

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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

SIDELIGHTS ON THE GREATEST FIGURE OF HISTORY (see page 19)

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

SUBSCRIPTION PRICE 10/-
PER ANNUM, POST FREE.

The *Elim Evangel* AND FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 2

JANUARY 11, 1935

Twopence

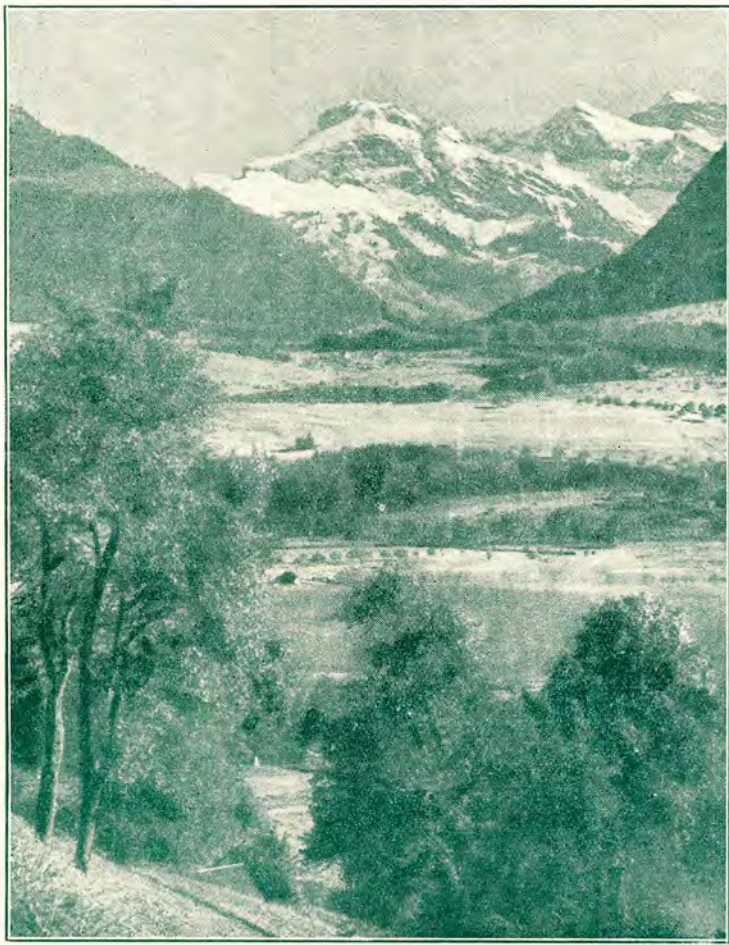
SAVIOUR



"I am
come
that
they
might
have
life."

John X.
10.

HEALER



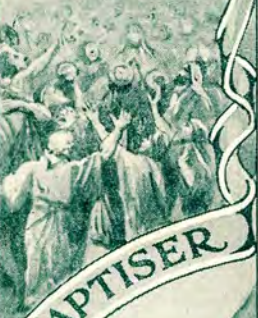
Thine eyes shall . . . behold the land of far distances.
—Isaiah xxxiii. 17 (marg).

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. XVI. January 11 1935 No. 2

CONTENTS

The Royal Order of Help	...	17
The Greatest Figure of History	...	19
A New Year's Message	...	20
Music: Standing on Promise Ground	...	22
Bible Study Helps	...	22
Family Altar	...	23
The Success of Prayer	...	24
Editorial	...	26
Silent Conquest	...	26
Nothing Comes to Us Second-hand	...	27
News from the Churches	...	28
"Brethren"	...	30
Crusader Page	...	31
"Sinners," not "Saints"	...	32

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

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

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

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

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

Telephone Nos.—Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3660.

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



BALLYMONEY. Commencing Jan. 9. Elim Hall, Henry Street. Evangelistic Campaign by Pastor S. Penney.

BELFAST. Jan. 6—13. Elim Tabernacle, Saunders Street. Special Gospel Campaign conducted by local Crusaders.

CARLISLE. Commencing Jan. 14. Elim Tabernacle, West Walls. Evangelistic Campaign by Mr. D. Vanstone.

CROYDON. Jan. 5—10. Crusader Campaign. Sat. (Jan. 5), United Rally, 7.30 p.m. Sun. (Jan. 6), London Crusader Choir, 6.30 p.m. Thurs. (Jan. 10), Special Service, "Where are the Nine?" conducted by the London Crusader Choir. The services on the Saturday and Sunday will be held in the Central Baths Hall. Other services in the Elim Tabernacle, Stanley Road.

GRIMSBY. Commencing Jan. 6. Elim Hall, Tunnard Street. Revival and Healing Campaign by Pastor T. W. Thomas.

HORNSEY. Jan. 13. Elim Tabernacle, Duncombe Road. Special visit of London Crusader Choir, 6.30 p.m.

KNOTTINGLEY. Jan. 6—12. Elim Tabernacle, Cow Lane. New Year Crusader Campaign. Crusaders from Leeds, Hull, Knottingley and other centres will be taking part.

LEICESTER. Commencing Dec. 30. Revival and Healing Campaign by Pastor W. E. Smith. Lancaster Hall, Lancaster Road. Sundays, 3 and 6.30 p.m. Association Hall (Playhouse), East Street, week-nights (except Friday, 7.30). Thurs. afternoons at 3 p.m.

LETCHEWORTH. Commencing Jan. 6. Elim Tabernacle, Norton Way North. Revival Campaign by Pastor D. Forsyth.

SHEFFIELD. Commencing Dec. 30. Friends' Meeting House, Hartshead. Two Weeks' Special Crusader Campaign. Sunday, 6.30 p.m. Week-nights, 7.30 p.m. Sunday, Jan. 13, special visit of Pastor E. J. Phillips.

SUNDERLAND. Jan. 5—11. Elim Hall, Green Street. Campaign conducted by Dr. E. P. Grahame and Pastor Hubert Entwisle. Sundays, 10.30 a.m., 3 and 6.30 p.m. Week-nights, 7.30. Mondays and Wednesdays, 3 p.m.

WIMBLEDON. Jan. 13. Elim Hall, Southey Road. Special visit of Pastor E. C. W. Boulton.

A

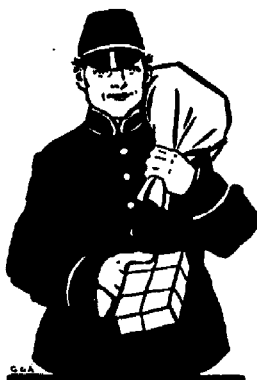
Bible College Study Course

In your own home

Through the Bible

Book by Book,

or by subjects



These studies can be adapted for Bible readings, Bible classes, or Sunday School teaching.

The cost is at the rate of 1s. per month, and can be taken from 3 months to 3 years, as desired.

For full particulars write to the Secretary, Elim Bible College Correspondence School, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4.

Commencing Sunday, January 6

Foursquare Gospel Campaign

in the
ELIM TABERNACLE
Marischal Street, Aberdeen

conducted by

THE REVIVAL PARTY

Preacher: Pastor **JAMES McWHIRTER**

Each Week-night (except Friday)	-	-	-	7.45
Wednesday Afternoon	-	-	-	3. 0
Sunday	-	-	-	11 & 6.30

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. XVI., No. 2

JANUARY 11, 1935

Fridays, Twopence

The Royal Order of Helps

By T. BURTON CLARKE

God hath set some in the Church . . . helps.— I. Corinthians xii. 28.

JOHN NEWTON once said, "I see in the world two great heaps, a heap of human happiness and a heap of human misery. If I take from one heap and add to the other, I feel I have accomplished something; in other words if I see a child crying in the street and enquiring the cause of its tears, I discover it has lost an halfpenny, and I can dry its tears by giving it another I have accomplished something." This illustration magnifies for us the office of "help." The great art of life is its simplicity and there may be profundity in simplicity. The great working world is made up of simple happenings, the doing of which to the glory of God invests us with the insignia of the "help." True there are big tasks for big humans filled with divine love, but the way to the larger responsibilities is faithfulness in that which is least. A few simple divisions may help our concentration.

Who are these "helps"? For our instruction we are told, God hath set some in the Church to function as "helps." They are definitely divine appointments. This is also for our encouragement, for so many of God's children may never become apostles, prophets or teachers. What an array there is of these dear people, and thank God for every one of them. Their handkerchief is always big enough to

WIPE AWAY ANOTHER'S TEARS,

and their heart big enough to share another's grief. Like the boy they are willing to help Jesus feed a hungry multitude, by giving the little they have. They represent much of the salt to-day in our homes, churches and employment. They are the lights that bravely and steadily burn when other lights like meteors flash across the sky and leave a deeper darkness in their trail. The word "help" in the Greek *antilepsus* really means a negative and a positive, not receiving, but giving or supporting. It means rendering divine service with no desire for human reward. Only those who keep near their Lord can render such effectual service.

What is their particular office? Conybeare and Howson render the word as "serviceable ministration," meaning of course, everyday help for those whose lives are lived amid mundane and marring things. Someone may argue Paul said definitely that "helps" were set in the Church, so how can it apply outside, but I hear the same writer saying on another occasion, "The Church which is His body," and when our bodies become temples then wherever we are, there is the temple, and where He is in the heart, city of God thou art. Wesley says, "It does not appear that this means a distinct office, rather any person might be called a help from a peculiar dexterity in

HELPING THE DISTRESSED."

In Westcott and Hort's text the word is translated "Capacity to help others." That's just it. It means a big heart flowing over with gladness and a keen desire to help somebody else. An enlarged heart physically is a grave bane, but spiritually it is a great blessing. God is concerned about what may be considered minor matters and he has an army of appointed helps to attend to these things. Important issues hang often upon a simple decision and how often a simple word has opened a door for someone into a world of enlarged opportunity and service. One snowy Sunday morning an illiterate man preached a sermon which was very largely the repeating of a scripture. The result was a boy's conversion, whose preaching genius won countless numbers to Christ, and although dead, yet he speaketh. That illiterate man was a member of the royal order of "helps." What an encouraging new year message for those who have failed to accomplish anything in the past year. Perhaps you began too high up, the lowly task is just to hand, and not out of your reach. What an enheartening message too, for those who think their simple life and manner does not tell. An old lady smiled sweetly on the front row at one of William Booth's great revival meetings, and where

the great General's sermon failed she succeeded and a notorious sinner

WAS SOUNDLY CONVERTED.

