you evinced. Holy and tender relationships in the Spirit, quite unknown to those who never were willing to pay the price of victory. Fellowship with the Lord Jesus so intimate and deep that life becomes more and more a matter of marvelling at His love and grace, His companionship and power. A conscience void of offence. A clear eye that looks the whole world in the face and terrorises the evil-doer.

Victory! The consummation? The voice of the archangel and the trumpet of God! The shout of the descending Lord, exulting in you. A body like unto His glorious body, disease, weariness and death proof. His glorious presence for ever. A place with Him on His throne. An inheritance incorruptible, undefiled, and that fadeth not away. His smile, His welcome, His reward. Himself!—E T M.

Touched by the Great Physician

I DO thank and praise God for what He has done for me. I have proved Him to be my Saviour, Healer, and Baptiser and He is my Coming King. My first experience of divine healing was at the Elm Tabernacle, Portland Road, Hove. I was suffering with a very diseased heart which ended in a



MRS. E. H. HENLEY

complete breakdown. I often wished I could die to get out of my misery and pain. I made many attempts to go out for divine healing, every time my nerves failed me. Eventually, I was anointed by Pastor W. L. Kemp, and I shall never forget that

night. Praise the Lord, I was completely delivered and have had no return of that trouble since. The following morning I felt as if I was walking on air and, whereas before I could scarcely lift a teapot, I could now carry a bucket full of water. I thank God I did suffer, for it was the means of my husband giving his heart to Jesus.

The following winter I caught a severe chill in the kidneys, had bronchitis, a very bad throat, and had inflammation in the head and eyes. Pastor Kemp came to see me twice and prayed for me, and thank God I was completely healed.

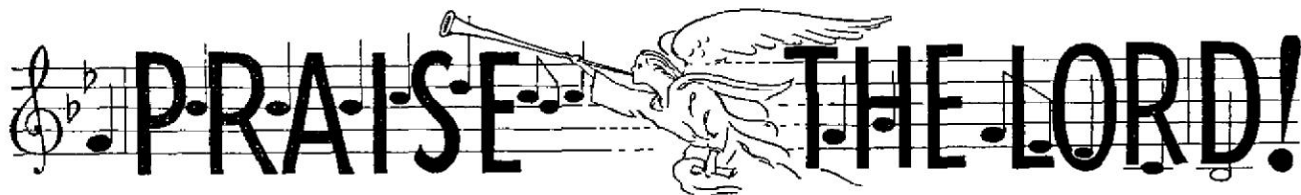
Months later I had influenza very severely. As soon as I was well enough to get down to the Brighton Elm Tabernacle, although feeling very weak, I decided to go out for healing. When I did the power of God thrilled my whole being in a marvellous way before Pastor J. J. Morgan, who was ministering there, could get to me to anoint me. To God be all the glory!

I would like also to tell of wonderful deliverances, from various ills, in my own home. I had nerve neuritis in the head and eyes which made me totally blind in one eye, but my Saviour graciously restored my sight when the opticians failed.

I was also a great sufferer from cramp in the calves of the legs. One morning I had a very severe turn. I cried out "O God, in the name of Jesus ease this pain," and instant relief came to me, and praise His name, I have not had any return of cramp since and it is now nearly two years ago. God is just the same to-day!

Last October I had blood pressure accompanied by several other ailments, but, praise God, I was completely healed by His hand without the aid of any earthly physician.

Words fail to express my gratitude to God for all He has done for me.—MRS. E. H. HENLEY.



Gathering in the Golden Harvest—Responsive Crowds

ABOUNDING BLESSING. God-gripped congregations

Carlisle (Pastor H. T. D. Stoneham) The words of the hymn, "Blessings abound where our He reigns" find an echo in the hearts of the Carlisle saints.

Hearts are lifted in thankfulness to God for sending two such faithful workers as Pastor and Mrs. Stoneham to this corner of His vineyard. The ministry of both of God's dear servants is being richly blessed to all.

