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# The Glim Evangel

AND  
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XV., No. 49

DECEMBER 7, 1934

Twopence

SAVIOUR



"I am come that they might have life."

John X. 10.

HEALER

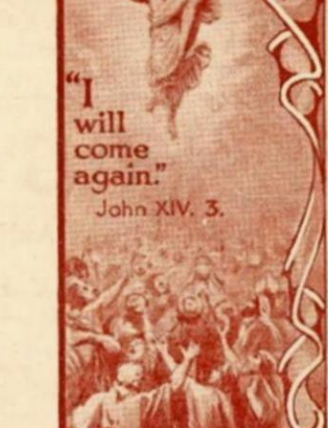


## SPREADING THE FIRE IN MANCHESTER

*Principal  
and Revival Party in three Different  
Centres.*

Amidst great rejoicing, Principal George Jeffreys, Pastors Darragh, McWhirter, Edsor, Johnson, and Pastor and Mrs. Tweed of the Revival Team have been spreading the revival fire in different centres in the city during the last week. Eccles is now aflame with the great Foursquare revival which is burning its way like a prairie fire. During Principal George Jeffreys' short campaign of four nights in the Town Hall, 162 souls have been saved and many have testified to miraculous healing in answer to prayer. Our beloved leader declares the whole counsel of God with no uncertain sound, and the crowds are held in the grip of his God-owned and Spirit-sealed ministry. New Testament signs are following the preaching of the Word, and the Foursquare Gossellers are continuing steadfastly in the apostles' doctrine and fellowship and in breaking of bread. The greatest Communion Services ever held in this large Metropolis are now being witnessed and Grosvenor Street Church has become a permanent centre for the Foursquare Gospel. The power of God is sweeping in waves over the vast congregations as the glory of the Lord fills the house. The good news of the Gospel has also been carried to the Cheetham Public Hall, and here again the same signs are in evidence. The Free Trade Hall, Manchester's greatest auditorium, has been booked for the Principal's final meetings.

COMING KING



"I will come again."

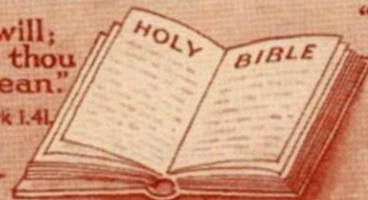
John XIV. 3.

BAPTISER



"I will; be thou clean."

Mark I. 41.



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

John XVI. 7.

# The Elim Evangel

AND FOURSQUARE REVIVALIST

Editor: Pastor E. C. W. Boulton.

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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. December 7, 1934 No. 49

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**ABERTYSSWG.** Dec. 29—Jan. 1. Elim Tabernacle, Station Road. Convention. Speaker: Pastor S. J. Cooper (Ireland).

**BRADFORD.** Dec. 23—26. Elim Tabernacle (Southend Hall), off Leeds Road. Convention. Speakers include: Mr. W. Lprichard (Lurgan). Convener: Pastor R. Mercer.

**BRIGHTON.** Dec. 23. Elim Tabernacle, Union Street. Visit of the London Crusader Choir at 6.30. (Afternoon Choir at Lewes Prison).

**BROADSTONE.** Dec. 12. Anniversary and Convention Meetings. 3.30 p.m., Elim Tabernacle, York Road. 5.30 p.m., Tea at Liberal Club. 7.30 p.m., Grand Rally in Women's Institute Hall, Wimborne Road. Speakers: Pastors W. A. Nolan, R. Knox, supported by Pastors J. Bradley and Dyke.

**CANNING TOWN.** Dec. 15 (Sat.). Elim Hall, Bethell Avenue. Bible Narrative in Word and Song, "Where are the Nine?" conducted by the London Crusader Choir, 7.30 p.m.

**CLAPHAM.** Elim Tabernacle, Park Crescent. Rally every Saturday at 7.30 p.m.

**DOWLAIS.** Dec. 24—27. Elim Tabernacle, Ivor Street. Annual Christmas Convention. Speakers: Pastors S. J. Cooper, A. T. Carver, J. R. Moore, and P. S. Brewster. Convener: Pastor W. J. Patterson.

**EALING.** Commencing Dec. 2. Elim Tabernacle, 223, Northfield Avenue. Opening Services, Dec. 2 at 3 and 6.30. Conducted by Pastor E. J. Phillips, followed by Campaign by Pastor H. W. Fielding.

**HORNSEY.** Dec. 6. Elim Tabernacle, Duncombe Road. Special visit of Pastor E. C. W. Boulton.

**IPSWICH.** Dec. 9. Garden Hall, Mill Street. Special visit of Pastor W. G. Hathaway.

**NEW MALDEN.** Commencing Nov. 25. Foursquare Gospel Church, Seaforth Avenue. Special Gospel Campaign. Conducted by Miss D. Ching and Mrs. Barnes.

**NOTTINGHAM.** Dec. 2—9. City Temple, Halifax Place. Special visit of Pastor James McWhirter on Dec. 9.

**SOUTH CROYDON.** Nov. 26—Dec. 9. Elim Hall, Selsdon Road. Young People's Campaign by Mr. D. Vanstone.

**SOUTH CROYDON.** Dec. 16, 18. Elim Hall, Selsdon Road. Special Services. Sunday, Pastor W. G. Hathaway, 11 and 6.30. Tuesday, Pastor W. N. Brambleby, 7.30.

**SUNDERLAND.** Elim Hall, Green Street. Evangelical Campaign being conducted by Dr. E. P. Grahame, World-Famed Preacher and Musician. Week-nights, 7.30; Sundays, 10.30, 3 and 6.30.

**SWINDON.** Dec. 1, 2. Clarence Street Girls' School. Special Visit of Mr. John Leach, K.C.

**THORNTON HEATH.** Dec. 10—16. Elim Tabernacle, Moffat, Road. Special Young People's Services. Conducted by Evangelist D. Vanstone.

**WHITBY.** Dec. 5—19. Cliff Street Mission Hall. Evangelistic Campaign by Evangelist H. Palliser.

# CHRISTMAS

JOIN THE FAMILY GATHERINGS  
AT ONE OF THE  
ELIM HOLIDAY HOMES.

Visitors welcomed: spiritual fellowship; special attractions for young and old; home comforts; house centrally heated. **ELIM WOODLANDS:** *Apply:* The Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4  
**GLOSSOP:** *Apply:* The Superintendent, Beth Rapha, Glossop, Derbyshire.

PRINCIPAL JEFFREYS'  
**LAST FOUR DAYS**  
IN MANCHESTER

DECEMBER			
Sun.	Mon.	Tues.	Wed.
<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

Sunday, December 2nd, at 6.30 p.m., in the  
**FREE TRADE HALL**

Sunday Morning, December 2nd, at 11.0  
Monday, December 3rd, at 7.30  
Tuesday, December 4th, at 7.30  
Wednesday, December 5th, 3 & 7.30  
in

## GROSVENOR ST. CHAPEL

off Downing St., Ten minutes' walk from Piccadilly

For Revival Campaign, stay Elim Guest House, "Bethrapha," Glossop, Derbyshire. Bright, roomy house; central heating; frequent train and bus service to Manchester. 1/- rail return fare. Apply to Miss BARBOUR.

PASTOR J. MULLAN (Belgian Congo) will be visiting some of the London Churches.  
Here are some of his engagements:

Tues. Dec. 4. BARRING, Elim Hall, Ripple Road.  
Wed. Dec. 5. BATTERSEA, Elim Hall, Plough Road, Clapham Junction.  
Thur. Dec. 6. ILFORD, Elim Hall, Scrafton Road.  
Sun. Dec. 9. EALING, Elim Tabernacle, 223, Northfield Avenue.  
Tues. Dec. 11. HENDON, Elim Tabernacle, Ravenshurst Avenue.  
Wed. Dec. 12. WATFORD, Elim Hall, Penn Road, off St. Albans Road.  
Thur. Dec. 13. CANNING TOWN, Elim Hall, Bethell Avenue.  
Sun. Dec. 16. WOOLWICH, Elim Hall, Crescent Road, corner of Burrage Road.

## Irish Convention at the Ulster Temple, Belfast

Christmas Day (Tuesday) to Thursday, December 27th. Speakers include: Principal George Jeffreys, Pastor P. Le Tissier, and Mr. Gwilym Francis. Christmas Day and Wednesday, 11.30, 3.30 and 7. Thursday, 3.30 and 8.

## Scottish Convention at the City Temple, Glasgow

New Year's Day (Tuesday) to Thursday, January 3rd. Speakers include: Principal George Jeffreys and Pastor P. Le Tissier. December 31st. Watch-night Service, 11 p.m. New Year's Day and Wednesday, 11, 3, and 6.30. Thursday, 3.30 and 7.30.

# 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. 49

DECEMBER 7, 1934

Fridays, Twopence

## Gleanings from the Fields Afar

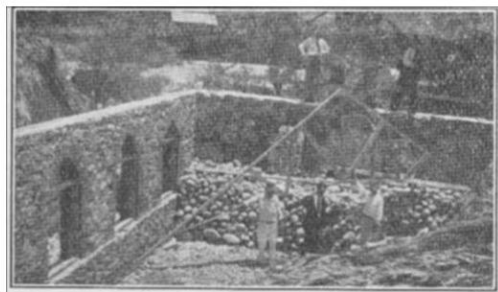
*I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick —Ezekiel XXXIV 16*

**I**N our last report from the far-off fields we asked the prayers of our readers for Pastor and Mrs Thomas who were suffering indirectly from the Revolution in Spain which took place toward the end of September.

They have written to express their gratitude to our readers for their prayers which have been abundantly answered and to give thanks unto God for His faithfulness in preserving them through all those terrible

in the Spirit and for this another assurance that God hears and answers prayer and is attentive to the cry of His children. May this fresh trouble in Spain be as a trumpet-call to many in the homeland to give themselves afresh to intercessory prayer for this poor priest-ridden country, and also that it may be saved from what threatens to be even worse, i.e., Communist domination, with its hatred of all that savours of religion."

The work in the Transvaal is going forward. Pastor and Mrs H C Phillips and Mr Francis are seeing much to encourage them, that their labours are not in vain in the Lord in that stiff field. Their very proximity to white traders and the questionable lives these men live is one of the Mission's biggest trials. Natives love to imitate white people, and their vices—smoking, drinking, swearing—have a special pull on the heart of the native who swaggers about and prides himself on being as vile as these besotten white men who, to a great extent, have lost all desire for God and good. The Transvaal, therefore, is by no means an easy field to evangelise, but God is working in it and blessing the labours of these, His servants, and those other dear missionaries who work with them on the field.