She was a very real "help." Oh for more real "helps," that will smile men and women into the Kingdom. A "help" also may be an apprentice, learning to do the meaner and lowlier tasks faithfully and well, for in so doing some day he hopes to be a master-craftsman. Could faithfulness be expected of us in the greater tasks, if we had not been proved faithful in the small job? Divine appointments will have definitely prescribed duties, but these will not necessarily be scheduled and handed out for the day, but a delightful freedom is the portion of the children of God, as led by the Spirit, they daily seek to do His will.

When will this office terminate? God will always need helps down here and I do not think the Lord's people will ever cease to act in that capacity. We can always show our love and devotion in the simple things done as unto Him. The cup of cold water in His name may always be given. Preachers will always be enshrined in the hearts of their hearers by the simple acts of kindness, more than by their most eloquent sermons. Staying in the house of an honoured servant of God, well-read and powerfully used, on one occasion the writer was amazed to find his shoes cleaned by his host. It created a great feeling of unworthiness. This man of God was a true "help," but I remembered Jesus

WASHED HIS DISCIPLES' FEET,

a very needy operation for an eastern traveller yet always performed by a menial.

Why should "helps" be thus engaged? Chiefly because they are following in the steps of Jesus in so doing, and He has left us an example, says Peter, so to do. Jesus was the essence of helpfulness, because He was the essence of goodness. He went about doing good. On the robber-infested road between Jerusalem and Jericho He stoops to bind up a wounded comrade, while the priest and Levite hurry by to the Temple service. We may be priests or choir leaders or chief officials in our churches and then miss this royal order of "helps." What a pity! This path of humble service has not yet become a highway, far too few pass this way, yet it is the sure way to the throne. "Helps" are always needed, and "helps" in the Church should always be available. I do not think we should have an order of

"helps" in our assemblies, say like the scouts or guides. The very nature of their calling requires they should be an ever-growing invisible company, functioning in the Body for God's glory, and looking for their reward to Him, who seeing in secret, will reward them openly, at that great day of His appearing. The word "helps" suggests subordinate service. Working out

THE PLAN OF ANOTHER,

this is a great stumbling-block to those who pride themselves on their initiative and genius. Jesus said, "I came not to do Mine own will, but the will of Him that sent Me. I delight to do Thy will, O God." The servant is not greater than his lord. Never fear to honour God in the simple duties. A true "help" will not have imputed to him wrong motives for service, for the very nature of his office may at times demand secrecy. His garlands are not woven by earthly applause.

There is work for all and there is work for you and me. Here is a sentence from my newspaper to-day as I write, "Of all deadening influences that prey on the mind of a man who is out of work, I know of none that is so depressing as the conviction that no one wants his services." This is from a man of fifty who desires secular employment. Industrial problems are baffling, but plainly speaking God says, "Son, go work in My vineyard, to-day." You can help Me in My great plan for winning back a prodigal world.

We may do menial tasks before the gaze of all. Are we willing to be made a spectacle? Dare we do anything for His dear sake? Carry a banner; wear a badge; invite a neighbour to our kind of religious services; be a door-keeper if necessary; keep the children quiet? The baptism of the Holy Spirit will enable you to

PERFORM SIMPLE TASKS GRANDLY.

We may do tremendous tasks behind closed doors. Become a prayer partner, do not be a sleeping partner. There was a man who prayed for Charles Finney, but he was rarely seen, nevertheless his prayers were always felt when Finney preached. Here is a daily prayer for those who desire to fill the place God has appointed for them.

Ready to go, Lord, ready to stay,
Ready my place to fill.
Ready for service, lowly or great,
Ready to do Thy will.

DON'T STAY AWAY FROM CHURCH

Don't stay away because it rains. That would not keep you away from business.

Don't stay away because company happens to drop in: bring them.

Don't stay away because you are rich; we can help you to cure that.

Don't stay at home because you are lazy; idle men tempt the devil.

Don't stay away because the church is imperfect;

should you find and join the perfect Church, its perfection would cease.

Don't stay away because you do not need the Church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.

Don't stay away because the Church does not need you; never did the Church need more and better men.

Don't stay away because you know more than the preacher; you might enjoy the singing.

Cameos of Jesus.

Sidelights on the Greatest Figure of History

I.—CHRIST'S BIRTH

By Pastor H. KITCHING

Matthew i. 18-25.

Luke i. 30-35.

THE wonderful Babe of Bethlehem! That was the name ascribed to Him by the prophet Isaiah who spoke many years before Christ's advent. In all ages there have been devout persons who have fallen in worship at the cradle of the wonderful Babe. The lowly estate; the humble stable; the tiny baby asleep in the manger have captivated the pen of poet and the brush of the artist. The shepherds abiding in the fields with their flocks; the brightening of the glory of the Lord around them; the song of the angels and their message all make the story so beautiful and unique. The wanderings of the wise men and their gifts of gold for kingship and frankincense for deity and myrrh for humanity; their very cautious journey afterwards all make Christ's birth to be the most wonderful of all time, and the greatest event of all history.

This wonderful Babe has been the means of revolutionising the lives of tens of thousands of men and women. Lives in the grip of sin have been liberated. Strong men have been stirred with deep emotion. Weak women have been fortified.

When Christ came the silence of heaven was broken. His birth linked heaven and earth together and tuned celestial choirs to the music of earth. It brought Immanuel into our midst, and lifted repentant sinners to heights of matchless glory; so bringing glad tidings into a world of discord.

There are many deep lessons in the Incarnation. Like a sparkling diamond it has many facets. Numerous truths flash out with super brilliance. There are

ENDLESS WONDERS

and revelations to be found therein. The purpose of this chapter is to focus our attention upon one truth alone, namely the possibility of the Virgin Conception. The Virgin Birth has been and still is a battleground. Many dismiss it as an impossibility, yet both Old and New Testament scriptures regard it as an absolute fact. That fact will take a great deal of disproving. A very clear prophecy is spoken in Isaiah vii. 14. It says, "The Lord Himself shall give you a sign, behold a virgin shall conceive and bear a Son." That prophecy was fulfilled only in Christ and Mary. Woman was here the selected channel. This seems very fitting. Through woman man was made to sin and so through woman God provides a Saviour. Mary is surely blessed of all women. Observe that word *Sign* as used by Isaiah and again by angels in Luke

In this series of articles Pastor Kitching leads the reader through the life of the Lord; chapter by chapter, from Bethlehem to Olivet, the writer traces that glorious Life in all its stages and phases, making the heart kindle afresh at the beauty and glory revealed therein. This series should yield rich spiritual inspiration to our readers.

ii. 12. In this case it meant something supernatural, miraculous, unnatural and exceptional. If Christ's birth had been brought about like any other child's it would then have ceased to be a sign and be just an ordinary event. According to various texts it was also wrought by the power of the Holy Ghost. The angel said, "that which is conceived in her is of the Holy Ghost" (Matt. i. 20). Verse 18 is strong language, it says: "Found with child of the Holy Ghost." Also look up Luke i. 35. Some people endeavour to explain this away by quoting certain scriptures which speak of Joseph as being the father of Christ. In Luke ii. 27, Joseph and Mary are spoken of as "parents" and also in verse 41. In verse 48 Mary found

CHRIST IN THE TEMPLE

and said, "Thy father and I have sought Thee sorrowing." Let us remember that these were the words of humans like ourselves. We know full well that Mary although His mother did not understand her Son. Hence it is quite reasonable to say that neither Joseph nor Mary had as yet received the fuller revelation of Christ's birth. This is inferred by the fact that when Jesus spoke of God as His Father they did not understand Him (Luke ii. 49, 50). In Matthew ii. we read, "Take the young Child and His mother." This expression is used four times in this chapter. It goes towards proving that Joseph had nothing to do with the begetting of the child. Does not our Lord's sinless life testify also to His sinless and miraculous birth? We cannot rule out the miraculous in the realm of spiritual happenings. Remember God was the worker in this affair and He is still the God that doeth marvels. Often when human logic fails the heart has a greater power of interpretation. Because a certain Bible truth cannot be logically reasoned out does not disprove it. The human mind can but faintly grasp deep spiritual truths. His ways are higher than our ways. With God all things are possible. In her own case Elisabeth thought it impossible yet to her the angel said, "With God nothing shall be impossible" (Luke i. 36, 37).

John i. 14 says, "The Word was made flesh and dwelt among us." Philippians ii. 8 reads, "Being found in fashion as a man He humbled Himself." God saw that the only way His

PLAN OF SALVATION

could be accomplished was for Christ to be made manifest in the flesh. A process of incarnation
(continued on page 32).

A New Year's Message

By the late ALEXANDER MACLAREN

But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.
—Daniel xii. 13.

THERE are three points in this message—the journey, the pilgrim's resting place, and the final home. "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The journey. That is a threadbare metaphor for life. Yet threadbare as it is, its significance is inexhaustible. But

before I deal with it, note that very significant "but," with which my text begins. The prophet has been asking for a little more light to shine on the dark unknown that stretches before him. And his request is negated—"but go thou thy way," in the connection, that means, "Do not waste your time in dreaming about or peering into what you can never see, but fill the present with strenuous service." "Go thou thy way." Never mind the far-off issues; the step before you is clear, and that is all that concerns you. Plod along the path, and leave to-morrow to take care of itself. There is a piece of plain, practical wisdom, none the less necessary for us to lay to heart because it is so obvious and commonplace.

The figure implies perpetual change. The landscape glides past us, and we travel on through it. How impossible it would be for us older people to go back to the feelings, to the beliefs, to the tone, and to the temper with which we used to look at things thirty or forty years ago! It is foolish for us ever to forget that we live in a state of things in which constant alteration is the law, as surely as, when the train whizzes through the country, the same landscape never meets the eye twice, as the traveller looks through the

windows. Let us, then, accept the fact that nothing abides with us, and so not be bewildered nor swept away from our moorings, nor led to vain regrets and paralysing retrospects when the changes come, sometimes slowly and imperceptibly, sometimes with stunning suddenness, like a bolt out of the blue. If life is truly represented under the figure of a journey,

nothing is more certain than that we sleep in a fresh hospice every night, and leave behind us every day scenes that we shall never traverse again. What madness, then, to be putting out eager and desperate hands to clutch what must be left, and so to contradict the very law under which we live!

Life is continuous. Geologists used to be divided into two schools, one of which explained everything by invoking great convulsions, the other by appealing to the uniform action of laws. There are convulsions in life. To-morrow is the child of to-day, and yesterday was the father of this day. What we are springs from what we have been, and

settles what we shall be. The road leads somewhither, and we follow it step by step.

We make our characters by continuity of our small actions. Let no man think of his life as if it were a heap of unconnected points. It is a chain of links that are forged together inseparably. Let no man say, "I do this thing, and there shall be no evil results impressed upon my life in consequence of it."