Recent Tuesday night prayer meetings have been times of real soul-refreshing. Through the medium of these weekly prayer meetings the saints have been en-

couraged and enabled to rise above the earthly, the sordid and the commonplace and enjoy the free, pure air of heavenly places. The experience of those who have attended has been that of the disciples on the way to Emmaus, Jesus Himself drew near and went with them.

Thursday evening services are real banquets of spiritual blessing as the people gather around God's Word. Each successive Thursday gathering proves to be a time when we "eat bread without scarceness" and none goeth empty away. As Pastor Stoneham expounds the Scriptures our eyes are opened to behold wondrous things out of God's Law, the expression of many hearts being, "We

never saw it on this fashion before." Hearts have been mightily blessed and lives strongly influenced also, by the messages brought to us from God's Word by Mrs. Stoneham. Her exhortations to practical Christian living, and deeper holiness have been greatly blessed of God.

Sunday morning breaking of bread services are times beloved by all Foursquare people, and Carlisle saints are no exception to the rule.

The sabbath not only begins with blessing, but ends with blessing, for the evening Gospel services are a joy to all. Sinners are attracted by the bright, joyous singing, coming as it does from hearts overflowing with divine love and joy.

Week after week the Gospel trumpet is sounded forth, summoning sinners to the standard of the Cross. On recent Sunday evenings souls have signified their acceptance of Jesus, for which we give God all the glory. We have now a newly-formed Crusader choir which takes an active part in these Gospel meetings. Every Sunday a choir piece is rendered and is proving a blessing to all.

Many and earnest are the prayers continually ascending to the throne of grace for revival in this corner of the field, and those whose ears are anointed can already detect the sound of abundance of rain.

TWENTY-FOUR BELIEVERS BAPTISED.

Children to the front

Birmingham, Lodge Rd. (Evangelist Dunk) The saints at Lodge Road, under the faithful ministry of Evangelist Dunk, are enjoying a time of rich blessing, souls are being saved, and letters of praise unto God for answer to prayer are being received.

On a recent Sunday evening the gospel service was conducted by the Sunday school children, and "like the children of old crying in the temple, Hosanna to the Son of David," so the little ones exalted and glorified their Saviour, Jesus Christ, who Himself said, "I, if I be lifted up from the earth, will draw all men unto Me." True to His promise the Lord gathered two souls into the fold. The children themselves rejoiced in seeing the fruit of their labour.

The church being without a baptistery, a baptismal service was recently held at Graham Street Tabernacle, when twenty-four saints followed our Lord's command and passed through the waters, being baptised by Evangelist Dunk. Again the Lord set His seal to His Word.

Pastor Gordon of Tamworth gave the message, which resulted in two more souls deciding for Christ.

SPECIAL ANNIVERSARY SERVICES.

Glorious gatherings.

Bath (Pastor W J Hilliard) Showers of blessing were experienced at Bath during a week of special services which marked the sixth anniversary of the Elim Church.

Evangelist E Dainton from London, and Evangelist H W Farrow of Wells were the special speakers, and every service was attended by large congregations.

On the Sunday morning Mr Farrow passed on a message on Gethsemane.

During the afternoon's service, at which Mr Dainton was the preacher, a brother rose from his seat in the middle of the address and sought Jesus Christ as

Saviour, kneeling in front of the people. The gospel service at night was a real inspiration, all reserve was broken down and the lifted hands of the saints at the words "Crown Him Lord of all," was ample testimony to the fact that Jesus sheds happiness and blessing wherever He reigns. Evangelist Dainton spoke in the power and demonstration of the Holy Spirit. God honoured the Word by saving two souls.

The services were continued throughout the week. Space will not permit a fuller report, suffice it to say every meeting was a time of happy fellowship and blessing.

As the past six years is considered we thank God with full hearts for the day when the Principal came to Bath.

PRECIOUS TIMES AT THE LORD'S TABLE.