**Church in course of construction in Mexico.**

A continuation of the work commenced by Pastor and Mrs Thomas some three years ago.

days of disturbance and bloodshed. Mr Thomas, in one of his last letters, writes as follows:

"You will be interested to know that we were conscious of special prayer being made for us on Sunday, the 7th October. As I rose to announce the first hymn on Sunday morning I remarked that I felt that some dear ones were specially praying for us. That morning service was a time of rich blessing. The power of the Holy Spirit was very manifest and every one of the believers present was really blessed. Again at night the blessing continued. There was special liberty in the preaching and at the breaking of bread service that followed, the power of God again fell and we had messages through the gifts of the Spirit.

When your letter came a few days later we understood why it was, we were

**SO SIGNALLY BLESSED**

the previous Sunday. Thank God for this oneness



**Some of the "Living Stones"**

who were won for Christ by one of the students of Pastor Thomas in Mexico.

The following

**RACY LITTLE PROGRAMME**

of their busy days comes from the pen of Mrs.

Hubert Phillips in one of her home letters, with a very tender appeal for prayer for their work in the Transvaal. She writes:—

"On Monday we lunch at 11.30 a.m. after our time in school is over. After lunch we go kraaling—by this I mean we visit the natives in their kraals and listen to all they have to say. In this way we get right into their lives as far as is possible for white people to do. Blessing is poured out we believe as we talk to them of Jesus. We arrive home about sunset, tired but happy. Tuesday is washing day and late school day too. We spend that afternoon in the location. Wednesday is mail day. Today, however, I have two or three sick folk to visit so must curtail my mail. Thursday is women's meeting at three o'clock, so we do not go out that day. Friday is a repetition of Monday—early lunch and off to the native kraals. Saturday is odd-job day and preparing for Sunday. On Sunday the white Sunday school is held from 9 to 10 a.m. Black Sunday school from 10.30 to 11.30, preaching service from 12 to 2, and again from 3.30 to 5 o'clock, and the last service from 8 to 9.15. This is just a little peep into a week on the mission-field in the Transvaal."

From Miss Ewens of Kodarma, India, and from Miss Newsham in Calcutta blessed news comes through in their letters of souls being saved and

#### BELIEVERS BEING BAPTISED

in the Holy Ghost just recently

Pastor and Mrs. Taylor are busily engaged in language study in Brussels, and Pastor and Mrs. Mullan are now on a deputation tour in some of the London Churches, while Miss Paint is up north enjoying the refreshing life-giving revival meetings in Manchester. Please continue in definite prayer for all these dear ones. The last report comes from Miss Hoskins in Japan, from whom we are glad to hear once more. She writes of blessing on her work in Kakogawa near Kobe. Her own report is as follows:

"We've a message to give to the nations,  
That the Lord who reigneth above  
Hath sent us His Son to save us,  
And show us that God is Love

## The Witness of the Gramophone

THE following testimony serves as an eloquent example of how God can and does bless the ministry of the gramophone. Listen to the testimony and let it speak for itself.

"I was in the house of a lady that attends Foursquare Gospel meetings at Croydon and she asked me if I would like to hear some gramophone records. I said 'Yes,' and she at once put some records on. The record being played was 'Blind Bartimeus,' sung by Pastor P. N. Corry, and it touched my heart. I was gripped, and as the song went on I realised that I too was blind, something had happened to me, and I now longed to know about the One who could give me peace, at this time the tent came to Caterham and the Foursquare Gospel was preached. Imagine my joy when going into the tent, at the thought of finding peace, seventeen souls were saved the first night and I was one of the number. Then came

"Thanks be unto God for His unspeakable gift—Jesus Christ the Saviour of men, through whom we preach the gospel of deliverance and salvation to those who are bound in heathen darkness and cruel superstition, groping in the long dark night of despair and trying in vain to find some ray of hope and light to ease their tortured souls and minds, seeking in vain to find some way of escape from an awful fear of doom that is plainly written on the faces of so many thousands who have never heard of a 'living God and a saving Christ.' Surely this is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prison houses. They are for a prey, and none delivereth, for a spoil, and none saith, Restore. Many are the books that have been written by those who have thought it worth while to study the ancient history and customs and charm of this far eastern land and publish it far and wide, but where are those who think it worth while to study the all-important thing concerning this land, namely—her

#### DEEP SPIRITUAL NEED,

and to seek to make it known to God and man? Alas, they are few, and Japan remains to-day—the same as she has always been—a land of great natural beauty, but a nation in deepest need of the gospel which is the power of God unto salvation. Yes, what she needs is Jesus and His Holy Spirit. He alone is the One who can deliver the sin-bound and sin-cursed and bind up the broken-hearted and heal the bruised and broken in body and give them peace and joy where once was suffering and despair. Yes, this same Jesus is working here in Japan and lives are being transformed by power divine.

"Praise God, there are some real trophies of grace who have been washed and made white in the blood of the Lamb, and now have their faces heavenward seeking to serve Him by their lives of faithful testimony."

Lost ones are groping in sin's awful night,  
Falling and dying away from the right,  
Many the message of Christ never heard,  
Lost ones for whom no one ever has cared

the time when my son was saved, he too had listened to Pastor Corry's record and as a result went to the tent and was wonderfully saved. The Lord also healed me of asthma of six years' standing, and both my son and myself were baptised in water by Pastor W. E. Smith, and now we are a happy family and a happy home, and we shall never cease to praise God for having heard that gramophone record.

"I now have Pastor Corry's record myself, and the other day I asked a friend to come and hear it. She did, and then went to the tent with me, and, praise God, she too was saved"—(Mrs.) E. M. BRYANT, Park Road, Caterham

Don't fail God in your prayer life!

# The Baptism of the Holy Spirit

## WHAT IS IT?

By Pastor B. De PERROT

(Translated from the French).

**T**HE baptism of the Holy Spirit is the realisation of the promise of the Saviour "You shall receive the power of the Holy Spirit who will come upon you, and you will be My witnesses" (Acts 1:8, French version) It is the crowning of the Christian experience, the divine seal, the supreme blessing of the gospel. The whole gospel dispensation is characterised in Him "John baptised with water"—that is the foundation, "He will baptise you with the Holy Ghost and with fire"—that is the completion of the edifice. John preached judgment to come, repentance, forgiveness of sins. Jesus communicates by the Holy Spirit the strength which makes service possible. He transmits the divine fire of the Spirit, the fire, that is light, warmth, power. The baptism of the Holy Spirit is the invasion of the heart by God, the divine visitation. He who has received it is conscious of being

### FACE TO FACE WITH GOD.

He realises that the Holy Spirit, a divine Person, has descended into his heart to make His dwelling there.

"The baptism of the Holy Spirit," writes Dr Torrey, "is a definite experience." One can and must know if one has it or not. The lives of great servants of God frequently present an account of this experience.

To begin with there is that of Finney, the noted American revivalist, who received the baptism of the Spirit on the same day as his conversion.

"As I was taking a seat I received a powerful baptism of the Spirit. The Holy Spirit descended on me and went through my entire being, body and soul. No words can express the marvellous love that was shed abroad in my heart. I wept for joy and love and the bubblings up in my heart were such that I could only express them by real roars. These waves kept passing one after another over me so that I cried 'I will die if they continue!' Lord, I cannot bear any more!"

The great evangelist Moody relates a similar experience. As he was walking in Wall Street, New York, the Holy Spirit fell on him. He had to shut himself in his room at the hotel. "I wept before God," he says, "and I cried 'O my God, withhold Thy hand!' He gave me such a fulness that I felt I was not able to bear it."

Others have had the vision of the glory of the Son of God. His grace, His love, His sweetness, His purity, His greatness, have appeared to them in their fulness. Before receiving

### THE DIVINE UNCTION,

a pastor such as the above had the reputation of being a pious and faithful man. After the baptism of the Holy Spirit he obtained a supernatural power with God and men.

I recall that Adolphe Monod, a young pastor at Naples, was constantly a prey to discouragement and

melancholy. One day in the street he had the revelation that what he needed was the Holy Spirit. He returned to his room and received the grace that he longed for. From that day his melancholy disappeared and he became one of the greatest preachers of his time.

In the revivals of the Pentecostal Movement the Holy Spirit is nearly always received with speaking in tongues, which is a biblical experience and conforms to that of the apostles. It is necessary, however, to refrain from concluding that those who have not spoken in tongues have not received the Holy Spirit. It is incontestable that men like Wesley, Finney, Torrey, General William Booth and many others were baptised in the Holy Spirit without ever having spoken in tongues.

The baptism of the Holy Spirit is not always given in the same way. But in each case there is such a manifestation of power that those who have been the object of it have a clear consciousness of it and cannot doubt that they have received it.

At Paris in April, 1933, I had the privilege of hearing Evangelist Gipsy Smith,

### THE WELL-KNOWN NOMAD,

who has passed from the Bohemian caravan to occupy the most renowned platforms in the world.

"What are your experiences on the question of the baptism of the Spirit?" I asked him.

"Without the baptism of the Holy Spirit," he replied, "I would be absolutely nothing. All that I am, all that I do, depends on this experience."

"When and how did you receive it?"

"I received it at the commencement of my ministry, but every day I seek a fresh anointing of the Holy Spirit."

On the next day at the Church de l'Etoile the evangelist devoted his address to this important subject. "If there were one hundred persons baptised in the Holy Spirit in your churches, there would be a revival in Paris."

That the renewings of power constitute an experience of primary importance is frequently found in the personal diaries of Wesley, Finney, Brainerd and other servants of God, as well as in the Scriptures.

On the day of His baptism, Jesus saw the heaven opened and the Spirit descend on Him like a dove (Luke 3:21). Shortly after, we find the Saviour in the desert where He spent forty days in meditation and prayer (iv:2). Before making the choice of the twelve apostles He retired to a mountain to pray, and continued all night in prayer to God. If the Saviour, who had received a powerful manifestation of the Holy Spirit at His baptism, so often experienced the need of

### RENEWING HIS COMMUNION

with the Father and of reviving the fire of the Spirit, how much more have not we the need of frequently claiming a fresh anointing? (Psalm xcii:10)

The apostolic experience was similar. The Apostle Peter, baptised with the Holy Spirit on the day of Pentecost (Acts ii 4) claimed and received with the Church a fresh infilling of the Spirit in Acts iv. 31. In chapter vi 4 we see them choosing deacons so as to be able to apply themselves to prayer. In chapter x 9 we find Peter again in prayer at midday on the rooftop, transported to ecstasy and seeing a vision (x 10) before undertaking his special ministry to Cornelius.

Each new service demands a fresh anointing. We must not be content with past experiences. "For each new day," wrote Torrey, "for each new difficulty in service or in life we must seek a fresh outpouring of the Holy Spirit. Although there is an anointing that abideth (I. John ii 27) we must "stir up the gift that is within us" (II Tim i 6).

In this connection the experience of the Rev. Charles Inwood (1851-1928) is most instructive.