It cannot be. We shall to-morrow be more of everything that we are to-day, unless, by some strong effort of repentance and change, we break the fatal continuity and make a new beginning by God's grace.

**NOT A
NEW LEAF
TO TURN**

**BUT A
NEW LIFE
TO RECEIVE**

"He that hath the Son hath life; and he that hath not the Son of GOD hath NOT life." 1 John 5:12.

W. J. JACK

But let us lay to heart this, as a very solemn truth which lifts up into mystical and unspeakable importance the things that men idly call trifles, that life is one continuous whole, a march toward a definite end.

Mark the emphasis of my text, "Go thy way till the end"! You, my contemporaries, you older men! do not fancy in the deepest aspect any life has ever a period in it in which a man may "take it easy." You may do that in regard to outward things, and it is the hope and the reward of faithfulness in youth and middle age that, when the gray hairs come to be upon us, we may slack off a little in regard to outward activity. But in regard to all the deepest things of life, no man may ever lessen his diligence until he has attained the goal.

And not only "till the end," but "go thou thy way to the end." That is to say, let the thought that

THE ROAD HAS A TERMINATION

be ever present with us all. There is a great deal of the so-called devout contemplation of death, which is anything but wholesome. People were never meant to be always looking forward to that close. Men may think of "the end" in a hundred different connections. One man may say, "Let us eat and drink, for to-morrow we die."

Another man may say, "I have only a little while to master this science, to make a name for myself, to win wealth. Let me bend all my efforts in a fierce determination—made the fiercer because of the thought of the brevity of life—to win the end."

The mere contemplation of the shortness of our days may be an ally of immorality, of selfishness, of meanness, of earthly ambitions, as well as lay a cooling hand on fevered brows, and bring down the pulsations of hearts that throb for earth.

But while it is not wholesome to be always thinking of death, it is more unwholesome still never to let the contemplation of that end come into our calculations of the future, and to shape our lives in an obstinate blindness to what is the one certain fact which rises up through the whirling mists of the unknown future, like some black cliff from the clouds that wreath around it. Is it not strange that the surest thing is the thing that we forget most of all? It sometimes seems to me as if the sky

RAINED DOWN OPIATES

upon people, as if all mankind were in a conspiracy of lunacy, because they, with one accord, ignore the most prominent and forget the only certain fact about their future; and in all their calculations do not "so number their days" as to "apply" their "hearts unto wisdom."

The resting place. "Go thou thy way, for thou shalt rest." Now, I suppose, to most careful readers that clearly is intended as a gracious, and what they call a euphemistic, way of speaking about death. "Thou shalt rest." Well, that is a thought that takes away a great deal of the grimness and the terror with which men generally invest the close. It is a thought, of course, the force of which is very different in different stages and conditions of life. To you, young people, eager, perhaps ambitious, full of

the consciousness of inward power, happy, and in all human probability, with the greater portion of your lives before you in which to do what you desire, the thought of "rest" comes with a very faint appeal. And yet I do not suppose that there is anybody who has not some burden that is hard to carry, or who has not learned what weariness means.

But to us older people, who have tasted disappointments, who have known the pressure of grinding toil for a great many years, whose hearts have been gnawed by harassments and anxieties of different kinds, whose lives are apparently drawing nearer to their end than the present moment is to their beginning, the thought,

"THOU SHALT REST,"

comes with a very different appeal from that which it makes to these others. That rest is the cessation of toil, but the continuance of activity—the cessation of toil, and anxiety, and harassment, and care. And so the darkness is made beautiful when we think that God draws the curtain, as a careful mother does in her child's chamber, that the light may not disturb the slumberer.

But, dear friends, that final cessation of earthly work has a double character. "Thou shalt rest" was said to this man of God. What of people whom death takes away from the only sort of work that they are fit to do? It will be no rest to long for the occupation which you never can have any more. And if you have been living for this wretched present, to be condemned to have nothing to do any more in it and with it will be torture, and not repose. There is only one way by which we can make that inevitable end a blessing and turn death into the opening of the gate of our resting place; and that is by setting our heart's desires and our spirit's trust on Jesus Christ, who is the "Lord both of the dead and of the living." If we do that, even the last enemy will come to us as Christ's representative, with Christ's own word upon his lips, "Come unto Me, all ye that labour and are heavy laden, and I [because He has given me the power] will give you rest."

The home.—"Thou shalt stand in thy lot at the end of the days." "Stand"—that is

DANIEL'S WAY OF PREACHING,

what he has been preaching in several other parts of his book, the doctrine of the resurrection. "Thou shalt stand in thy lot." That is a reference to the ancient partition of the land of Canaan among the tribes, where each man got his own portion and sat under his own vine and fig tree. However sweet and blessed that reposeful state may be, humanity has not attained its perfection until once again the perfected spirit is mated with, and enclosed within, its congenial servant, a perfect body. "Corporeity is the end of man." Body, soul, and spirit partake of the redemption of God.

God is the true inheritance. Each man has his own portion of the common possession. Or, to put it into plainer words, in that perfect land each individual has precisely so much of God as he is capable of

possessing. "Thou shalt stand in thy lot." And what determines the lot is how we wend our way till we reach that other end, the end of life. "The end of the days" is a period far beyond the end of the life of Daniel. And as the course that terminated in repose has been, so the possession of "the portion of the inheritance of the saints in light" shall be,

for which that course has made men meet. And his allotted portion, as it stretches around him, will be but the issue and the outcome of his life here on earth. We shall all go where we have fitted ourselves, by God's grace to go; get what we have fitted ourselves to possess; and be what we have made ourselves.

Standing on Promise Ground

MRS. C. H. M.

MRS. C. H. MORRIS.

1. Or promise ground I have planted my feet, Firm my founda-tion and
 2. Cor-fort and blessing a-bide in my soul, Doubtings are ov-er and
 3. Tre-asures of earth all shall rust and de-cay, O-ther founda-tions shall
 4. Lock-ing back o-ver the wea-ri-some way, Up to the land I am

safe my re-treat; Here toil is plea-sure and ser-vice is sweet,
 Christ has con-trol; On Him to-day ev-ry bur-den I roll,
 crum-ble a-way! God's word a-bides, we ex-ult-ing-ly say,
 hold-ing to-day; Keep me, dear Sa-viour, for-ev-er I pray,

CHORUS.

(1.-4.) Standing on prom-ise ground. Stand-ing on prom-ise ground,
 Standing, I'm standing on prom-ise ground,

I am so glad I this resting place found; God's word is sure, and
 God's word is sure,

I am se-cure, Stand-ing on prom-ise ground. . .
 I am se-cure, prom-ise ground.

Bible Study Helps

HOW THE MACEDONIANS GAVE!

I. They Gave Themselves (II. Cor. viii. 5).

True Christian giving begins here. Give yourself to the Lord. Only Christians can do this.

II. They Gave Willingly (II. Cor. viii. 3).

No high pressure methods, no schemes, no drives, no bazaars and sales.

III. They Gave Sacrificially (II. Cor. viii. 2).

In a great trial of affliction and out of deep poverty.

IV. They Gave Ungrudgingly (II. Cor. viii. 4).

Praying the apostles with much entreaty to receive the gifts, pleading for the privilege.

V. They Gave Joyfully (II. Cor. viii. 2).

Not grumbling and complaining. They saw needs supplied, good accomplished, God glorified in their giving, and they rejoiced.

VI. They Gave Proportionately (II. Cor. viii. 3).

"To their power and beyond," not sparingly but bountifully.

VII. They Gave Exemplarily (II. Cor. viii. 1, 2).

Their giving was an example to others. Paul exhorts the Corinthians and us to follow their example.—H.C.F.

A FOURFOLD EXHORTATION.

(I. Corinthians xvi. 13).

1. To be a Vigilant Watcher.

Watch like a soldier, faithfully; like a gardener, carefully; and like a mother, constantly.

2. To be a Resolute Soldier.

"The faith" is the truth of the gospel. To stand fast in the truth means to believe it fully, to practise it wholly, and to grip it tenaciously.

3. To be a Manly Saint.

To be a full-grown saint is to have done with baby ways and childish things.

4. To be a Strong Believer.

To be headstrong is to be a fool, but to be God-strengthened is to have His ability to answer to His Word.

It is not what label do you wear, but what life do you live?

FAMILY ALTAR



pathway. That selected by Him is always the best.

Friday, January 18th. Genesis xiv. 8-24.

"And he gave him tithes of all" (verse 20).

Here is a word for those who excuse themselves from tithe-giving on the grounds that they are not bound by the law. Abram practised it hundreds of years before the promulgation of the law. But he did not do it by command. Abram's act was a heart movement. He gave tithes because he was grateful. He was thankful for victory, and that is how he expressed himself. Coercion was not necessary in his case. And probably later when the law concerning tithes had been formed many gave not because it was the law but because they loved the Lord. After all the law of tithing was really only the organising of giving. Now let us ask ourselves a question. Are we less grateful than Abraham? Or has God done less for us than He did for him? Calvary answers the second question. Can you answer the first? Oh may the Lord help us to be a bit more liberal in our gifts to Him. For He has abounded towards us.

Saturday, January 19th. Genesis xv. 1-18.

"When the fowls came down . . . Abram drove them away" (verse 11).

Tissot, the famous artist, was inspired by this incident. He has depicted the patriarch standing at the side of the completed altar. The sacrifice has been prepared. But his service is not yet finished. The birds of prey that whirl overhead threaten to ruin his careful preparations. To make possible his worship, therefore, Abraham must keep these enemies at bay. You and I are called to exercise a like vigilance. How often is our worship marred by thoughts. Here is our lesson. Let us watch and pray. Let us repulse those thoughts that would interfere with our true worship. Time enough for them when our worship has passed. Business and pleasure would both encroach upon us at such times, but let us be wary. Let the sacrifice for God be perfect. The extra effort thus compelled with be well repayed in the blessed union we shall have with Him.

ANONYMOUS GIFTS.

Work in General: Transjordan, 14/-; S. Kensington (I.R.), 10/-; Forest Gate, £1; Warminster, Wilts., 2/6; Fraddon, Cornwall, £1.

Foreign Missionary Fund: Leatherhead Believer, 10/-; Forest Gate, £3; Bradford (designated), £1; Croydon Sister (per Miss Henderson), £1; Timothy (per Miss Henderson), £1; Southport Well-wisher, 10/-.

Revival and Healing Campaigns: Burgess Hill Sister, 10/-; Hornsey Member, £1; Southport Wellwisher, 10/-.