Young people's work

Watford (Pastor F Byatt) The Lord's people meeting in the Elm Hall, Penn Road, Watford, have been experiencing God's richest blessing of late.

On Sunday mornings the presence of the Master has been realised in the midst as the Lord's death has been remembered in the breaking of bread. The gospel messages have gone forth with power and sinners have been under conviction. Recently a man decided for Jesus.

The Crusader interest has been maintained through the formation of various bands, which in turn arrange their own programme.

The Monday night prayer meetings have been times of definite intercession for souls, also the daily prayer meetings.

Pastor Byatt has had many open air meetings, Tuesday, Saturday, and following the Sunday evening gospel services. Thus the unsaved have heard the old, old, story of Jesus and His wonderful love. The revival spirit has commenced and we trust will continue.

SUCCESSFUL CAMPAIGNS

Under canvas with Christ.

Following a campaign on a piece of waste ground at Swindon, which lasted seventeen weeks during last summer, it has pleased the Lord to draw a number of converts together, numbering over 150, and to form a new Church there. The work was commenced in a tent, by Pastor W E Smith, who, with his party, laboured with much success. Both salvation and healing were mightily manifested, and as a result a very active Church is now in being under the present leadership of Pastor T A Carver.

Newbury is another place where Pastor Smith laboured successfully, and a Church is now formed there with Evangelist L D T Kelly as Pastor. From Newbury, the call came to Dorking in Surrey, where, in spite of the great opposition encountered, and in spite of difficulty in securing suitable premises, God brought in souls. There is now an as-

sembly there, meeting in the Co-operative Hall, under the leadership of Evangelist I Stephenson. The next move was to Caterham in Surrey, where, in a tent, a campaign lasting six weeks was held. Wonderful cases of healing took place, and the loyalty of God's people was such that as the days began to draw in, gas was laid on in the tent which continued to be the scene of crowded meetings. An assembly under Evangelist F Smith is now formed there.

The big tent, seating 1,000, was erected on waste ground at Peckham Rye, London and souls were saved at every meeting, the average attendance approaching 300. Prayer is asked of God's people that Pastor W E Smith may continue to be used of God in the precious work of saving souls.

At the time of going to press we learn of over 250 souls saved at Peckham in the month the campaign has lasted there.

TRANSFORMATION TAKES PLACE.

Ministry of the "Evangel"

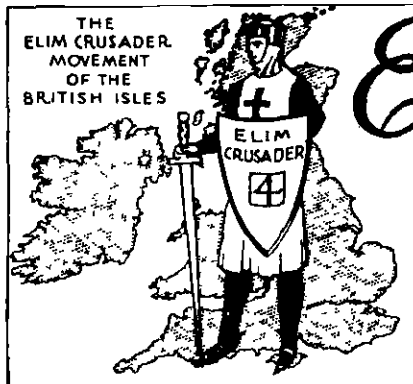
South Croydon (Evangelist O Murphy). During the last few weeks a transformation has been taking place at the Elm Hall, Selsdon Road, South Croydon, where the brethren of the Church have been busy painting and decorating. Like those who repaired the Temple of old they "had a mind to work." This has been a real labour of love, and another example of brethren working together in unity.

But, thank God, not only in the building has this transformation taken place, but also in lives surrendered to God. During last week a sister was handed an "Evangel" and invited to the Bible class held here Sunday afternoons. This sister came and brought a friend. Both were anxious enquirers regarding salvation, and there was joy in heaven that afternoon as two more lost souls found the Saviour.

Again in the evening service, after a powerful message by the Pastor on The Man who Met God—the great Apostle Paul—one sister, like Paul, heard God's "voice" and saw the "light" and obeying the heavenly vision stepped from sin's darkness into His marvellous light.

In previous reports mention has been made of the long list of furniture, etc., freely given for God's house here. Since then the floor of the hall has been covered with linoleum purchased with the gifts of God's people and the latest addition is a piano. When the need of a fresh piano became evident, we felt we were faced with a big problem, but like our other needs this was taken to the Lord in prayer. Although we had no idea where the piano was coming from thank God He knew of a brother in another district who was willing to give his, and when this piano was given for the Lord's work here there was great rejoicing that once again God had met the need.