"On a certain Wednesday God led me to wait on Him to receive the fulness of the Holy Spirit. I took the gift by faith without any consciousness of receiv-

ing it. Throughout the day I seemed to experience an even greater dryness than hitherto. On Saturday there was the same dryness, and the absence of the conscious presence of God. On Sunday morning it was the same, but during the preaching of the morning service, even while I was preaching, a

#### STRANGE FEELING OF WELL-BEING

and of peace stole into my heart. This feeling increased through the day and in the evening grew into a tide of divine glory, the waves of which submerged me, penetrated me, and bowed me into holy adoration before the presence of God."

Are you ordering extra copies of the Christmas "Evangel"? If so, place your order at once, unless you want to be disappointed

## Believers' Baptism

### VII.—Questions Answered

By Pastor W. G. CHANNON

**T**HE following are a few of the questions frequently asked concerning baptism with their corresponding answers.

#### Question

Was Christ not baptised for us? If so, why is it necessary for us to be baptised?

#### Answer

If we could answer "yes" to the first part of this question we should certainly have to reply "no" to the latter part. But was Christ baptised for us? Does the Bible say so? It is true He paid the price of sin for us. This we could not have done for ourselves. You remember what Jesus said when John endeavoured to reason with Him—thus it becometh us to fulfil all righteousness." Notice the word *us*, He did not say *me*. Again, if Jesus was baptised for all believers why did He commission the disciples long after His baptism to baptise their converts? (Matt xxviii. 19) Furthermore, why were all the converts baptised as recorded in the Acts of the Apostles? No! Jesus was not baptised for us but as an example that we should follow in His steps.

#### Question

Is it not true that water baptism was superseded by the baptism of the Holy Spirit?

#### Answer

No,

#### THIS IS NOT TRUE

I think you will find in the Acts that all those who received the baptism of the Holy Spirit had been previously baptised in water as believers. There is one exception. This concerns the household of Cornelius (Acts x 44-48). These had not been baptised prior to their receiving the Holy Spirit. Notice however, what

Peter said immediately they had received this wonderful experience.

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)

The matter was not even optional. It was a command. So we see rather than saying believers' baptism in water was superseded by the baptism of the Holy Spirit, we should say it is a condition to the receiving of the baptism of power. This too, is in keeping with Peter's advice to the multitude on the day of Pentecost.

Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts ii 38)

#### Question

If baptism is so important why did Paul thank God that he only baptised a few?

#### Answer

It is perfectly true that Paul did thank God he had only baptised a few, but

#### WE MUST REMEMBER

it is a very dangerous thing to take any scriptural statement out of its context. Let us consider Paul's statement concerning this matter in its entirety.

Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptised in the name of Paul? I thank God that I baptised none of you, but Crispus and Gaius, lest any should say that I had baptised in mine own name. And I baptised also the household of Stephanas besides, I know not whether I baptised any other. For Christ sent me not to baptise, but to preach the gospel, not with wisdom of

words, lest the Cross of Christ should be made of none effect (I Cor 1 12-17)

It is evident that these early believers had taken their eyes off Christ and had become followers of men. Paul was happy that he had only baptised a few lest any should think—to put it into up-to-date wording—he had too great an idea of his own importance. Notice verse 15. Many of the ancient manuscripts read thus, “lest any should say that ye were baptised into my name.” It is perverting the Scriptures to make Paul’s statement suggest that baptism after all is not so important. In verse 17 he confesses that baptising was not his particular work. Paul did not thank God that they had not been baptised, but owing to the contentious circumstances that he had not baptised them.

#### Question

Is not baptism an ordinance merely intended for the Jews?

#### Answer

This question shows lack of knowledge concerning the Word of God. It can be

#### DISMISSED VERY QUICKLY.

Those who contend that baptism was merely intended for the Jews must answer the following question. Why did Peter command the converted Gentile, Cornelius, to be baptised, together with other Gentile believers, friends of Cornelius (Acts x 44-48)?

#### Question

Paul writes there is one baptism (Eph iv 5). How do you reconcile this statement with the opening article of this series?

#### Answer

It is quite true that to the casual observer the subject of our first article (where we considered quite a few different kinds of baptism) and Paul’s statement must seem rather contradictory. Actually there is no difficulty. If we consider the Christian life as a whole and not in its fragmentary parts, we see but “one baptism,” that by which every believer is baptised into the Body of Christ, the very minute he is born “of the Spirit.” Every other baptism is contained in this “one baptism” and without it none of the others would be possible.

#### Question

Would you consider it advisable to baptise children if they had acknowledged Christ as their Saviour?

#### Answer

Yes, providing they had definitely

#### ACCEPTED THE SAVIOUR

and gave evidence of this by a changed life, and that they understood the significance of the ordinance. God can often work more effectively in the hearts of children than He can in older folks. Dr Torrey said he often found a deeper spiritual experience in a child of ten or twelve than an adult of fifty or sixty.

#### Question

Supposing we were christened as infants, need we be baptised as believers?

#### Answer

Yes, because christening does not fulfil the conditions of baptism. It was not your act, it was done for you. You cannot remember it. Moreover, it had no spiritual significance whatever.

#### Question

What would you suggest a person should do who had been baptised prior to accepting Christ as Saviour?

#### Answer:

By all means be baptised again. It has been my privilege to baptise several who have had this experience. We might say some very strong things about those who baptise people without first of all receiving from them a satisfactory testimony that they have been born again, but we will leave them to appear before the higher tribunal. Supposing you had discharged a debt and afterwards discovered you had done so with

#### COUNTERFEIT COINAGE.

What would you do? Baptism before conversion is like counterfeit coinage, it is not valid. In Acts xix. 1-6 we read of some who were baptised a second time, as they discovered their first baptism was not valid in the new Christian era. Baptism has no significance whatever unless the subject is a believer.

#### Question

What name should be used in baptism?

#### Answer

Our Lord in His commission gave the following formula—“In the name of the Father, and of the Son, and of the Holy Ghost” (Matt xxviii. 19). This commission was to be observed “All the days, even unto the end of the age” (verse 20, R V.). Why then do we need to change this wording? I have met those who contend for the use of the name of the Lord alone. They say this is more scriptural. It seems obvious from Scripture, however, that no change in the formula had been made as there are so many inconsistencies. Note the following:

“In the name of Jesus Christ” (Acts ii 38)

“In the name of the Lord Jesus” (Acts viii. 16; xix 5)

“In the name of the Lord” (Acts x 48)

Surely if there had been a revision we should have been given a fixed term or formula.

#### FOR REGULAR USAGE

It appears to me that the authority is the Lord Jesus; the name or formula the blessed Trinity. Actually the more correct formula is “baptising them into the name of the Father and of the Son and of the Holy Ghost” (Matt xxviii 19, R V)

#### ANONYMOUS GIFTS.

Cardiff For the local Building Fund £1

Foreign Missionary Fund Weybridge, Surrey (per Miss Henderson), £2, Bucks Friend, £1, Carlisle Friend, £4

Revival and Healing Campaigns Bucks Friend £1

Prison Work Transjordan, 10/., Halifax Reader, 5/-; Croydon, £10, Pulborough, 2/., South Croydon, £1.



# O Say Have You Heard?

C.C.

CONNIE COLLINS

1 O say have you heard of the One whom we love, The  
2 O say do you know He spake life to the dead, Gave  
3 His path tho' so lone - ly and seem - ing - ly sad, Was  
4 To - day He is long - ing with you to a - bide, Ac -

Sa - viour who came from the glo - ry a - bove, Who  
sight to the blind, rais'd the lame from his bed, Lit - tle  
n - led with the glo - ry which none o - ther had, As He  
cept this sal - va - tion, for you Je - sus died, Your

walked this old world, shared its pain and its tears, Brought  
child ren He blessed as He watch'd them at play, And  
went to the Cross, des - pis - ing the shame, His  
sins, tho' so ma - ny, were nail'd to the tree, And the

peace to the sin - ner and ban - ished his fears.  
men loved and feared Him, tho' few went His way  
thought was that we might be - lieve on His name  
Sa - viour is now say - ing 'Come un - to me'

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# Bible Study Helps

## WHAT CHRIST COULD NOT DO.

(Mark xv 31).

### I. Introduction.

The scene Christ on the Cross, the mob at the foot of the Cross, mocking Him, and saying, "He saved others, Himself He cannot save" As they meant it, it was a lie, for cruel spikes could not hold such a One as He upon a Roman cross Christ's power in "stilling the tempest," "raising the dead," "casting out demons" Surely One possessing such power, if He desired, could come down from the Cross

### II Three Reasons Why Christ Could not Save Himself

#### 1 Because of the Scriptures (John v 39)

The testimony of the Scriptures, not a history of God nor of the world, but the story of human redemption, of a Saviour suffering for His people (Psa xxii 1, Isaiah liii)

#### 2 Because of His Mission

Jesus, not a social reformer, nor a mere healer of men's bodies, but "the Saviour of life" The testimony of the prophets The testimony of the angels at His birth The testimony of Christ Himself The testimony of the apostles

#### 3 Because of His Love

In obtaining redemption, God did not give something He made, an angel, nor a cherub, but He gave Himself in the person of His Son, and Christ's great love is seen, in that "while we were yet sinners, Christ died for us"

### III. Conclusion

It avails nothing that Christ died, if we do not appropriate His sacrifice to ourselves  
—J T S

### THINGS THAT ACCOMPANY CONVERSION

- Salvation (II Cor vi 2)
- Suffering (II Cor vi 5)
- Service (II Cor vi 4)
- Separation (II Cor vi 14-17)
- Sonship (II Cor vi 18 —W J M)

# Waiting for Help

Two African chiefs came to Chalmers and said "We want Christian teachers, will you send them?"

Chalmers had no one to send, and he said, "I have no one, I cannot send anyone" Two years passed and these two chiefs came to him again Chalmers himself happened to be at liberty, and he travelled over the intervening country, and arrived on Sunday morning To his surprise, he saw the whole nation on their knees in perfect silence Chalmers said to one of the chiefs, "What are you doing?"

"Why," he said, "we are praying"

"But," said Chalmers, "you are not saying anything."