World Crusade: Hornsey Member, £1; Dudley (per Miss Ching), £1.

Prison Fund: Liverpool, 5/-.

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

Sunday, January 13th. Genesis viii. 13-22.

"And Noah builded an altar" (verse 20).

What a beautiful picture is this. Noah's first act at the beginning of a new life is one of gratitude. He is thankful to God for all that He has done, and his thankfulness is expressed in this tangible form. He does not first of all indulge himself. His release from the ark does not mean to him the gratification of the flesh. He might easily without censure have started right off on a quest of pleasure. But there was something loftier in this man. God was in his thoughts. And God was in his first action. What a lesson for we who are more enlightened. God first. Yet how few of us really put Him there. If we can squeeze Him into some unnoticed corner of our lives we think we have done Him great service. Noah had a higher opinion of God than that. Was it because he was in closer contact with Him than we are? If so let us bestir ourselves, for we too can enjoy His company. Then perhaps we shall put Him first.

Monday, January 14th. Genesis ix. 1-17.

"I do set My bow in the cloud" (verse 13).

God does not promise us immunity from the clouds. But He has promised that their appearance shall not again pre-empt judgment. And in all senses God has kept His Word. If we think of it as a physical thing then we rejoice that since Noah's day there has been no devastating flood. In the spiritual sense too we can rejoice that clouds that have gathered above our heads have not held an impending outburst of judgment. There have been many clouds—clouds of sorrow, clouds of bereavement, clouds of distress, but not one has overwhelmed us. We have seen the bow, God's pledge—His signature. To the believer the bow of promise is repeated in the Cross of Calvary. It is God's announcement that despite appearances all will be well. Whene'er the clouds o'erhead are low and threatening let me lift up my head and I shall see a bow. It is God's message via the Cross.

Tuesday, January 15th. Genesis xi. 1-9.

"Let us make us a name" (verse 4).

And so it goes on the wide world over. Men to-day as ever in the past delight in publicity. They like to be talked about. They love to rise above their fellows. What a dizzy height is this lofty pinnacle called fame, and many have scaled it only to fall again from their new-found perch. It is a certain way to destruction.

When the Church of Christ forgot to be humble and began to ascend in the human scale she lost her power. She was no longer the witness of the humble Nazarene. When men of God seek fame and popularity their message is on the wane. The crash came at Babel. It has been the inevitable doom of all such seekers. To the true believer there is only one Name that counts. What matters any other? For that Name our forefathers have died. Let us lift it aloft. Let us proclaim it far and wide. And in proportion to our sounding of this great Name may our own names fade away.

Wednesday, January 16th. Genesis xii. 1-10.

"So Abram departed" (verse 4).

And so commenced one of the most remarkable journeys upon which man ever set out. From the moment of departure it was a walk of faith. No idea of its meaning was conveyed to this mighty man of God. He was promised great blessing it is true. But as far as the journey itself is concerned this man was walking in absolute darkness. He knew nothing of the future. But He knew God. And here was his secret. God had said "Go." His feelings might say many other things, and if trusted might deter him. But as one later has said of him he stepped out "not knowing whither he went." But he knew with whom he went. To us in this our day the way is oftentimes puzzling. We hesitate. But the Word has gone forth "Go forward." Let us then not halt or waver. Just ahead One is leading whose choice is always right. Be not daunted at the lurking shadows. The all-wise God is your Guide.

Thursday, January 17th. Genesis xiii. 1-18.

"Lot lifted up his eyes and beheld all the plain" (verse 10).

How many men there are like Lot. They are captivated by appearance. Without thinking of possible eventualities they act on the spur of the moment. It is not surprising that disillusionment follows sooner or later. In Lot's case it was later. After the passage of years his choice terminated in sad disappointment. The building up of years came tumbling down, and after Sodom had been destroyed he had to start all over again. His selfish choice resulted in a complete stripping. His gains were temporary and fleeting, but his loss was absolute. How differently fared Abram. Lot was too selfish to think of his uncle. But God had not forgotten His servant. He never forgets His own. The rejected portion became a vast possession, and when Lot became destitute Abram was a great man. Let us not be too eager to choose our

The Prayer Life

IT does not matter how we approach the subject, provided we come to real grips with it. Sooner or later we shall see that the many questions and difficulties which gather round the prayer-life may be reduced to the one momentous question of our relationship to Him with whom we desire to hold communion. What about our relation to God?—that is the question which we are inclined to shirk, but which mercifully refuses to be silenced. It persists through all philosophical evasions and theological hair-splitting, through all intellectual and moral problems. There are many valid difficulties about prayer, and we must face them; but in grappling with them we shall come to see that they are not fundamental, and that their solution depends upon our attitude to a deeper problem. Let us put it quite plainly. The real question at issue is whether we have the kind of relation to God that is the only basis of prayer at its highest and best. We are not dealing here with the universal human need of prayer. No one can doubt for a moment that the cry wrung from a soul in bitter need and anguish—the prayer of parents for their dying children, the pleading of those that gather round sick-beds, the inarticulate ejaculation of a soul suddenly face to face with its sin—is genuine prayer and swiftly reaches the heart of God. What we are concerned with is Christian prayer in its full potency—the prayer of faith that removes mountains, that makes the saint and the seer, that high commerce with God which is concentrated creative energy.

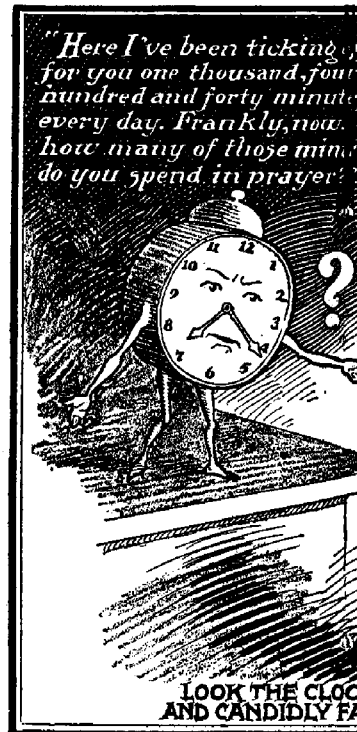
The Success

By ERNEST S.

THE success of prayer is audience with God. No one has effectively prayed until he has enjoyed the consciousness that he has been in the presence and fellowship of the Lord. Make not the mistake that because you have spent a certain time upon your knees you have therefore effectively prayed. There are those who, while physically in an attitude of prayer, are yet far away when the mental and heart attitude are considered. What wanderings of thoughts are found, and at times what seeming indifference of spirit. The wandering thoughts must be brought into captivity and the lethargy of spirit must be broken. As Abraham had to resist the fowls that sought to devour his sacrifice, beating them off until the Lord manifested His acceptance by moving among the pieces offered as a smoking furnace and as a burning lamp, so must the hindrances to our approach to God be pressed back by determined resistance in faith. This must be done until the spirit of prayer prevails and God draws nigh.

Much of effectual prayer is devotion. There we pour out the love and appreciation of our hearts before God. At times conscious of cold barrenness and lack of fervour, there must be confession of these and melting up of the heart before our Father. Prayer lifts the soul up from its human soil into the presence of Him who is divine. It makes us conscious that we have touched God and that He communes with us from off the mercy-seat. The secret of effectual prayer is to cultivate this sacred communion and fellowship. Well do we remember times when, although divine help seemed given to pray, the heart was not being touched as it ought. Cease not to pray until the heart feels moved reaching out to God in either intercession, gratitude, or praise. There should be a melting influence flowing from the inmost soul. To worship the Father in spirit and in truth is one of the highest exercises of the redeemed heart.

It is a mistake to think that all effectual prayer brings with it an immediate answer. At times the Spirit helps us to pray into action immediate results. At other times the answer may be long delayed. The



of Prayer

WILLIAMS

Bible records prayers which were effectually made yet which were never seen answered by those who made them. The intercession of Daniel still largely awaits its answer. Judgments yet to come and a regenerated earth are to be the fruit of the Spirit's intercession in the saints, both past and present, in co-operation with the will and plan of God, to which is added the incense of that perfect intercessor, the Great High Priest and Captain of our salvation.

Never will all the Spirit's prayers through us be fulfilled until the whole creation is delivered from the bondage of corruption into the glorious liberty of the children of God. Future days will yet reveal unto us how much has been gained or lost by the prayerfulness or prayerlessness of our lives. As long as the Church of Christ remains in a needy world its highest calling will continue to be its ability to pray.

We must draw near to God that we, and others, may obtain mercy, and grace to help in time of need. What a blessing that when we feel the sense of need we may reach through to God and see Him undertake! Well do we remember a time when God called to a service which seemed entirely impossible to fulfil. It was with fear and trembling, and after much prayer, that the matter was undertaken, but when under-

taken it was surprising to see with what ease things moved. God had answered prayer both in preparing our own heart and the hearts of others.

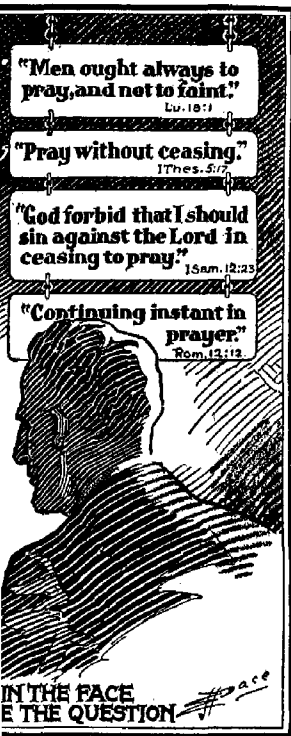
Walking with God in communion, Abraham was in condition to prevail for Lot when the Spirit needed a man through whom He could intercede. And walking in communion and fellowship with God puts us in the place where the Spirit can use us in carrying out the purposes of God in our time and generation.

God is looking for intercessors, those who have access to Him and upon whom He can lay the burden of His cause. We are yet too active in many human ways, too much given up to works, too busy with our

(continued on page 30)

The School of Prayer

KEEP on praying! Be not tempted to weariness, and to give up. Be not deceived into discouragement through doubt. When tired, rest; and begin anew or continue. Persevere and press on. God is with you. He is calling you, and inspiring your need and desire. He is using your life. Praying is working with Him. Prayer is His working in us and by us. "God seeks intercessors." He needs men and women and children to live and labour in prayer as He needs them in any service and sacrifice of life. Let us be fitted instruments for His power—prepared vessels for His use—yielded channels for the glory of His life. Never mind opposition. This is to be expected. The prophets endured it. The Lord Himself and His apostles met the bitterest resistance all the way. The antagonism to prayer should prove to us the need of it the more, and encourage us in the conflict. We have not yet proved the possibilities of prayer. In prayer in the Holy Ghost you are touching the sceptre of Omnipotence, and your prayer, real, definite and persistent, is invincible. God not only hears your cry against the enemy, but God wills through you the overthrow of all his vaunted wisdom and boasted strength. What though all seems useless, and the silent void of heaven gives back no voice to your long desire. Still God is, and prayer avails. Begin anew. Lift the heart in confident rest. He is not reluctant, nor needs to be pleaded with to do His will. He waits for your readiness, and in His hands He will mould as the potter moulds the clay.