The hearts of the Lord's people go out to Him in gratitude for the many blessings, spiritual and temporal, bestowed on this part of His vineyard, and we are looking forward to a real move in the coming winter months, should He tarry.



Elim Crusader Page

MOTTO

GOD'S BEST FOR US — OUR BEST FOR GOD.

The Forward Move

Crusaders, to Arms! For the Kingdom's Sake

By Pastor DOUGLAS B GRAY
(Chief Crusader Secretary)

The coming months will witness a definite drive throughout the country by every Crusader branch, we are assured, for the advancement of our glorious cause and the extension of God's kingdom. A real aggressive programme is being launched in many of our Churches to send a wave of Foursquare revival across the land. The Elim Crusaders, everywhere, will not lack pulling their weight to this end and purpose, and the effort to win more and more of our fellow young men and women is a paramount and burning desire in each of us. In the realm of education, science and art unprecedented strides are taking place. It must be confessed (happily or otherwise) that man has to a great extent conquered many of nature's forces, discovered their powers and possibilities.

But in spite of these notable achievements there are unmistakable evidences that there is a something sadly lacking which makes up real life. Notwithstanding this rush of learning and higher-materialism, such structures are slowly but assuredly crashing around us, and tens of thousands of disillusioned souls are consciously discovering that after all they are grasping at the shadow and

missing the substance of life. Have we no message for these people? Yes, true we have, but are we limiting the heralding and the giving forth of such a clarion call? There is a personal work for all to do, as well as a collective witness. What a glorious position would be ours if every Crusader was up and doing in this forward move. How the Devil (with no apology for this phraseology) too often defeats our efforts by persuading individuals that, because we may be less gifted than others that what we can do is comparatively so small, it is useless and not worthy of endeavour. A gross lie and fatal. Maybe insignificant our efforts, yet in Holy Ghost combination, they make for mighty achievement. What can I do? may be the sincere cry of many a young Crusader. Pray earnestly to the Lord Jesus Christ for strength, for wisdom, for zeal and for grace, to launch out in His name these coming months. Make a personal endeavour to win an unsaved friend, office pal, or relative, to Christ. Get them interested in the Crusader cause. Secure the attendance of some other Christian young people at our Crusader meetings.

Encourage those children you know of neighbours, relatives, etc., who do not attend a Sunday school, to come along to an Elim Sunday School or weekly Cadet meeting. It may mean you personally bringing them along to these meetings for the first few weeks. Well, do it, it will be worth while. What about canvassing new housing areas, inviting adults and children to our meetings?

Don't forget to give those a look up who once were fellow-Crusaders with us. Maybe a personal touch and a hearty welcome and a renewing of old-time friendship will win them back. Then what about the many other activities for Crusaders? Open-air (some at midday perhaps, where possible, at factory gates, market places, and other industrial centres) at strategic points. Tract and Foursquare literature distribution. Cycling groups for raiding outlying districts.

Then there will be the district rallies when we shall unite in praise and worship as we gather from the front line activities to rejoice in the victories accomplished in the Master's name. Are you coming in on this? Will you, for the Kingdom's sake?

Notes for Secretaries

Will all Crusader Secretaries kindly remember to send to the Chief Secretary reports of any special Crusader feature? Reports should be brief and concise. Photographs of groups or of some Crusader activity should also be sent along.

DON'T FORGET

SATURDAY, 3rd NOVEMBER

Crusader Day

from 3 30 p.m. at Elim Woodlands
Crusader Tea at 4 30 p.m.

PUBLIC MEETING & RALLY

at 7 30 p.m.