"White man," the chief answered, "we do not know what to say For two years every Sunday morning we have met here, and for four hours we have been on our knees, and we have been praying like that, but we do not know what to say"

This incident should touch every heart and awaken every slumbering soul to the importance of foreign missions, and to the necessity of sending the Gospel to the heathen through missionaries who can preach God's blessed truth with the Holy Ghost sent down from heaven

Our rejoicing must always be in the grace of God, and never in the greatness of our work for God

# FAMILY ALTAR



## The Scripture Union Daily Portions

## Meditations by Pastor H A COURT

**Sunday, December 9th.** Revelation vi 1-14

"The Lion the Lamb" (verses 5-8)

The Christian religion is essentially a religion of hope. John might well have despaired when no man was found worthy. Here was utter hopelessness, and when one considers that both heaven and earth had been searched to discover a worthy one there is no wonder that John wept. But his tears are soon wiped away, for word comes that the Lion had prevailed. He looks, but it is the Lamb that meets his gaze. He who was to the heavenly beings a mighty Conqueror is to John the redeeming Lamb. To heaven and to those who knew not sin He is the One who went out to make battle and returned in triumph. But John cannot forget the Cross and its Victim. He sees the Lamb. And as you and I ponder on the many names given to our Saviour it seems to me that He is all the more precious to us when we think of Him as the Lamb. But Satan will never forget that in the encounter at the Cross our Lamb was his Lion.

**Monday, December 10th.** Revelation vi 1-17

"The kings hid themselves" (verse 15)

There was a time when the kings of the earth gathered themselves together against the Lord and His Christ. But in the day of His exaltation it shall be said "How are the mighty fallen?" Not all their authority can prevail against this new Sovereign. They who have wielded power must now resign it. They have wrested from the hands of others now they in their turn must be the losers. The day of His vindication has come. The name that has more than any other been bandied among men is now the most honoured. No longer is it to be used to frame blasphemies. The last fling of godlessness will have passed, and organised anti-Christian attacks will have spent themselves. Enthroned will be the Lamb, His humiliation past. And from His presence will flee His foes. They who have been the foremost in their imprecations will be the first to sue for mercy. They who have led others will turn back from the fierceness of the wrath of the Lamb. And He from whom the kings shall hide is my Saviour.

**Tuesday, December 11th** Revelation vii 1-4, 9-17

"The Lamb which is in the midst of the throne" (verse 17)

On that dark day in the world's his-

tory when the sun hid its face three crosses were erected on a slight eminence outside the walls of Jerusalem. The position chosen for them was the common place of execution. All who died there were considered as the debased of the earth. They had come to a bad end. No death could be worse. On that memorable day the Lamb of God was the central figure. The two thieves were ignored by the crowd. Jesus was the sport of the people. But what a change is this vision of the same Man. He is still the central figure. Shame and disgrace are no longer His companions. He is in the centre of an admiring multitude. Never before have so many people met together to pay homage to one man. All the minorities of earth are here, each anxious to pour out their hearts to Him. Hallelujah! He is in the midst—and He has no rival.

**Wednesday, December 12th.** Revelation viii 1-6

"Alleluia for the Lord God omnipotent reigneth" (verse 6)

Why art thou discouraged, O my soul? Hast thou seen the wicked uprising in their prosperity? Have thine eyes beheld the legions of hell massing together for the extermination of the faith thou lovest? Art thou terrified by their fierce countenance, and dost thou fear the issue? Lift up thine eyes and behold, And thou shalt see a multitude that no man can number. Lend thine ear to their song. Canst thou longer despair? For thou hearest the song of the end time. As the mighty crashing of tropical thunder is the sound of that song. It is as though the torrential stream of some mighty Niagara were about to burst upon thee. And as thou dost pick out the words know that all will be well. What matters the immediate when the ultimate is with God. Be glad and rejoice at the foreview vouchsafed unto thee. Rise with new courage and take thy place at the battle front. Thou art on the side of conquest.

**Thursday, December 13th.** Revelation ix 1-15

"Whosoever was not found written in the book of life" (verse 15)

Here is the final court of appeal. The eternal will be decided by the book. Is my name there? Has God recorded my name with millions more who have been born into His family? Access to the book is not yet granted me, yet I know to-day if my name is enrolled in the glory-land. If I have experienced the new birth there is no need for me to question. My birth was recorded in that book the moment it took place. What matters then if my name has no place

in the annals of time. The Master valued this record above the casting out of demons. "Rejoice," he said, "because your names are written in heaven. Earthly enrolments are of no account here, and though my name be cut in tablets of stone 'twere all of no avail if God's book does not tell of my salvation. The records of time will moulder and fade away. But nothing can erase what the finger of God has written."

**Friday, December 14th** Revelation xxi 1-14

"God shall wipe away all tears from their eyes" (verse 4)

What marvellous words! They seem to bring heaven and earth nearer one another. Of all God's offices can there be one that can make Him dearer to His own? Already He has acted in this role on countless occasions. How comforting are His ministrations. How lovingly, how tenderly He brushes away the scalding tears of woe. Here is mother-love from Him who created it. But the things that have been and are cannot be compared with what shall be hereafter. When in the eternal day God wipes away the tears He will wipe away the tear-producers. Grief will never again intrude itself upon us. Sorrow, that great breaker of hearts, can never invade the everlasting realm. God will have banished for ever those things that bring anxious moments. And so there can be no more tears. At a word from Him all things will have changed. We shall have entered an eternal joy from which there can be no departing.

**Saturday, December 15th** Revelation xxi 15-27

"There shall be no night there" (verse 25)

The law of compensation works here. We have had many night-time experiences in our pilgrimage. And some of them have been so dark that not one star could be seen. At times it has seemed as though there could be no more day. An impenetrable gloom has been cast over our soul. Each hour has seemed an eternity in itself. Yet day has come. Slowly but certainly the light of dawn has stolen through the dark envelope that has enclosed us, and we have seen His face. But God has planned a wonderful compensation for the dark days that have been. There is to be a day when His face shall always be seen. No evening pall shall then take away the sight of His smile. No western sky shall then beckon the sun to its bed. He who is the Light of the world will be the Light of that day. And He who has once died can never die again. He is there—there can be no night.

Lowliness of heart is good soil for the seed of faith.

The truest lengthening of life is to live while we live, wasting no time, but using every hour for the highest ends.

1 Disease is universal That point need not be discussed It is apparent to every intelligent person

2 Physical healing is provided for in the atonement We need not discuss that phase of the situation That is apparent to any thoughtful reader of the Bible

3. What we know on the subject of divine healing we gather from four different sources, namely

- (a) The Word of God
- (b) The Holy Spirit.
- (c) Personal experience.
- (d) The experience of others or God's dealing with others

From these four sources we can come to ripened convictions regarding the whole situation.

4 There are three distinct and different realms in which God deals with the human race, not only on the subject of divine healing but on practically every subject that we have to do with There is first, the natural realm The natural realm is controlled and governed by natural laws These natural laws were ordained and instituted by God and they are as much of God as any other laws that govern His universe, either spiritual or otherwise. They may not be on as high a plane but nevertheless they are the laws of God, divinely instituted to govern the realm of nature Then, we have

#### THE SPIRITUAL REALM.

This realm is governed by spiritual laws Cause and effect run throughout this entire realm Then, thirdly, we have the divine realm This realm is not governed by natural laws, neither is it governed by spiritual laws It is governed and controlled entirely by the sovereignty of God, and we as earthly creatures have to do with all three realms in the will of God There is an earthly or natural phase of our life both pertaining to physical and spiritual that has to be lived out in the natural and governed and controlled by natural laws There is the life in the spiritual that has to be lived out, which is controlled and governed by the laws that govern God's spiritual kingdom There is the divine realm which is governed and controlled by God's sovereignty God intervenes in behalf of man to carry out His purpose for the good of man and for His own glory He not only supersedes natural laws but He sets them aside. He not only supersedes spiritual laws but He sets spiritual laws aside, and through His sovereignty deals with us according to the good pleasure of His own will, when such dealing will be most for His glory, and consistent with the consecration we have made to Him, and the purpose God wishes to accomplish

Now, as an illustration or a background for God's dealing with us in these three realms, in the matter of divine healing, we want to consider His dealing

# God's Sovereignty

By R. E.

with us in these three realms in the matter of worship or service

To the thoughtful person it is apparent that

#### THESE THREE REALMS

are in evidence in the matter of services Sometimes the whole three realms are evident in one service For instance There is the natural plane, and sometimes the service is carried through largely on the natural plane This is not to be despised. It may be largely on the natural plane and yet on that natural plane we may be edified from the Word of God in the matter of teaching and other things in the service We may have what could be called a good service and be to a great extent in God's divine order It is not to be considered that a meeting largely in the natural is a failure.

Then there is the other plane where it is governed, not by natural laws but by spiritual laws, when faith appropriates the promises of God and brings its blessing and power down upon the whole situation, where we sing in the Spirit, where we pray in the Spirit, where we testify in the Spirit, and the service throughout is a spiritual service, governed however by spiritual laws We have prayed through. God has answered prayer He has given us victory He has given us blessing. He has brought us inspiration. We have been edified We have been built up in the Faith All, however, as a result of meeting conditions and bringing into operation results as a consequence of the spiritual laws governing the spiritual realm.

Good and wonderful as this is, it does not exhaust God's resources He still has in reserve something by way of

#### A SURPRISE FOR HIS CHILDREN.

There are times when He breaks in He not only supersedes natural laws He sets them aside He not only supersedes spiritual laws He sets them aside He gives us a service exceeding abundantly above all that we asked or thought, something that we didn't pray for, something that does not come about as a consequence of laws that govern the spiritual kingdom It is the intervention of God on behalf of His people to accomplish His purpose for His glory, and we have a powerful meeting We can have a good meeting. We can have a glorious meeting or a spiritual meeting, but we can have a powerful meeting or a divine meeting, a meeting that is not governed by the natural laws, a meeting that is not governed by spiritual laws, but a meeting that is

# y in Healing

ALISTER

as a result of God's intervention in the realm of His sovereignty, manifesting Himself beyond what we have prayed for, beyond what we have thought, beyond what we have asked. This is the divine realm.

God is not opposed to Himself. God's manifestation is not antagonistic. Each of these realms are harmonious. God supersedes but does not antagonise. The spiritual realm is not antagonistic to the natural realm. It supersedes it. The divine realm is not antagonistic to the spiritual realm. It supersedes it. This now forms the background of what we have to say regarding the subject of divine healing in these three realms.

There are facts in connection with physical healing that few have grasped and they are these, although physical healing is

## PROVIDED FOR IN THE ATONEMENT,

yet it is not ministered or administered by God on the same basis as the Atonement. For instance, if physical healing were administered on the same basis as the Atonement in the salvation of our souls, infants could not be sick. Infants are saved. They are under the Blood. They go direct to heaven, but infants can be sick and can remain sick and die and may be in that condition as a result of unfaithfulness on the part of the parents or others. It is a known fact in experience that God has allowed children to be sick and has taken them home to heaven as an object lesson to parents and as a punishment or chastisement to parents because they have not surrendered to God. He could not do this in the matter of salvation. They are saved and under the Blood. It is a known fact too, that, regarding children who have come to the years of accountability, that the moment they appropriate God's promises in the matter of salvation, they are saved, no matter what the attitude of their parents might be, but in the matter of physical healing, we know that many times children have been kept out of their heritage in the matter of physical healing because of parents.