The Elim Foursquare Gospel Alliance does not necessarily endorse every view expressed by contributors. The articles in this magazine represent our teaching on fundamental matters, but on minor matters we allow liberty.

The Rage for Results.

IN reading the review of a recent publication we were struck with the following extract. If "the success of the Church is to be judged by an auditing committee then the Church is surely sounding its death knell." It should be borne in mind that to arrive at a true estimate of success in the Lord's work we must not weigh results only in the statistical scale. It is so easy to drift into the way of conducting Christian work on the so-called business basis, and that often means the sovereignty of statistics, whereas the highest type of success may pass unrecognised and unrewarded, in fact, may, according to such standards, stand convicted of failure. Undoubtedly it is the gospel of results that is popular to-day, but chiefly results that can be tabulated in arithmetical terms. Those vital spiritual processes and exercises which prepare the way for and lay the foundation of great results are often overlooked. Figures are useful and certainly should not be ruled out but they have an unfortunate way of taking the reins. How much they may reveal; how much they may conceal. Let the Church in her endeavour to determine progress never neglect the application of spiritual tests; these are by far the more searching and revealing, and in the ultimate lead to more abiding work.

Atmospheric Pollution.

WE understand that some attention has been given by politicians to the pollution of the atmosphere by the vast amount of smoke which is discharged daily from the chimneys of factories and dwelling houses. That this may, in thickly populated areas, affect the health of the community is obvious. Pure atmosphere is vital to the physical well-being of people. How much the Church is dependent upon pure spiritual atmosphere if, in her corporate fellowship, she is to function properly and successfully. How easy it is to pollute and poison the atmosphere of Christian fellowship by the foolish use of the tongue. Many are the evils which afflict the Lord's people that may be traced to the tongue of the tattler. "Set a watch upon the door of my lips" is a prayer that will prevent much mischief in the congregation of believers. We do well to take care lest our lips pour forth that which would injure our brethren and do harm to the work of God.

Whispers from Within the Veil.

Silent Conquest

By Pastor C. C. W. Boulton

"I called unto Him, but He gave me no answer."
—Canticles v. 6.

And in the hour that Love is silent,
In adoration deep my soul shall wait,
Till on my prostrate spirit dawns,
The glory of the Incarnate.

PERHAPS there is no greater or more severe test to which love can be subjected than this. Dark indeed are the seasons when the heavens seem as brass, and Deity appears indifferent to human need. When no welcome sound breaks the dreadful silence of Gethsemane's anguish.

At such times we must beware lest we come to some hasty and false conclusion, and so misunderstand and misinterpret the meaning of this strange silence on the part of God. The enemy would suggest it as a sign of divine impotence or impoverishment.

It is at such seasons that God would fain teach me the deepest lessons of love, showing me that in its finer forms of expression Love is not necessarily articulate—that it is not dependent upon the medium of the senses for its most eloquent unveiling.

"But He gave me no answer." This silence does not represent wounded Love, but Love wooing to deeper surrender, overwhelmed and overwhelming in its fulness. 'Tis His object to bring my soul into a union with Himself that is not sustained by ordinary means and methods; not the words of His lips, but the beating of His heart to which I listen.

Shall not this searching exercise of soul bring thee into a choice place of discipline? As thou dost yield to the discipline of silence so thou shalt grow into the likeness of thy Lord. As thou dost wait before Him, His hand shall be turned upon thee. Thou shalt come forth out of the depths of silence finely polished and poised, a chastened and chaste vessel ready for the Master's use.

Master Divine, let Thy silence saturate me, until my whole being has caught the tender and transforming significance of this solemn hour. Show me the creative value of these unbroken silences of the soul. Let me learn the lesson of the hushed heart—of the awed spirit. Let me not seek escape from this place all pregnant with the presence of the Spirit. Hold me captive till Thy purpose is plain. Bind my thoughts until they merge in Thine. Over me spread the canopy of Thy constraining Love. Put upon me a great quietness of spirit that I may be able to drink in somewhat of the mystic wonder of this heavenly laden hour. Seal Thou my lips lest they mar the meaning of these sacred and generative moments. Teach me as I lie before Thee that

Love is most sov'reign when it holds the soul
To suffering, shame and sacrifice,
Not by the prospect of some glit'ring goal.
But just for joy of yielding all.

Nothing Comes to us Second-hand

By Mrs. E. CUNNINGHAM-PIKE

YEARS ago I heard a brother in Christ say, "Nothing comes to us second-hand." In a letter from a young Christian to-day I read, "*Nothing happens to us by chance.*" Does this mean that nothing can come to us without God's permission? If this is so, then it follows that by the time anything reaches us, the outworking of that by God's grace shall be for our good, otherwise Romans viii. 28 would have no comfort for us. It must be that in everything we meet there is some lesson our heavenly Father wishes us to learn.

Do we desire to be made conformable to the death of Christ, then we must be willing to go the way the Master went (Luke xiv. 26).

We speak with awe of the mystery of suffering; but in the spiritual life as in the physical life suffering is inseparable from growth. "Except a corn of wheat fall into the ground and die it abideth alone." Suffering may also be remedial. Is there proud flesh, it must be cut away or cauterised.

If physical or mental suffering come to us, it is our privilege to take it to the Lord and ask to be shown if we have missed God's will. Have we

BROKEN A NATURAL LAW

of health, have we in our zeal overworked the body, have we been unwise in food or dress, have we given way to overmuch grief, is there anyone with whom we are at variance? To take the burden to our Heavenly Physician, to seek His diagnosis, is to know the remedy. (See Psalm cvii. 17-22; Heb. ii. 18; Matt. v. 23, 24; Mark xi. 25, 26). Where there is undue anxiety there is loss of peace and joy, and this surely means loss of vitality, for the joy of the Lord is strength for soul and body.

But the Lord has to let His children suffer until they learn to know Him, and learn to live by His teaching. We believe as much as we live by. Jesus not only said, "Come unto Me and I will give you rest"; but, "learn of Me and ye shall find rest."

Life is our school-time, some of the lessons are hard, we are turned again and again, and we shall be until we let Him have His way with us, until we "let go and let God." Then we shall take everything to Him and from Him, and prove that

A LIFE OF SERENITY

in the midst of trial is provided for us in our Lord's uttermost salvation.

Wesley's experience, like that of Brother Lawrence, was "Calm on tumult's wheel I sit, With busy multitudes alone, Calmly waiting at Thy feet, Till all Thy will be done."

I. Thessalonians v. 18 teaches us "in everything give thanks." If we cannot say, "Thank you" to our Lord for the circumstances which seem to be against us, shall we not thank Him that He is with

us in the trial, and that when He has tried us He will bring us forth purified?

For as gold is tried in the fire,
So the heart must be tried by pain.

It was William Law who wrote, "If anyone would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule to yourself, to thank and praise God for everything that happens to you."

Has it ever occurred to you that the tap-root of many of our trials and troubles is pride? Insidious pride which creeps into our most holy things. We do not like the valley of humiliation, especially when God uses some fellow Christian to bring us there. We like to receive

HONOUR FROM MEN

notwithstanding our Lord's grave warning (John v. 44).

It is gratifying to poor weak flesh to be in the lime-light, to have a chief seat in the synagogue, to seem to be much used of God. When we were children we were taught that pride goeth before a fall, and as older Christians have we not seen with much sorrow that self-exaltation precedes destruction? It has been said, That when self-exaltation ceases, the last enemy is destroyed, and all that came from the pride and death of Adam is swallowed up in victory.

Is it not a fact that God cannot give all the outward, visible success He would because we cannot bear it; and that He hides from us most often the knowledge that He has used us for the same reason?

But you say, Must we take everything lying down and never stand up for our rights? Pause a minute. Has God the control of your life? Do you believe that He knows what is best for you? For myself, permit me to say that after a life-time in

GOD'S TRAINING SCHOOL

I have proved "That to will what God doth will is the only science that will give us any rest, that ever and always in perfect acquiescence is perfect peace.

Yes, truly the real battle ground of human salvation, the test question of every life is to will what God wills. But you say you cannot force your own will. Here is our most blessed resource. *It is God which worketh in you both to will and to do* (Phil. ii. 13). Shall we not trust Him to do this for us and prove the reality of Hebrews xiii. 20, 21? So dear tried one, take fresh courage. Greater is He that is in you than he that is in the world.

Life's school time will soon be over.—Sing:

Some day the bell will sound,
Some day my heart will bound,
As with a shout that school is out
And lessons done I homeward run.
Alleluia!



The Elim Evangel



NEWS FROM THE CHURCHES

Signs of Revival—Labouring for the Lost

NINE SOULS SAVED. Stirring campaign.

Salisbury (Pastor F. J. Slemming). "Victory, victory, precious Blood-bought victory!" This chorus resounded many times in the meetings of the campaign which were conducted here recently by Pastor Knox of Yeovil. The Lord wonderfully blessed the ministry of the visiting Pastor, for nine souls were saved and several infirm bodies were delivered. God graciously strengthened the saints, and as the campaign continued the blessing increased.

A great thirst for the Holy Ghost has been created by a series of sermons on this wonderful subject, and several believers received an anointing from the Holy One, while others have a greater desire to trust the Lord for the fulfilment of His promise. Several addresses given on The Palace of Grace were very inspiring and provided rich food for each soul. Revival has passed this way and as a result the Church has a greater determination to press on under all circumstances. Now that Pastor Slemming has returned from a campaign which he has been holding at Plymouth, the saints are rallying around him with greater zeal to forward the work at Salisbury. During the last two or three weeks Practical Christianity has been the theme of our Wednesday night meetings, and we pray the result of which will be seen in our lives.

FIGHTING THE GOOD FIGHT. Following the Lord.