Elim Tabernacle, Clapham
conducted by

Pastors JAMES McWHIRTER
P. N. CORKY, etc

EAST HAM CRUSADER CHOIR
IN ITEMS OF SONG

Spent the week-end at Elim Woodlands

SOUTH COAST RALLY

in the

BRIGHTON TABERNACLE

Wednesday, 21st November

at 7 30 p.m.

Speakers include

Pastor E. J. PHILLIPS

(Secretary-General and Crusader Commissioner)

Convener

Pastor DOUGLAS B GRAY

(Chief Secretary)

FURTHER DETAILS LATER

East London Rally

in the

Elim Tabernacle, East Ham

Saturday, 1st December

at 7.30 p.m.

Speakers include

Evangelist David Vanstone
(Seaside and Village Evangelist)

and

Mr. E. W. Pearson

(Chief Officer, H.M. Prisons)

who will speak on his experiences

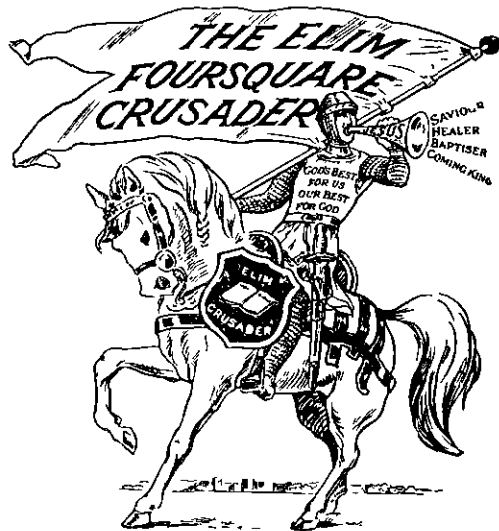
Special visit of the

Letchworth Crusader Choir

and the

Vanstone Family Trio

in Music and Song Items



Is Baptism Essential?

(continued from page 697)

some Simon may deceive us (Acts viii 13-23) It might also be good on

THE SAME PRINCIPLE

to commence classes for those who have been baptised to instruct them concerning their privileges. It is the privilege of all who have been baptised to seek and receive this wonderful endowment with power. Let us then, having been baptised, continue to walk with God and wait upon Him for this blessed experience.

I trust in concluding this brief talk you do not think we have exhausted all that might have been said concerning the sequel to baptism. Throughout our talks have been brief. They have been merely suggestive and by no means exhaustive. We might have thought of the joy which is a sequel to baptism. The joy which, if not always immediately, must eventually follow obedience. Another matter worthy of consideration in a talk of this kind, is, how after obeying the commands God has revealed to us through His Word He gives us more and more light. All this is blessedly true. I can only suggest if you would know more of this happy sequel that you yourself take the step and learn from personal experience.

A Prayer by Martin Luther

O Thou, my God! So Thou, my God, stand by me, against all the world's wisdom and reason. Oh, do it! Thou must do it! Yea, Thou alone must do it! Not mine, but Thine, is the cause. For my own self, I have nothing to do with these great and earthly lords. I would prefer to have peaceful days, and to be out of this turmoil. But Thine, O Lord, is this cause, it is righteous and eternal. Stand by me, Thou true Eternal God! In no man do I trust. All that is of the flesh and savours of the flesh is here of no account. God, O God! dost Thou not hear me, O my God? Art Thou dead? No. Thou canst not die, Thou art only hiding Thyself. Hast Thou chosen me for this work? I ask Thee how I may be sure of this, if it be Thy will, for I would never have thought, in all my life, of undertaking aught against such great lords. Stand by me, O God, in the name of Thy dear Son, Jesus Christ, who shall be my Defence and Shelter, yea, my Mighty Fortress, through the might and strength of Thy Holy Spirit. God help me. Amen—*Martin Luther* (1483 to 1546)

“Walk in without Knocking”

“WALK in without knocking” Such is the notice that appears on an office door in the city of Oakland, California. The announcement seems to us to be an apt illustration of the blessed truth that the door of mercy is open for every one, and all who will may enter. At the fall, communion with God was broken. Adam and Eve, on account of their disobedience, were thrust out of Eden, a flaming sword being placed at the entrance of the garden “to keep the way of the tree of life.”