A pastor and myself on one occasion visited a home where a girl of twelve years of age was paralysed from the waist down. Their family doctor was in attendance and could not

## DIAGNOSE THE CASE.

Several other city doctors were following it and visited regularly just for their own information as the case seemed to be so strange. After consulting with the parents and talking the matter over with

them the pastor said, "I have a conviction that this is a family matter and that if you want your daughter healed, the family must surrender to God and give their hearts to God." We prayed for the girl and left, but no healing followed. Later on these parents surrendered to God and the child was healed.

The attitude of parents or others can keep one out of their heritage in the matter of healing, but this would be impossible in the matter of salvation.

In experience we know that there have been times when God would not heal a wife because of the attitude of the husband. She has been taken home to heaven rather than heal her and allow her to live with an unsaved, wicked man. This could not be in the realm of salvation, no matter what the attitude of the husband might be. The moment the wife would appropriate God's promises, she would be saved. The following will illustrate this point. I was on one occasion entertained in the home of a man and his wife. The wife was afflicted with cancer and was in a serious condition and evidently had only a short time to live. The husband was a Roman Catholic and a saloon keeper.

## A MAN OF GOD

in another city was praying for the sick. They heard about it and the wife was taken to this distant place to be prayed for. On arrival there, the minister made enquiries regarding the husband and what his occupation was. He was informed that he was a saloon keeper. The minister could get no liberty to pray for the wife's healing and frankly told her that God would not heal unless the husband would give up the saloon business. She wired her husband, stating that she could not be healed unless he would surrender his life to God and give up the saloon. He went to the Telegraph Office and sent a wire to his wife that he had made the decision to surrender to God and give up the saloon. The moment he did so his wife was instantly healed of cancer, and wired her husband to that effect. The two wires crossed on the way. One, telling the husband of the wife's healing and the other from the husband telling the wife he had given up the saloon and surrendered to God. This could not happen in the case of the wife seeking salvation. The moment she surrendered to God and met God's condition she would be saved, no matter what kind of a devil the husband was or what his attitude was. She would be saved instantly when she met God's condition, but with healing it is not so, although purchased in the atonement, it is not dispensed with on the same basis. If physical healing were

## COMPLETELY CONTROLLED

and governed by spiritual laws, those who met the conditions would not die, they would go on living;

(Continued on page 782)



## Discriminating Enthusiasm

In the perusal of a number of book reviews we came upon this arresting reference to one of the authors. The review runs "*Enthusiasts are apt to be extravagant and ill-balanced, but the author of this book is a discriminating enthusiast. She makes one feel that her admirations are warranted*" Do we as Christian believers create this impression? Do others feel that our enthusiasms are justified? That we are not moved to ecstasies over trifles. Do they admire our enthusiasms but meet with bitter disappointment when they trace them to their source? Are our enthusiasms ennobling and enabling? Do they influence character, making for faith and fortitude? How much the Church owes to these "discriminating enthusiasts." The history of every holy crusade is the story of the wise but fearless enthusiast. On the other hand how much the Church has suffered through the indiscriminating enthusiast. What is needed is that finely tempered, evenly balanced enthusiasm which leads to profitable and permanent results.

## The Way to Freedom

In an illuminating and thought-provoking article entitled "Freedom is Power," Professor J. MacMurray strikes what we recognize as a real gospel note when he says, "*The way to freedom is to give it. The way to gain freedom is to lose it*" These words read in the light of Calvary are full of splendid and yet terrible significance. We are the prisoners of our ambition for freedom. We shut ourselves up within the walls of our fear and thus forge the chains which prevent our progress and make growth impossible. It was in the great surrender to death that Jesus Christ led captivity captive and brought to birth eternal freedom for fallen and fettered creation. Our efforts for freedom often end in futile and fruitless expenditure of strength, and leave us the exhausted victims of a deeper and more desperate bondage. The path to power in the spiritual realm is always via the utter abandonment of the being to God, surrendering all our rights and claims, and accepting the Mastership of Christ.

## Prayer Changes Things

Philippians iv. 6.

Prayer is requested for:

An unconverted wife, that she may be saved, and that both husband and wife may be healed and brought into God's service—  
*Bucks Friend*

One suffering from a serious illness  
A Christian oppressed by the enemy  
A believer who is confined to bed that the Lord will heal for His glory—  
*A Friend*

## Whispers from Within the Veil.

### The God-Reliant Soul

By Pastor C. C. W. Boulton

"My soul hangeth upon Thee"—Psalm lxxiii 8 (P. B. Version)

In the hour of utter weakness  
When my store of strength is spent,  
Then I learn that from Thy fulness  
I may draw, nor rest content  
Until every need is met

WHAT a picture of the expectant soul, looking Godward for all that is vital to life. It is the expression of keen desire, of intense longing, of importunate need. The soul is driven back upon God as its sole and supreme resource, and in sheer desperation flings itself upon the Inexhaustible. Every other expectation is cut off, and the whole weight of the being is seen resting upon the Eternal.

In moments of sore travail of spirit and mental anguish, when a veil seems to enshroud the onward way, and no friendly gleam breaks through the prevailing gloom, when stripped of earthly comforts and bereft of sensible delights in temptation's terrible hour when the heart looks in vain for some explanation of that which is transpiring, then the distraught believer learns like Peter of old to cast himself upon the Unfailing One and find in Him its all. When deep in the bosom is buried some cruel shaft of slander, and the heart is wrung with the grief of base betrayal, 'tis then the soul tightens its hold upon God, and refuses to relinquish its grip of the Eternal Verity.

O Christ of boundless compassion, when the pressure of evil lies most heavily upon me, and I am prone to view the seething, struggling sea of humanity with hopeless eyes, cause me to hope in Thee. When most painfully conscious of my own mortality, let my soul "hang upon Thee," and find comfort in Thy assurance of immortality.

O Thou Sea of Omnipotent Love and Grace,  
Upon Thy bosom myself I cast, till every trace  
Of anxious care is gone

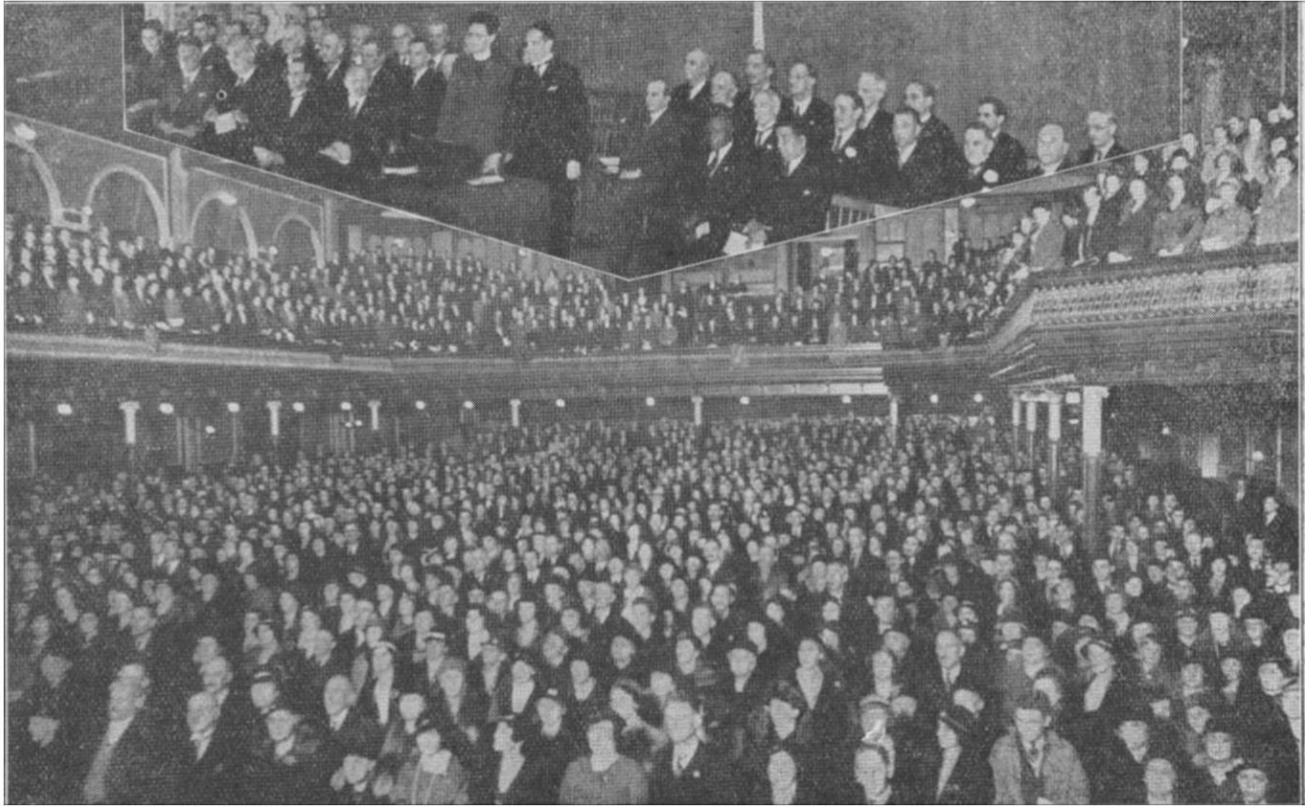
Thou dost make the hour of my heartbreak illustrious with the wonder of Thy touch. In the night of my deepest despair Thou dost grant me the utmost demonstration of Thy love and power. When my cruse of oil and barrel of meal are nigh unto exhaustion Thou dost open Thy hand and satisfy my soul. No good thing dost Thou withhold.

I thank Thee that Thou art teaching my feet to tread the path of patience, of endurance, and long-suffering. Thou art showing me that thus the victor's crown may be won. I craved for a place in the arena of public ministry, dreaming that only there could valiant deeds be done, but Thou hast taught me that amid the fret and friction of the menial sphere I may manifest the spirit of the Cross. That in what seems the background of life I may become a channel through which Thy risen life may flow. Thou art revealing to me the bliss of the bankrupt soul that has no other refuge than Thyself. Life has become

An emptiness  
Made meet for Thee to fill

# November 11th at Cardiff

By an Ex-Serviceman

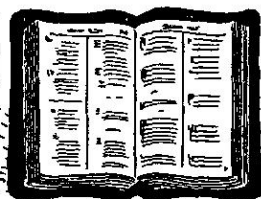


**A**RMISTICE SUNDAY with all its pungent memories had come round again. Bands played, bugles blared, drums beat, and many an old soldier's back stiffened at the sound. Uniforms, medals were brought once more to light and decorated the swelling chests, and their stride became military again as they stepped out to the local War Memorial or to national shrines of memory. Then with the crash of the maroons the two minutes' silence descended upon the waiting crowds as a blanket. It seemed strange to notice, when human voices were hushed and the maddening roar of traffic stilled, that the song of the birds was so loud and the cooing of doves so plaintive, the very breeze among the few remaining leaves upon the trees rustled in sympathy, and nature seemed to weep with us at the futility of the sacrifice. War, thou art a wanton jade, a trickster that turns the finest emotions against mankind and betrays the human race so that they give of their best for nought.