Hastings (Pastor A. C. Coffin). "Who-soever offereth praise glorifieth Me." The Church here has cause to praise Him, and desire to abundantly utter the memory of His great goodness. The dew of heavenly blessing is falling, with refreshing power, and renewing grace. Many have been realising the hand of the Lord resting upon them in healing power, and from grateful hearts thanksgiving abounds. The Word of the Lord is bearing its fruit in holiness of life, and growing likeness to Christ. In a wonderful way the Master's presence is



Pastor
F. J. Slemming.

manifest, and the liberty of the Spirit realised, resulting in renewal of strength to fight the good fight. Recently, through the kind permission of the Minister and officers of the Wellington Square Baptist Church, a long-deferred baptismal service was held. It was a hallowed time. The Pastor gave a brief message referring to the truth of believers' baptism under three heads: (1) Baptism is obedience; (2) Baptism invites blessing; (3) Baptism constitutes a testimony. Then the confession of faith of the sixteen candidates was given, each declaring their personal faith in the Holy Trinity as revealed in Scripture, in the Lord Jesus as the Son of God, and their Saviour, and their determination by His grace to follow Him faithfully unto the end. Prayer was offered that they might ever hold fast their profession of faith without wavering, and then each was immersed on their confession of faith. This solemn yet glad service, was concluded by hands being laid upon each of those who had passed through the water, and prayer made that they might be endowed with power from on high, and so enabled to witness a good confession, and be more than conquerors in the conflict. The whole service was deeply impressive. One who was baptised was healed of cancer a short time back. She was warned it would kill her if she went into the water. However she did not die, but came forth rejoicing in the Lord. Several in the service, including some who were baptised, felt the healing touch of the Lord, and were divinely delivered from prevailing weaknesses.

THIS SAME JESUS! Wounding to heal.

Liverpool (Pastor H. Haith). "The very same Jesus!" The same to heal the body, to charge with the power of the Holy Ghost, and to convict, and save from sin. Some read the writings of Wesley, Finney and other men used of God, and how the Holy Spirit convicted men of sin in such a marked way, and think that such times are past, but in the Foursquare Gospel Movement they are very much present.

After a recent Sunday evening service a young man listened to the gospel address, went home, and to bed, but not to sleep. He could not forget the gospel message, and in the silent hours of the early morning the Spirit of the Lord so took hold of him that he trembled and shook, and pleaded for someone to fetch the Pastor at one o'clock in the morning. But the Spirit of the Lord only wounds to heal, and he was soon rejoicing in God's free and full salvation.

Recently we enjoyed a visit from Miss

E. Scarth of Leeds, whose ministry was made a blessing to the saints, and following her wonderful testimony of how the Lord healed her, quite a number of souls came to Jesus to be cleansed from the disease of sin, and to receive eternal life.

THE JOY OF THE LORD. Sunday school enthusiasm.

Rochester (Pastor J. Kelly). "Everybody happy . . . nobody sad!" Is this not characteristic of our great Elim family? This was no exception to the rule on the occasion of a recent baptismal service at the Elim Tabernacle. Eager, happy faces, everyone on the tip-toe of expectation, the hall tastefully decorated for the occasion as six brothers and sisters passed through the waters of baptism.



Pastor J. Kelly.

The weekly Bible readings are indeed a feast of fat things to all who attend; during the last few weeks Pastor Kelly has been dealing with the Baptism of the Holy Ghost and the Gifts of the Spirit; these studies have proved both helpful and edifying.

On the occasion of the Sunday school prize distribution the Church was favoured with a visit from Pastor Morris. After the children had enjoyed themselves at the tea table they were ready and willing to give of their best to entertain the large congregation that had assembled to see and hear the various items of the evening. The last and most interesting item for the scholars was the presentation of the prizes by Mrs. Kelly. Can Christianity satisfy the young people? Having just finished an Elim Crusader Campaign it is certain that God's best is for them and their best is for God. As the singing, recitations and messages go forth each evening praise ascends to God for so full salvation. And the end is not yet, praise the Lord!

BAPTISING BELIEVERS. Refreshing Bible studies.

Swindon (Pastor T. A. Carver). "In due season we shall reap if we faint not." Such a message as this proves a great stay to the saints during times of seeming barrenness in Christian service. Several weeks of leanness in the gospel

harvest have now given way to a time of reaping in the Church here.

The visit of Mr. John Leech, K.C., was a refreshing time, and his messages on Christian service and the coming of the Lord were blessed to all. During that week five souls found the Saviour.

Then on the Tuesday the first baptismal service took place since the actual formation of the Church. After being refused four churches in the town (chiefly because of the stand taken against Modernism and Anglo-Catholicism) the use of Rodbourne Road Baptist Church was secured, which was packed for the meeting. After Pastor Carver had preached on "What mean ye by this service?" four decisions were made for the Lord, which was indeed the crowning joy of the service. Then the sixteen candidates in true scriptural and Foursquare manner each told of their salvation and satisfaction in the Lord Jesus. Some opened their mouths in public testimony for the first time, but a good many fears were lost in the bottom of the baptismal pool, when one by one they were immersed in the name of the Father, Son and Holy Ghost. The service was indeed blessed and some of the members of the baptist Church said they had never witnessed anything so inspiring.

Afterwards, more than twenty signified their desire to follow Christ through the waters of baptism, and with great joy the congregation sang to close: "All hail the power of Jesus' name."

FEEDING ON THE WORD.

All round progress.

Glossop (Pastor J. McAvoy). The Church here is experiencing a continuance of divine blessing under the ministry of Pastor McAvoy, and each passing week gives evidence of the Lord's presence in the midst. The Pastor's ministry, backed up by a holy zeal to extend God's kingdom, is bearing fruit. Souls have been won for Christ, backsliders have returned to their first love, and bodies have been touched by divine power.

The breaking of bread services on the first day of the week are times of great blessing; around the Lord's table the saints are strengthened and renewed in Him.

The Bible studies are especially interesting to all earnest Christians. The Pastor draws his people around the Word and expounds it with a clearness and directness, which reveals real knowledge of the Bible and a true grasp of its meaning. The Thursday evening prayer meetings are being well attended, and very precious are these times spent with our blessed Lord, and great is the joy of God's people whose prayers are being so graciously answered.

Every section of the work is progressing and the Pastor has a keen interest in all.

On a recent Tuesday evening we were favoured by a visit from Pastor J. McWhirter, and his very inspiring message was taken from the 17th Psalm. The attendance was good, the sermon was good, the singing good, and all were

blessed by the richness of God's good grace.

Miss Paint was the special speaker at the recent missionary meeting, and her message was greatly enjoyed. All hearts rejoiced to hear of many who have found Christ, the Light of the World.

The following is a report from a local newspaper:

ELIM TABERNACLE, ELLISON STREET, GLOSSOP.

Special services have been held this week at the Elim Tabernacle, Ellison Street, Glossop.

Pastor J. McAvoy (resident minister) was the preacher last Sunday evening, and there was a large congregation, who listened with rapt attention to a very fine inspiring message. The subject was "Wanted, a man," based on a text taken from the Book of the Prophet Ezekiel, chapter xxii., verse 30.

Pastor McAvoy showed how that God sought a man in those days to stand in the gap, but sad to say He found none, how that God still sought for a man. God "wanted a man," yea, men and women, to stand in the gap, and also that God's dear Son, the Lord Jesus Christ, stood in the gap for the poor lost sinner.

On the following Tuesday evening, Pastor J. McWhirter, of Principal G. Jeffreys' Revival Party, was the preacher. His sermon, which gripped the hearts of his hearers, was taken from the three last verses of Psalm xvii. At the commencement, Pastor McWhirter gave a brief commentary on the Book of Psalms, stating that no literature was more exquisite. Psalm xvii. is a prayer of David, a cry to God for deliverance, and we have to cry with David for deliverance; deliverance from all that is of the world. God wants out-and-out Christians; no lukewarmness, but out and out for Him.

He went on to speak of the unsatisfaction in this world; no one was really satisfied, there was not a satisfied soul in that gathering, but in the last verse of the Psalm it says: "I will behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness." Every desire of our hearts will be satisfied. We are going to be like Him who died for us, the Lord Jesus Christ; which side are we on, the side of the world, or are we living for Jesus?

The Crusader choir rendered an item in song, "Make the courts of heaven ring," under the leadership of Pastor McAvoy. Mr. L. Longden was the capable organist.

The Elim Foursquare Gospel Alliance is cosmopolitan in its outlook. The local members had the privilege of hearing an Elim missionary, home on furlough from the far-flung field of Northern India, after five years' labour in that much-discussed country.

SOWING BESIDE ALL WATERS.

Encouraging signs.

Preston Park (Brighton). The work in this Church is progressing satisfactorily; numbers are being maintained, and the blessing of the Lord is manifest in the midst. Evangelist Packer who spent some time ministering to the Church here proved of much blessing to the work. Evangelist Ladlow is now responsible for

the work at Preston Park. Recently eight new members were received into fellowship. The prayer meetings are proving times of much spiritual refreshment, one brother having recently received the baptism of the Holy Ghost. The Crusader work is also growing somewhat, the Church services being taken by them on a recent Sunday. They also assisted in the fortnight's campaign recently held at the Elim Tabernacle, Brighton. The work amongst the Sunday school scholars is growing steadily. On the whole there is much to provoke the Lord's people to praise.

UNION WITH ELIM.

The gospel in song.

Stockport (Pastor T. Burton Clarke). To celebrate its union with the ever-growing Elim family this Church has recently enjoyed a very special week-end.

It began on the Saturday with a Fellowship tea arranged by the sisters of "The Bright Hour," and was heartily enjoyed by a good company, although it was a very wet afternoon. In the evening the Foursquare Gospel was told in song and story. This service was a fitting prelude to the great blessing received on the Lord's day.

On Sunday evening after the Pastor had given a suitable message on Elim, the Historical and Typical, three adults and two children found peace in Christ. The attendance was excellent, and to conclude this special week-end on the Monday a unique musical service was announced. This consisted of eighty minutes' solid enjoyment. This concluded a very happy and profitable week-end.

Throughout the services an atmosphere of Christian love prevailed, and the Church looks forward to a future of spiritual success under the Elim flag.

ROUSING ANNIVERSARY SERVICES.

Signs of coming blessing.

Broadstone. The first anniversary services have just been held in the above church. Many of the Lord's people gathered from other centres and were greatly refreshed by the ministry of the Word. A spirit of revival pervaded some of the services, and an atmosphere of real blessing prevailed throughout. Pastors Nolan, Knox, Bradley, Dyke and Evangelist Packer all contributed helpful messages to those assembled. Believers were much edified and drawn into closer fellowship with God as a result of the meetings. The Springbourne, Winton and Wimborne Crusaders rendered two beautiful choral items, and three souls yielded to Christ following the appeal given by Pastor Bradley. There are many signs of the divine presence in the midst of this Church, and the future is full of promise. The past year has been marked by steady progress under the leadership of Mr. H. F. Joiner. The young people's work is growing also, both Cadets and Sunday school being in full swing.