“How can a guilty sinner enter into the presence of a righteous and holy God?” is the question that has agitated the minds of men and women. Hundreds of thousands of sheep and bullocks have been slain, rivers of sacrificial blood have flowed, but “it is not possible that the blood of bulls and goats could take away sins” (Heb. x 4). Eighteen hundred years ago the Lord Jesus on Calvary's Cross offered Himself as a sacrifice to God. When the triumphant cry escaped His lips, “It is finished” (John xix 30), and He bowed His head and gave up His Spirit, the veil of the Temple was rent from the top to the bottom, showing that the way into the holiest was opened. On account of the “finished work of Christ,” divine justice is fully satisfied, and God can righteously justify ungodly sinners who believe on Him. The door of mercy is open wide, and all are invited without qualification or preparation to enter. “I am the door,” said the Saviour, “by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture” (John x 9). Numbers who reject the dogma of salvation by works, prayers, or ordinances, have never entered the “door.” Has the reader entered? An antediluvian might have looked into Noah's ark without entering. Whether he was three paces from the ark or three miles, if on the outside when the door was shut, he perished. You may believe that Christ is a Saviour, a great Saviour, an all-sufficient Saviour, and an only Saviour, and perish in your sins. Only those

who have accepted Him as their personal Saviour—those who have entered the door” by simple faith—are delivered from wrath and judgment.

“Walk in without knocking” was an encouragement to the business people of Oakland to enter the office door without delay. Thank God, unconverted persons don't require to “wait” or “knock” at the door of mercy. It does not stand “ajar,” it is open wide, and all are urged to enter.

One may ask, “Does it not say, ‘Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you?’” (Matt. vii 7). True, but to whom was the exhortation addressed? To saved or unsaved, to “children of wrath” or children of God? The words were spoken to Christ's “disciples,” to those whom He spoke of as “the salt of the earth” and “the light of the world” (Matt. v 13, 14). It is the duty of all men to pray, but though this is so, salvation is not promised to those who “knock,” “ask,” or “seek” for it.

Now the door is open

Enter while you may

“Strive to enter in at the strait gate for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and He shall answer and say unto you, I know you not whence ye are” (Luke xiii 24, 25).

There is no time to lose. The “Master of the house” may “rise up” at any moment. The Lord Jesus is now seated at “the right hand of the Majesty on high” (Heb. i 3). His long-suffering is salvation to the perishing. When He “rises up,” the door of mercy will be closed, and unsaved ones will be shut out forever. Why not enter into life, and light, and happiness by believing on Him who loved you and gave Himself for you?—A M

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.

SITUATIONS VACANT.

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

GENERAL maid wanted by clergyman's widow and friend, 18 to 30 years of age; good reference; Christian valued. Call or write, Mrs. Ramsford, 2, Drayton Green Road, West Ealing, W.13. B1859

MISCELLANEOUS.

MAGIC lantern wanted for children's work, suitable for small hall. Anyone who has one for disposal please write: 56, Malcolm Road, South Norwood, S.E.25. B1860

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

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

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

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

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

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

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 33/- per week. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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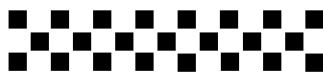
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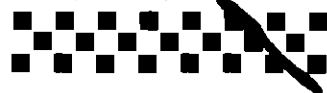
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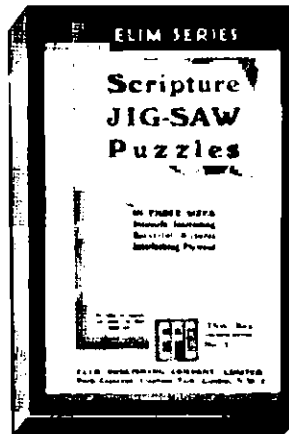
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