Many who were "fed up" and raw at the thought of such waste, found their way to the Olympic Theatre, Cardiff, in the hope that the advertised subject of the sermon "God and War" would answer some of their doubts. The crowd that gathered packed the building to capacity and sang during the preliminaries as only Welsh people can sing. Captain Corry who took the chair not only led the service but sang the

solo "Pass it on" so that the message of kindness and Christian love sank into many an aching heart before a word had been said. Pastor Moore dealt with the subject from the Christian standpoint showing whence came wars and all its horrors until those who were present felt that it was of no avail to blame statesmen and Governments but to look within at the racial hatreds of their own hearts. The report in the *Western Mail* next morning was headed "Government Absolved," but that was only a part of the story, for they did not say anything of the number who received pardon by believing in the message of peace through faith in the work of the Lord Jesus Christ. Thirty-five souls—the greater part of whom were men—held up their hands to signify that they accepted Christ as their Saviour from sin and their Peacemaker with God. It was well worth all the effort that the Cardiff Church put forward to make the meeting a success and an abundant answer to the prayers of many of God's children. Some who had been fearful because one of the foremost Non-conformist evangelists was preaching in the city that same evening were surprised not only at the crowds but at the lasting results, but those who had worked and prayed could only rejoice and do rejoice and give Him all the glory who has reconciled the world unto Himself by His own blood. To Him be all the glory!

# CONTENDING FOR THE FAITH



## Pentecostal Fire Falling—Revival Results Registered

### AS AT PENTECOST.

#### The Spirit falling.

**Bradford** (Pastor R Mercer) The saints at Bradford are praising the Lord for the signs which are following the faithful preaching of God's precious Word. Souls which were deep in sin are being won for the Master, and sinners are accepting Christ as their own personal Saviour. On Sunday last we had our first water baptismal service in Southend Hall, twenty candidates following the Lord through the waters. In a few cases husband and wife were baptised, and in others mother and son, but all witnessing to about 850 people of the saving and keeping power of Christ. After this beautiful service a count was taken of candidates who are ready to go through the waters at the next opportunity and twenty-one hands went up immediately. A climax was reached to all these wonderful times of blessings, on Saturday at the prayer meeting when seven believers received the baptism of the Holy Ghost, and all spoke in other tongues. Since then God has poured out His Spirit and nine other believers have received God's fulness. This makes sixteen baptised in the Spirit in eight days. The mid-week services are a blessing to all, on Tuesday nights the Word is given by Mrs Mercer. Her exhortations to practical Christian living and holiness are a great help to all. On Thursday nights Pastor Mercer is giving a series of lectures on The Baptism of the Holy Spirit, the Gifts and their use in the Church.

### SIGNS FOLLOWING

#### Maintained enthusiasm

**York** (Pastor W Hawkins) The saints at York are rejoicing in the blessing that abides in their midst and in the numbers that are being added to the fellowship. The Lord has not failed when sick folk have been prayed for and recent healings include deliverance from the necessity of an operation, an abscess, and paralysis. Not only does blessing rest upon the spiritual life of the Church but the building fund in less than seven months has reached to more than £300, for

which we praise His name



Pastor  
W. Hawkins.

An outstanding feature of the witness in York is the open air meeting that has been held after the gospel service on Sunday evening. Crowds composed of many types and embracing many denominations gather to sing the praise of the Saviour as only Yorkshire folk can, and the witness to redeeming love is thus carried out to the man in the street. Singing in all the meetings is a marked feature and joy and peace seem to pervade the atmosphere, yet we would that our souls could burst into still greater praise for our wonderful Saviour. Prayer meetings with a filled hall and hearts more than filled with praise are a convincing testimony that here is a people who prove that prayer changes things and the blessing thus experienced overflows into all the other activities of the Church so that Bible readings are packed, Crusader meetings are blessed and gospel services result in souls being saved. Hallelujah!

### TIMES OF REFRESHING

#### Faithful ministry.

**Kilsyth** Real times of refreshing from the presence of the Lord are being experienced at the prayer meetings here.

At a recent Thursday night meeting five precious souls followed their Lord through the waters of baptism, each expressing by a short word of testimony their earnest desire to go on in the service of the Master. God is blessing the ministry of His servant here who has proved himself to be a faithful shepherd, one who has the well-being of the Lord's people at heart, ever seeking to lead them in the pathway of blessing.

### TREKKING FOR CHRIST.

#### Holiday with a purpose.

**Canada, Hants** Some of the members of this small assembly (started by the late Pastor James Goreham) had the joy of spending a fortnight on gospel trek,

witnessing for the Lord. After completing the day's work these brethren set out on bicycles about 6.45 p.m. with all the necessary campaign equipment, including a bell tent, packed in a home-made trailer, and journeyed about seventeen miles to Ringwood, here the first open air meeting was held, after which they moved to a suitable camping place and pitched their tent.

The party then proceeded to Wimborne but were not allowed to hold an open air meeting here (police instructions), thence on to Bere Regis, where a good number gathered to hear the gospel. Then through Dorchester, to Weymouth, where fellowship with Pentecostal friends was enjoyed. Portland was also visited and an open air service conducted. Then to Bridport through Martins' Town, on through Charmouth to Lyme Regis and Seaton, here the party preached and distributed tracts on the beach. Proceeding through Sidford and Sidmouth to Sidbury, and then on to Knapp Farm, where the trekkers had a grand reception and fellowship with the Lord's people. Reached Exeter after one week's travelling and camped at Heavitree Garage and held open air services on the Saturday afternoon, here a time of fellowship with Pastor Tetchner proved most uplifting. The return journey was made through Honiton and Crewkerne, to Yeovil where meetings were held with the Foursquare friends at the Tabernacle. Here the trekkers were questioned by detectives, but were treated very courteously when found to be on business for the King. The homeward journey was continued to Shaftesbury, and Barford St Martin, and Wilton, then to Salisbury, where the Foursquare friends at Scotts Lane were met and a blessed time of prayer and fellowship was spent. From there the party cycled back to Canada and had a blessed time at the usual Saturday night prayer meeting.



## Some Snapshots of the Canada Gospel Trekking



This completed about 250 miles, witnessing for Jesus, distributing tracts and enjoying the presence of the Lord in spite of travelling difficulties, rejoicing to be counted worthy to be co-workers with Him. During the trek young men called at the tent and they were shown the way of salvation.

As will be seen by the photos we carry a small banner in addition to gospel texts.

### BERMONDSEY BIRTHDAY.

#### Successful services.

**Bermondsey** (Pastor W. N. Brambleby) It was a happy idea to celebrate the anniversary by holding a meeting for each of the years the Church has been formed. The two Sunday evening meetings were conducted by two parties of gospel singers and instrumentalists, the Misses Pearce from New Zealand (five young ladies who were the pupils of a Mission), and whose playing and singing was greatly blessed, and the second Sunday evening a really inspiring service by the Ilford Gospel Quintet, members of our Church at Ilford. Their singing and playing was anointed of the Spirit, and was a blessing to all. During the week, good numbers attended each evening and the increasing congregations were very encouraging. The services were led by the Pastor the special speakers being Pastors W. E. Smith, W. L. Kemp, E. C. W. Boulton, W. G. Channon, P. N. Corry, and V. S. Pritchard. Mr. and Mrs. L. C. Templeton and Mr. P. Gallon (students at the College), from South Africa, also had an evening, so that with such an array of speakers, the week was a continual feast to the hearers. It has been a great joy to the members to have the Church redecorated. It had not been done for some years, and the Birthday Week was also made the occasion for thanksgiving for a clean and bright church. The willing and loyal hands and hearts of the members have made a really beautiful sanctuary, and with the heating apparatus overhauled and made up-to-date, every prospect for the future is bright. We thank God for increases in every department of the work, and look forward to seeing the Lord working in our midst, continuing to save souls.

The Crusaders have visited various assemblies during the summer, and various preachers have visited us, also the London Crusader Choir. The open air work has been blessed, and we are a people of very thankful heart.

### CONVENTION BLESSINGS

#### A call to consecration.

**Moneyslane** (Evangelist E. Jones) The Church at Moneyslane is rejoicing in the faithfulness of God.

Recently the annual convention was held and proved to be one that will be long remembered.

The congregation gathered anticipating a feast of "heaven's rich dainties" supplied by the hand of God. In the afternoon to a crowded gathering, Pastor Francis passed on a heart-stirring message to which many hearts responded.

After a message in song Pastor Bradley concluded the afternoon service with a message on Terms of Discipleship, showing us how Christ calls us not only to build but also to war a good warfare against the enemy. The evening service was packed, every available space being occupied. The spirit of praise filled this service and throughout the convention. The first message was given by Evangelist Douglas, from Acts 11:24. The speaker emphasised the need of men and women who, like this disciple, would be filled with the Holy Ghost and faith. After a message in song Pastor Kitching concluded by a stirring word on Consecration.

The feast was continued on the Sunday, when Messrs. Uprichard and Carson gave appropriate messages to saint and sinner.

### NEW CONVERTS

#### Increasing membership.

**Kensington Temple** (Pastor W. L. Kemp) God's children gathering at the Kensington Temple have cause for much rejoicing and thankfulness in consequence of the abundance of blessing that the Lord is continually pouring upon His own. The presence of the divine Lord has been much in evidence at the services especially around the Lord's table. In the breaking of bread we have surely "discerned the body and blood" of the Lord Jesus. The times spent in meditation and worship are so sweet and precious to the believer and an opportunity is afforded to obey the injunction of the Psalmist to "be still and know that He is God." The gospel services have been well attended and a large number of souls have signified their desire for Christ. It is our constant prayer that such converts should be "walled about" with prayer, and "grow in grace and in the knowledge of Christ." Two water baptism services have recently been held and thirty-two candidates immersed in water in obedience to the command of the Master, both services being conducted by Pastor Kemp, and attracted large attendances, including numbers of people who do not usually attend the house of God. We do trust that the witness of the candidates will impress those who are "strangers to grace and to God."

Our Friday meetings have the advantage of different speakers almost every Friday evening. On a recent Sunday evening a number of new members were received into fellowship by the Pastor, who gave them a hearty welcome into membership. Two very striking incidents at our last baptismal services were witnessed when two candidates—one a sister and the other a brother—although having the misfortune to have each lost a leg, followed their Master through the waters of baptism. We were much stirred by the way in which these two faithful children of God had overcome their physical handicaps to obey the Lord. May God richly bless them both abundantly.