TIMES OF REFRESHING.

Believing for revival.

Ashbourne (Pastor D. Hood). During the past two months the Church has been

under the leadership of Pastor Hood, whose ministry has proved of much blessing to the work. The Pastor commenced with a campaign which brought

no little inspiration to the Lord's people. Then a Week of Prayer was held when again the presence of God was realised in the fellowship of the saints. The Church

is looking and labouring for revival, which will come when the ground has been softened by the falling showers of Latter Rain.

“Brethren”

By A. WRIGHT

FROM the time when first He began to move among His disciples, our Lord taught them to address one another by the endearing term—“Brethren.” He also taught them to address God as “Father.”

The terms “brother” and “brethren” are, in the Old Testament, always used exclusively concerning flesh and blood, while there is only one place in the Old Testament where God is referred to as “Father.” Isaiah uses it twice in his prayer (Isaiah lxiii. 16; lxiv. 8). There is also an allusion to God as “Father” in Psalm ciii. 13. It was reserved to our Lord and Saviour Jesus Christ to initiate mankind into this wonderful intimacy with God and all others who believed in Him.

For the first time in the history of the world, all kindreds, nations, tribes and tongues, many of whom had been hitherto antagonistic one to another by

RACIAL AND BLOOD DIFFERENCES,

were to be bound together by the common bond of brotherhood because of the death of the world's Saviour.

“Brother” as used by one Christian to another is not merely an expression of politeness. It is something deeper.

When the trembling Ananias greeted the one-time persecutor of the Christians, Saul of Tarsus, by the term “Brother Saul” (Acts ix. 17), it signified that the Lord Jesus, whom Saul had persecuted, had chosen him to be admitted into the ranks of the Christian brotherhood. He is now no longer Saul of Tarsus, persecutor of Christians, but, saved by the grace of God, “Brother Saul.”

The Christian brotherhood admits no superiority on the part of any individual; all stand on common ground. Only once is the possessive adjective “my” used with reference to the Father, and that is by the Lord Jesus Christ Himself, the only-begotten of the Father. As “brothers in Christ” we say “Our Father.”

There is only one way of entrance into this holy brotherhood and that is by the new birth (John i. 13). Barriers are burst by it. It utterly disregards

THE FALSE DISTINCTIONS

that society would raise. The king and the beggar, the rich and the poor, the master and the servant, are all made brothers in Christ. Bending the knee

together at one throne they partake together of one holy food.

I love that passage (Philemon 15, 16), where Paul, entreating Philemon for the return of his runaway slave, says “For perhaps he therefore departed for a season, that thou shouldst receive him for ever; not now as a servant, but above a servant, a brother beloved . . .” When Onesimus did return to his former master, he doubtless took up again his duties as a servant, but although master and servant there was a bond that held them closer—the bond of Christian brotherhood.

In Matthew xxiii. 8, the Lord Jesus speaking to His disciples says “One is your Master, even Christ, and all ye are brethren”; and then later He displays to us His wonderful humility, and we read in Hebrews ii. 11, 12, these words: “For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the Church will I sing praise unto Thee.” Master! yet Brother!

To be brothers of the Lord Jesus (wonderful calling for guilty sinners) He Himself requires of us that we do the will of God (Matt. xii. 48-50). Luke tells us (Luke viii. 21) that His will is hearing the Word of God and doing it. Brethren in deed as well as word.

As brethren of Christ, and sons of our heavenly Father, we are called upon to exhibit

THE LIKENESS OF OUR FATHER

to the world. “Be ye therefore merciful, as your Father also is merciful” (Luke vi. 36), and “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. v. 48) are two of the many scriptures that we are called upon to do in this respect. John the Mystical, who is John the very practical, tells us in his first Epistle one of his three “oughts”—that nothing less than the supreme sacrifice is required of us, one to another, as brethren in Christ. Our incentive is in the same verse “because He laid down His life for us.” And so, day by day, as we walk in sweet fellowship and communion with God our Father and Christ our brother, we can endorse fully the statement of John in I. John i. 3, “Truly our fellowship is with the Father, and with His Son, Jesus Christ.”

The Success of Prayer (continued from page 25)

human doings. May we learn how to depend on Christ, the foundation of all successful prayer, to wait for the Spirit to move upon our hearts, and make us so hungry for effectual approach to our heavenly Father

that we will never rest until He from off His mercy-seat above communes with our hearts inviting us to His storehouse of possibilities which can only be gained by effectual fervent prayer.



Grimsby Crusaders' Campaign

A very successful eight days' campaign was held by the Crusaders. It proved a time of soul-saving and a number of the Crusaders themselves were baptised in the Holy Spirit. Pastor W. L. Kemp (of Kensington Temple and an old "Grimbarian") opened the campaign. The anointing of the Spirit rested upon him and we all realised we were in for a time of revival. During the week the Crusaders gave illustrated sermons—The Armour of God, Christ in the Scripture, and object talks. On the closing Sunday Pastor and Mrs. Naylor both took part in the services and the congregation was the largest experienced for several years.

The branch had the privilege of visiting the local Poor Institute and giving the message of Life in song and word. It was grand to see the old folk drinking in every word, and as some of the Crusaders went to the different parts of the building with fruit and sweets the message was heard through loud speakers. The blind, crippled and sick ones who were unable to attend the service heard the message just the same.

Great interest is prevailing in this branch and record attendances are being registered. We are pleased to report that other denominations in the district are requesting visits.

Hallelujah! the Foursquare banner still floats in Lincolnshire.

Hove's Busy Season

The Crusaders at Hove can indeed say "Praise ye the Lord, O give thanks unto the Lord for He is good and His mercy endureth for ever." The Lord has wonderfully blessed us during the summer months. The weekly meetings taken by the Crusaders have been the means of much blessing, and we praise God for several new members, a few of these being Cadets who have attained Crusader age and joined our ranks. The different bands have been "up and doing" for Jesus, and for the extension of His kingdom, God has blessed their efforts. We have been privileged with visits from the Brighton, Worthing, and Preston Crusaders; their messages in word, song, and testimony were the means of much blessing. During October we paid a visit to Eastbourne. We thank God for the opportunity He gives to go to other towns to testify of His saving and keeping power. On a recent Monday Pastor J. Smith of Brighton visited us, his subject was "Advice to Modern Youth"; the Lord blessed the message, and I am sure each one of us left the meeting with a firmer determination that whatever we do, whether great or small, we do it as unto Him who has done so much for us, that those we come in contact with will know to whom we belong.—H.M.R.

"Hot" Days in "Cold" Scotland

Revival Fire Reigns over Greenock

By JAMES BOON

Revival fire in the form of a special seven days' campaign has recently been kindled among the Crusaders of Greenock assembly, and the Devil has been badly hit, Christ's kingdom extended, many followers of the Prince of Darkness coming over on the Lord's side.

For weeks previously great activity prevailed—special open air, invitation and advertisement leaders being appointed; the last touches given to solos and duets; the Crusaders as a whole gallantly devoting their time and energy to the practising of several special pieces, while through and above it all a volume of prayer ascended from the hearts of young and old that the manifold blessing of the Almighty should rest upon the inspired efforts of His children, and that precious souls should be saved.

The slogan "Youth for Christ" was adopted and this was displayed prominently in the thousands of handbills and window-bills distributed by willing workers. The local press also commented on the "Young Crusaders of the Elim Foursquare Gospel, . . . one of the most active religious bodies in the district."

While the Gas Company turned on the gas for the floodlights which brilliantly illuminated the exterior of the church, the heavenly Controller poured the oil of the Spirit into the fire in the hearts of the Crusader Choir, the flame of fervour burning brightly during the opening service of the campaign.

Singing heartily the Crusaders fearlessly proclaimed that they were "Ready for the Fray"—the campaign was "on."

As that first meeting continued the Cross was lifted high before a spellbound audience and Calvary's love so eloquently portrayed that our hearts melted within us and we suffered with Christ His anguish and surged with the glory of His victory.

Four souls cried for mercy that even-

ing, the glory going to Him who alone is worthy. At this service the Crusaders also rendered the 103rd Psalm.

Throughout the whole campaign every speaker without exception spoke and dwelt upon Calvary.

On Wednesday evening Pastor Longley from the City Temple, Glasgow, ably conducted the meeting and during his remarks touched upon the Crusaders' high standard of life and service for Christ.

It was a very happy meeting, the joy of salvation shining through the Crusaders' messages.

The tide still rising we were swept on Thursday night through a special "bombardment" of red-hot testimonies delivered with startling force and conviction by the Crusaders.

The grand finale of the campaign proved most exhilarating.

On looking at the tiers of people in the gallery and the serried masses below one felt that hearts were drawn out to Christ as if by a magnet as they strained to catch every word.

"Jesus, Thou art everything to me!" The sweet melody stirred the deepest emotions; yes, indeed, "Jesus" is the sweetest name we know.

"Hold the fort, for I am coming, Jesus signals still."

The exultant chorus pealed forth and joyfully we waved the answer back to heaven, "By Thy grace we will."

The campaign officially closed, but the inspired solos, duets and quartets had struck the keynote of victory which vibrated throughout every service.

The saints at Greenock can still "feel the throbbings of immortal life grow stronger as the days go by," and are looking up with renewed hope, for surely "our redemption draweth nigh."

The last strains of the organ died away and the blessing of that service spread to the four corners of Greenock.

RALLIES

Book These Dates Now.

Jan. 30. Hants and Dorset Rally

in the Elim Tabernacle,
Southampton.

Feb. 2. London and Home Counties Rally.

in the large Spa Fields Church,
King's Cross, London.

Further particulars next week.

Crusader Clippings

York Crusaders have organised themselves for active service, and the various bands formed are carrying on a work of true Crusaderism. Several Crusaders have recently received the baptism of the Holy Spirit and there is much rejoicing in the midst. The choir's ministry is being greatly appreciated.

Launceston Crusaders are proving faithful and zealous in the great cause. The mid-week meetings conducted by the Crusaders are of great inspiration to the saints and a live testimony in this part of the vineyard.

Woolwich reports encouraging news. Recent converts are taking part in both the indoor and outdoor meetings.

Special "Evangel."

Remember the special Crusader "Evangel" to be published in a few weeks. Order your extra copies now.