### THE POWER OF THE CROSS.

#### Children seeking Christ.

**Liverpool** (Pastor H. Haith) The shout of victory is going up from the

Liverpool Foursquare Gospel battleground. "It is most encouraging," states a Sunday school worker, "to find nearly every Sunday scholar without any urging coming and asking to be prayed for, as they want to accept Christ, and be born again."

Adults too are coming to the Cross and losing their burden of sin. Last week-end Pastor W. G. Hathaway paid Liverpool a visit, and there were increased crowds at all services, and the Word of Life, as it was passed on, was greatly enjoyed and all were strengthened in the fight.

### CROWDED CONVENTION GATHERINGS

#### Edifying ministry.

**Lurgan** (Pastor T. E. Francis) The annual convention proved a glorious success. This convention usually draws a large number of Firm friends from all over Ulster, but this year the numbers far eclipsed other years. So great was the number on the Saturday afternoon that many could not get into the hall but had to stand outside. The speakers on the Saturday were Pastors Kitching and Stlemming, and Evangelists Douglas and Bradley, who all ministered in the power of the Spirit, their messages being both edifying and uplifting. The musical part of the convention was also of a high standard. A brother and sister from Ballymena gave two messages in song, and the local Crusaders rendered two excellent choir pieces. Sunday's meetings were again well attended, the hall being comfortably full for the afternoon and evening gatherings, when Pastors Martin and Francis ministered the Word. The convention concluded on Monday night when Mr. W. Uprichard passed on a timely message on Spiritual Dress.

### THE DEAN IN WALES.

#### Dowlais (Pastor W. Patterson)

"Yr ydym ni oll yn bobl hapus ydym wir, Mae'n pechodau wedi mynd, wedi'n golchi era wen,

Yr ydym ni oll yn bobl hapus ydym wir"

These words ever so truthfully describe the feelings and joy of the members of the Foursquare Gospel Church at Dowlais, for indeed they are a happy lot of people. But their joy was made to abound more and more, by the recent visit from Captain P. N. Corry (Dean of our Elim Bible College).

Excitement ran high when the window-bills announcing his visit were displayed.

The Tuesday evening arrived, and while Captain P. N. Corry was on his way by car, up (and "up" is the right word for it, for Dowlais lies among what is known as the Welsh Hills) to Dowlais from Cardiff, a number of people as far away as Sirhowy, Abertyswg, Pantywaun, Aberfan, Merthyr, were boarding buses, trains, trams, on their way up too. It reminded one of the feast days of the Old Economy as the Jews travelled "up the Jericho Road" to Jerusalem to worship.

The Foursquare people in Wales love a good message, and they were not disappointed when Captain Corry opened his Bible at Ephesians vi 10-18, and let



us into a few secrets of Spiritual Warfare. It seemed as if he had opened a door leading into the King's Armoury and as he explained the use and need of the Sword, Shield, Buckler, Helmet, and Breastplate in the "fight of faith" his voice rang out in clear tones of com-

mand (we fancy we can hear it yet), "Take up the shield of faith," "Put on the breastplate of righteousness," "Take up the sword of the Spirit," etc

His message was marked by a vein of humour which was very acceptable, yet

every touch of humour was a point of truth thrust home

Douglas says take this opportunity to wish all Foursquare friends throughout the country a happy Christmas in the Lord

## GOD'S SOVEREIGNTY IN HEALING (continued)

but this is not true. We know that people who have trusted God for physical healing for ten, fifteen, twenty or fifty years do die. There comes a time when God does not heal but sees fit to take them home. If it were a matter of dealing out physical healing on the same basis as the salvation of our souls, they would go right on living. The fact of the matter is that healing is to a great extent in the sovereignty of God. The resurrection is included in the provision that God has made for our bodies and since there are three realms, the natural, the spiritual and the divine, and since God is sovereign He has the right to decide whether we shall be healed by natural healing which is governed and controlled by natural laws or whether we shall be healed by spiritual healing, controlled and governed by the laws regarding His spiritual kingdom or whether He will reserve to the resurrection to complete His purpose for our bodies. Those who are looking for the coming of the Lord and trust Him but do not live to that event will come up in resurrection with full credit of their faith. Those who have trusted God for divine healing but God has not seen fit, for good reasons to complete their healing in this life, will come up in resurrection with the full credit of their faith in God.

In the realm of natural healing means are permissible

### THE SCRIPTURES RECOGNISE THIS.

We have the statement in Scripture as follows "Is there no balm in Gilead? Is there no physician there? Why then is the hurt of the daughter of My people not healed?" This has a spiritual application of course but God does not use a natural illustration involving a wrong principle to illustrate something right in the spiritual. When the principle in the natural is wrong, the illustration is by way of contrast, not comparison. To illustrate this, we have the statement—"Be not drunk with wine wherein is excess, but be filled with the Spirit." There is a similarity between drunkenness and intoxication in the Spirit. On the Day of Pentecost they thought they were drunk with new wine, but to be drunk with new wine involved a wrong principle, consequently, when the illustration is used, it is used by similarity of contrast and not by simple contrast. The statement is—"Be not drunk with wine wherein is excess, but be filled with the Spirit." God recognised that there were physicians in Gilead, and that these physicians had balm and that this balm that the physicians used had healing virtues. This is natural healing. Nature can be assisted. If I cut a severe gash in my body so that the flesh pulls apart blood will congeal and heal naturally, but it may heal so as to leave a scar, but if drawn together and stitched, it

will heal up, and perhaps leave no scar, showing that nature can be assisted in the matter of natural healing. For instance. If I break a bone,

### NATURE WILL HEAL

that. Bones will knit in natural healing but if not assisted, nine chances out of ten they will heal crooked, but God has given us two hands for the purpose of assisting us in life and the proper thing to do is, if trusting in natural healing, put the bone together straight and to hold them in that position by splints, if necessary. Then nature will do its work and knit these bones together straight. Now we are not talking of healing through faith. We are talking of natural healing. Natural healing is of God. These laws of nature which heal are God's laws, divinely instituted by God, not to be despised. What a sad, suffering world this would be without nature's laws in the matter of natural healing. To further illustrate this, we have the statement in Scripture regarding the man who fell among thieves, who left Jerusalem for Jericho. The Good Samaritan came along, he bound up his wounds, he poured in oil and wine, he put him on his beast, he took him to the inn and placed him in care of the host and made full provision for him. This has a prophetic and spiritual application. Nevertheless, the fact that the illustration is taken from nature to illustrate something in the spiritual realm and these two realms are compared, shows there is no wrong principle in the realm of nature from which this illustration is taken so that in nature,

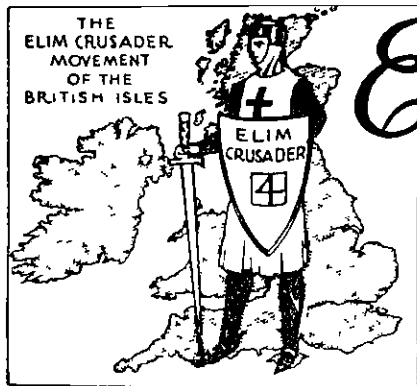
### IN NATURAL HEALING,

it is proper to pour in oil to keep the bandage from sticking, and if the party is weak it is proper to give him wine to strengthen him so that he can sit on the beast to be carried to the inn. Jesus said, "They that are whole need not a physician, but they that are sick." This has a spiritual application but the fact that the natural illustration is used shows that it does not involve a wrong principle in natural healing. It is recognised in natural healing that there are physicians. We have another statement—"Anoint thine eyes with eye salve that thou mayest see." This has a spiritual application but it recognises in the natural that there are eye salves which have virtue in anointing the eyes. Let it be clearly understood, that we have been talking about natural healing, and that means are permissible in natural healing and that natural healing is of God.

(To be continued)

Who goes an inch to God through doubtings dim,  
In blazing light God will advance a mile to him

THE  
ELIM CRUSADER  
MOVEMENT  
OF THE  
BRITISH ISLES



# Elim Crusader Page

MOTTO

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

## WELCOME to New Commissioners

Crusaders everywhere will welcome the appointment of new and additional Crusader Commissioners, which makes another contribution to the Crusader cause in the National Forward Movement. Most of the Commissioners are no strangers to Crusaders, for some have for many years given their best for the movement. The Council and Commissioners are desirous of the utmost co-operation with secretaries and Crusaders everywhere, and all are determined to pull their weight with us and give of their best in our Crusader quest and conquest. We shall look forward to seeing and hearing them from time to time at the various Crusader centres. Let us one and all prayerfully and earnestly co-operate for glorious results in our Youth Crusade as we advance in the name of the Lord Jesus Christ.

The following are the new Crusader Council and Commissioners

### Council:

- Principal George Jeffreys (Crusader-in-Chief)
- Pastor James McWhirter (Elim Crusader President)
- Pastor E. J. Phillips (Crusader Commissioner)
- Pastor Douglas B. Gray (Chief Crusader Secretary)

### Commissioners

- John Leech, Esq., K.C.
- Capt. P. N. Corry, I.A.
- Pastor R. E. Darragh
- Pastor A. W. Edsor
- Dr. F. W. Weston
- Miss Adelaide Henderson

### Our Motto:

**God's Best For Us—Our Best for God.**

Miss Joan Holman's records are now known and loved by all our gramophone family. Another recording of a favourite piece "Tis Jesus" is sure to be in great demand.

We introduce some new singers as far as recording is concerned, but Miss C. Collins and Miss D. Upton are well-known to hundreds of Foursquare Gospelers, as well as favourite gospel singers in the national prisons. Their singing of "I've found a Friend," accompanying themselves on guitars, with Pastor A. W. Edsor at the piano, makes a very unique and inspiring record.

## THE LATEST RECORDINGS Foursquare Melodies for Your Home

Comments by Pastor DOUGLAS B. GRAY  
(Musical Director)

The release of the three new gramophone records gives to us recordings of high order and unique interest. Great attention has been given to these latest records and we are confident of a great demand. They are the best of their kind yet issued, in technique and finish, and there is a glorious message behind each item. The double-sided record "The Message of Bethlehem," has a special Christmas colouring. The midnight chimes of Big Ben London, herald the dawn of Christmas Day, the stillness of the night is broken by the Grand Organ playing beautifully, "Softly the night is sleeping" and is followed by "Christians, awake, salute the happy morn," sung by the London Crusader Choir. Some

## Broadcasting the Good News Leeds Crusaders' Drive

We are glad to report great blessing at Leeds. The Crusaders have a passion for souls, and God is using us in the extension of His kingdom. Between 130 and 150 gather weekly and the ministry of all, especially the monthly Bible study by Pastor G. Miles, is greatly enjoyed.

This week at the Crusader meeting one young lady was gloriously saved. On the Saturday, the Crusaders conducted the services for the opening of the indoor meetings of the winter session. At the afternoon meeting a number of young people spoke on "Why I am a Christian." Tea was provided for the Crusaders and a time of fellowship was experienced. Between the afternoon and evening meetings a musical interlude was arranged. Prior to the evening service, the tract band provided the town with sandwich-boards, broadcasting the good news of salvation and issuing invitations to the Church.

God gave full liberty in the evening service, and the choir pieces, the prayers, the testimonies and the messages were anointed by the Holy Ghost, and we rejoiced that one lady yielded to the Lord, causing Him "to see of the travail of His soul and be satisfied"—E. M.

## Crusader Rally in Channel Islands

Praise God for blessings in Guernsey. Recently the young people of both Vazon and Delancey united in a special effort to win souls for the Kingdom, and, thank God, they were not disappointed. Although only four months since the work started at Delancey, the Ebenezer Chapel rang with the praises of God, as the Vazon Crusaders conducted the service.

Two anthems, "When I survey the wondrous Cross," and "Jesus shall reign," were beautifully rendered by the choir. Two addresses helped to remind the people once again, that their only hope of salvation is through Christ.

Throughout the whole of the service the power of the Holy Spirit was felt. At the close of the service the people united in singing "All hail the power of Jesus' name." The following Thursday at Vazon we welcomed the arrival of Evangelist J. Scott, with a number of the recent converts from Delancey.

After a short introduction by Pastor South, a very bright programme of singing and testimonies was given.

Among the many items it was with joy that the saints listened to a quintet rendered by five schoolboys who have recently given their hearts to Christ. Also a solo, sung in German by a sister who recently belonged to the Catholic Church, but has now come to the Light, proved to us once again that the blood of Christ can avail for all nationalities. Three souls at the conclusion of the service signified their desire to accept Christ. To God be all the glory—W. H.

## The Records Include

Address, etc., by

Principal **GEORGE JEFFREYS**

Midnight Chimes from  
**BIG BEN, LONDON**

Carols and Sermon in Song  
by the well known  
**LONDON CRUSADER CHOIR**

Albert W. Edsor  
playing the

**GRAND ELECTRIC ORGAN**

Miss J. Holman  
singing the great favourite  
**"TIS JESUS"**

Misses C. Collins and D. Upton  
singing and accompanied by  
**PIANO AND GUITARS**

BE SURE YOU GET THESE  
**THREE WONDERFUL RECORDS**  
and don't miss any previous numbers

famous and favourite carols follow with a stirring and inspiring message and greeting from our beloved Principal, which has an artistic background of the organ playing and the choir humming, the appealing carol, "Silent night," thus concluding the record.

Hundreds of our readers will remember the united choir piece during the Crusader Rally at the Crystal Palace this year, i.e., the sermon in song, "Jesus of Nazareth." The item was a spiritual thrill, and has now been recorded by the London Crusader Choir, on a double-sided record, with a scriptural reading by Principal George Jeffreys. A fine standard of inspiring singing has been attained, and the words can be followed from Luke XVIII, verse 35 onwards.

(Continued at foot of previous column)

## THE GLORY OF THE LORD: THE SHEKINAH

Scripture Exodus xiv Keyword Faith

By Miss EVA WILLMOTT

For several days and nights the children of Israel had been living in an atmosphere of holy ecstasy, conscious only of this fact, that the great and mighty God had saved them from the bondage of Egypt and called them out for Himself to be a witnessing, light-bearing people in a world of darkness.

Such wonderful peace had pervaded over the entire camp the last few days, for the cloud of the Jehovah Presence brooded over them during the day-time, changing into an amazing ball of fire at night.

Surprise turned to dismay and dismay to fear and horror when one day that holy peace and spiritual quietude were broken by a sharp cry announcing that there on the horizon could be seen a tremendous host of Egyptian soldiery. Nearer and nearer came that glittering army until at last retreat was entirely cut off and in front stretched the dull waters of the Red Sea. Excited, terror-stricken men and women crowded together as the cry of alarm rang through the camp. Then Moses, that faithful servant of the Lord, came into their midst and, ignoring the bitter accusations that were thrown at him from the right hand and from the left, "Hast thou brought us away to die in the wilderness?" instantly silenced them and turned their eyes and hearts to the cloud. Reverently they knelt there while Moses with uplifted arms prayed that God would miraculously deliver them.

Can you see those upturned, tear-stained faces from which fear had taken every vestige of colour, now changing to utter astonishment as majestically that cloud moves in answer to that prayer from the front of the camp to the rear

and stands between the people of Israel and the encompassing army, blotting His children completely out from the vision of the Egyptians? Then Moses at the command of the Voice of God which thunders forth from the cloud, places his rod in the waters of the sea, they supernaturally part and that great host, marching in perfect order, passes dry-shod through the bed of the sea to a place of complete safety on the other shore and there Moses leads them in songs of praise and thanksgiving. With swelling hearts their hallelujahs rise like the echo of the ocean.

You and I, dear ones, have been in that place where, in the first flush of our salvation we rested in the sweet communion of the Lord with infinite peace and joy in our hearts, conscious of the Master's overshadowing presence. Then came as a bolt from the blue, that first sight of the hosts of the enemy and fear and terror came into our hearts. Retreat was impossible, we had only just stepped out in faith, and yet in front were unsurmountable obstacles—opposition at home, scornful surprise from our employers, fellow-workers and friends. Perhaps like frightened sheep we tried to get out of the difficulties in our own strength, or else we tried to compromise. What hours of spiritual and mental anguish we could have avoided! We may have had a faithful servant of the Lord like Moses who turned our eyes upwards to the overshadowing Father so that our hearts swelled with gratefulness and unbounded joy as we watched the cloud slowly and majestically standing between us and the forces of evil so that we passed, not out of the waters, but through them to a place of safety and security on the other shore.

## "Youth for Christ" Service

A special "Youth for Christ" service, conducted at West Smethwick on a recent Sunday evening, proved a great attraction, the hall being packed to its uttermost, every available seat being taken.

The testimonies of the Crusaders rang out with wonderful assurance. Surely the large congregation were convinced that here was a band of young people who had had an experience with God, and knew what they were talking about. A brother first testified to the way he had found satisfaction, then a sister told how Christ had baptised her with the Holy Ghost, another brother witnessed to his hope, another told why he was happy, there was also a testimony to the healing power of Christ. The beaming faces of the young people told of the joy in their souls, and of the pleasure they found in serving Christ. Hallelujah! Jesus satisfies. This service was concluded by the personal testimony of Pastor Newsham which he entitled "From Office to Pulpit."

Within the last month about twenty new members have been received into fellowship.

God indeed is blessing us here in Smethwick. To Him be the glory.

## Wimbledon Warriors

Glory to God. Hallelujah! There certainly is a "shout in the camp" for things are moving, and our God is working. We have passed through a severe testing-time but He is faithful who promised, praise His holy name. The open air work is going full steam ahead, and souls are being saved. We have been having some happy times at our Wednesday evening meetings, the numbers are on the increase and some whose interest had flagged have come back in answer to prayer. Recently we took part in a gospel meeting and rendered "The Life of Christ" in scripture and song which was much appreciated by the older saints.

## "Not To-night"

### A True Story

I SUPPOSE I was about five years old when I was taken by my mother and father to evangelistic services conducted in the little Baptist chapel at my old home. I was too young to carry away any distinct impression of the character of the services, but one little incident impressed on my memory and has remained with me ever since.

One night I looked up in the middle of prayer (naughty little girl that I was) just in time to see the fair head of the evangelist bent over my father's in earnest conversation, and to catch the latter's low-toned answer "Not to-night." I did not hear the question, but, child though I was, I understood that my father had put off the great decision and in my childish way I regretted it.

Eight years passed away, another evangelist visited our little Bethel and again to my father came the appeal "Won't you decide for Christ?" and again from his lips came the answer, "Not to-night."

The years passed swiftly on, and one never-to-be-forgotten night my father was summoned to my mother's dying bed to receive from her lips one more appeal. Oh,

how she pleaded with my father "Promise that you will meet me in heaven, John," she said with a last effort, and father, whose love for my mother was great, promised. But alas, even then the tempter was near, and again he whispered, "Not to-night."

Three years more, and my father lay on his dying bed, but, alas! unconscious. Slowly but surely he slipped away from us. It seemed as if another voice than his was saying, "Not to-night." I shall never forget that awful time. As we stood watching with bitter tears the last struggle, a friend standing by whispered "What joy for dear mother." Then the awful hopelessness of it all dawned on me as never before, and I sobbed out, "But is it joy?" What hope was there of a happy meeting? In that moment I felt I would have gladly given up my hope of eternal life if I could have saved my father.

The memory of it all has shadowed my whole life because of this. I want to say to anyone who may be putting off the day of decision "Oh, decide now, the night of death may bring you no opportunity for decision."

# 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.

## SITUATIONS VACANT.

WANTED, capable domestic help, age 40-45; cooking essential; quiet, comfortable home; Yorkshire preferred. "H," 27, Princess Royal Road, Scarborough. B1870

WANTED—Young man with knowledge and experience of estate management required for London office; must be Foursquare. Write with full particulars of qualifications and experience to: Box 346, "Elim Evangel" office. B1879

WANTED, Christian girl to join another in evangelistic caravan work; entirely on faith; must be able to speak and help in conducting meetings, also able to drive and attend horse. Box 345, "Elim Evangel" Office. B1876

## SITUATION WANTED.

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CARTER-LOVE.—On November 2nd, at the Elim Tabernacle, Peckville Street, by Pastor H. W. Greenway; William John Carter to A. B. Love.

FLETCHER-STERLE.—On November 16th, at Elim Tabernacle, Boly He Street, by Pastor H. W. Greenway; William Kelly Fletcher to Margaret Steele.

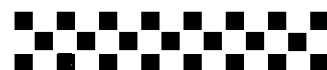
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BAIRSTOWE.—On November 10th, Mrs. Charlotte Anna Bairstowe, member of Elim Church, Huddersfield; called to higher service. Funeral conducted by Pastor W. L. Taylor.

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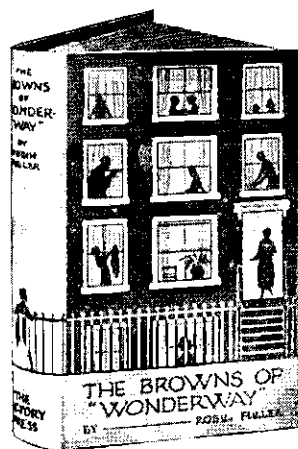
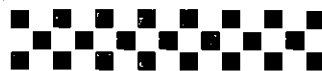
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