CAMEOS OF JESUS

(Continued from page 19)

which means "enfleshment." It is a word not used in the Bible but describes in the words of man what was done at Christ's birth. For Christ to incarnate Himself in man was a reasonable thing to do. Man in many ways is like God; he has moral responsibility; he has feelings; thinking powers; power to will which the plants and the lower creatures have not. God could not incarnate Himself in a star or a mountain or tree, or flower or animal because stars and planets are just colossal masses of unfeeling and unthinking matter. They are lifeless and dead. Trees and flowers are soulless and therefore God could not become like such objects. But it was by becoming man that God's plan was achieved. Paul says, "He emptied Himself." There were no half measures about this self-emptying. He was made like unto His brethren in every way. He was bone of our bone; flesh of our flesh; a partaker of human flesh and blood. He was a man in the midst of men. This fact is plainly revealed in the four gospel narratives and we cannot deny it. It is not necessary to labour any longer upon this point—the Eternal Son was born of a virgin by the Holy Ghost, became man in every sense of that term. "Pilate saith unto them, [*Ecce Homo*] Behold the Man" (John xix. 5). Not a man but *the* Man. We could dwell for quite a while on this, but sufficient to say that in Christ Pilate saw an example of perfect and complete manhood. He is our example. Let each one of us who believe in the Saviour endeavour to follow Him.

Fate of the Apostles

MATTHEW suffered martyrdom by being slain with a sword at a distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hanged upon an olive tree in the classic land of Greece.

John was put into a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos.

Peter was crucified at Rome with his head downward.

James, the Greater, was beheaded at Jerusalem.

James the Less was thrown from a lofty pinnacle of the Temple, and then beaten to death with a fuller's club.

Philip was hung up against a pillar at Hieropolis in Phrygia.

Bartholomew was flayed alive.

Andrew was bound to a cross, whence he preached to his persecutors until he died.

Thomas was run through the body with a lance at Coromandel, in the East Indies.

Jude was shot to death with arrows.

Matthias was first stoned and then beheaded.

Barnabas, of the Gentiles, was stoned to death by the Jews at Salonica.

Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero. —*Schumacher*.

(The above is according to historical records—it is just possible that some of that history is not reliable. —Ed.).

"SINNERS," NOT "SAINTS"

ALADY in deep soul distress visited the late Dr. Moody Stuart, a gifted Free Church of Scotland minister, and a well-known evangelical preacher in the city of Edinburgh. In the course of conversation the minister found that the lady was conversant with the facts and doctrines of Scripture, but could not understand God's way of salvation. He tried to bring before her the soul-saving truth regarding Christ and His finished work, but his efforts appeared fruitless. Feeling that he could not afford her relief, he opened the Scriptures, and slowly read the familiar passage, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (I. Tim. i. 15). Ere closing the interview with prayer, Dr. Stuart observed that tears were flowing down the lady's cheeks. A week afterwards she returned, her face beaming with joy. She told the doctor that she had accepted Christ as her Saviour, and was rejoicing in the knowledge of sins forgiven.

"Why did you weep when you left me on your former visit?" asked the servant of Christ.

"I wept for joy," said she.

"What was it that gave you that joy?" inquired the minister.

"I saw as you were speaking that Christ Jesus came into the world to save sinners."

"But you knew that before?"

"No."

"Then what did you think?"

"I always thought that Jesus came into the world to save saints, and I wept for joy when I saw that He came to save sinners."

Many like the lady have a similar opinion. When told that the Lord Jesus is willing to save them as they are, and where they are, they reply that they are not yet "good enough." When pressed to immediate acceptance of Christ they declare that they are not yet "prepared" to be saved. If the reader has this thought, notice that it is not that Christ Jesus came into the world to save penitent sinners. "Surely He is not prepared to save me in my sins?" Most certainly He is. He longs to save you in your sins that He may deliver you from your sins. "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21). When you become one of His "people" He will save you from their power, as well as from their penalty. He only saves lost, guilty, helpless, and hell-deserving sinners who believe on Him. "The Son of Man is come to seek and to save that which was lost."

If you are "lost," and come to Him as a "sinner," and not as a "saint," He will save you whatever you are, or have been. Because He loves you with a fond and tender love He is seeking to save you from going down to the pit. Will you now give up trying to be saved as a "saint," and come to Him in your guilt, ruin, and helplessness?

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.

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BOGNOR.—Holidays are Jollidays with Mr. & Mrs. Hollyman; cosy fires; happy homely atmosphere. Elim workers welcomed, Christian fellowship; fullest particulars, lowest possible terms. Lion House, Nye Timber. Telephone: Pagham 70. B1762

BRIGHTON.—Bed and breakfast 15/-; board-residence from 25/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. B1882

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 56/- per week. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

ELIM REST HOUSE.—Adjoining Elim Woodlands, for those requiring quiet rest and loving care in spiritual surroundings. Apply to Superintendent, 21, Rodenhurst Road, Clapham Park, London S.W.4.

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house, central heating; near Manchester campaign; moderate terms; reduction for longer stay. Apply to Miss Barbour, Beth Rapha, Glossop, Derbyshire.

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. B1887

LONDON.—Christian home, select district, garden; full board 25/-; without mid-day meal 20/-; close to buses and railways; highly recommended by ministers and others. "The Ridge," 3, Womersley Road, Hornsey, N.8. B1883

LONDON.—New Year Greetings! A happy Christian welcome awaits you at Mr. & Mrs. Barnwell's, 36, Granville Road, Stroud Green, N.4. Central three assemblies. Lowest possible terms; ministers recommend. B1885

SOUTHEND.—Board-residence from 25/-, bed and breakfast 15/-; near sea, assembly and station. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. B1889

FOR SALE.

FOR sale, a good plated miniature cornet, full tone, A and B flat shanks, leather case; price £4. Box 347, "Elim Evangel" Office. B1885

SITUATION VACANT.

WANTED, young man, 18 years of age, for dairy. Apply J. D. Evans, Jersey Dairy, High Street, Burnham, Bucks. B1886

BIRTH.

ROWLES.—On December 6th, to Mr. & Mrs. J. Rowles, of Rochester, the gift of a son.

MARRIAGE.

MITCHELL; GROOM.—On December 15th, at Elim Hall, Selsdon Road, South Croydon, by Evangelist O. Murphy; George Mitchell to Lucy Ann Groom. Both Elim Crusaders.

WITH CHRIST.

WRIGHT.—On December 17th, Petty Officer Thomas Wright, R.N. Passed into the presence of the King. Funeral conducted by Pastor J. Woodhead.

This will Interest You!

A special unique photograph of Principal JEFFREYS as a boy appears in the January "Young Folks' Evangel."

This alone is worth the annual subscription (1/6), as you will not be able to procure it elsewhere. Send to-day and then receive this charming weekly for a whole year, post free.

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



In this book Mr. Burton tells in his inimitable way the true life story of Elias Letwaba, the native Pastor whose name has become almost a household word away out in darkest Africa where he still works. Mr. Burton has known Letwaba for the past twenty years. When you have read this book you will know him too.

● this new book
BEAUTIFULLY
ILLUSTRATED
ONLY 2s.
(By post 2/4)

ELIM PUBLISHING Co., Ltd.
Park Crescent, Clapham Park, London, S.W.4



The New Idea
in Rewards—

BIBLE GAMES

We have just produced four entirely new Bible Games for boys and girls. These fascinating and exciting games teach the Scriptures in a novel way. Let your children enjoy themselves absorbing Bible knowledge.

Complete with instructions.

Only 2/6 each
by post 3/-, or all four different
games, post free, for 10/-
(United Kingdom Only)

"From Egypt to Canaan"
"Through the Bible"
"The Pilgrim's Progress"
"Patriarch, King, Apostle, and Prophet."

ELIM PUBLISHING Co., Ltd.
Park Crescent, Clapham, S.W.4



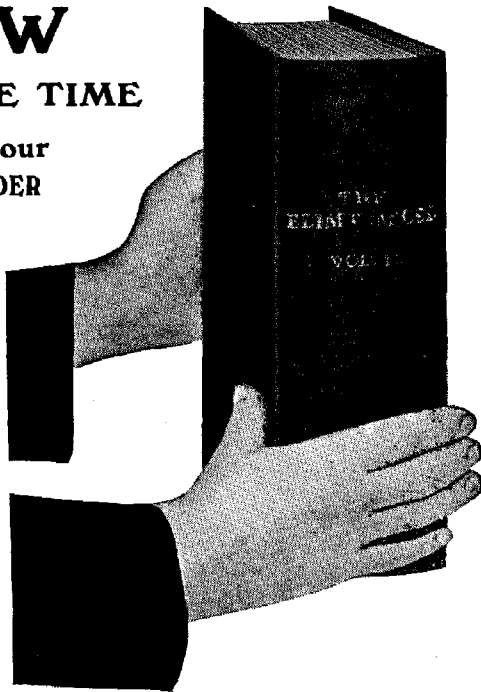
NOW
IS THE TIME
to get your
SELF-BINDER

for

Vol.
16,
1935

and start
the New Year
well.

Any Boy
or Girl
can do it!



SIMPLICITY ITSELF!

You will never regret it!

This is the very latest, simplest and smartest self-binder on the market. Each issue of the "Evangel" is inserted in a moment as you get it. It will be kept clean and tidy, and at the end of the year you will have a perfect book. Every page will open quite flat, the parts are not damaged in any way, and although of greater strength than an ordinary bound book, there is a substantial saving in cost. Satisfaction is guaranteed or money refunded in full.

Price
in full green cloth,
with title and volume number in gold,
3s. 6d., by post 4s. (United
Kingdom only).

What better or more useful present
could you give than this, for it
will be used every week, and
:-: treasured for a lifetime? :-:

ORDER NOW TO GET IT IN TIME.

ELIM PUBLISHING CO., LTD.

Park Crescent · Clapham Park · London · S.W.4

OUR NEW YEAR'S

Offer to You



YOU have been blessed, your friends have been blessed, and many more *could* be blessed through receiving *The Elim Evangel* every week. We are prepared to present you with one year's subscription **FREE** for every three new subscriptions you send in, the only condition being, that the three subscriptions you send us must be for people who are *not* at present regular readers. A year's subscription costs only ten shillings, and so by either giving three of your friends a year's subscription each, or by collecting three new subscriptions and sending them to us, you obtain a ten-shilling gift for yourself. To avail yourself of this special offer, please fill in the form below.



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

Please send the "Elim Evangel" each week for one year to the following three addresses, and also to myself, for which I enclose thirty shillings (usual price £2). I guarantee that the three addressees are *not* regular readers of the "Elim Evangel."

Signed.....

Address.....

Name.....

Address.....

Name.....

Address.....

Name.....

Address.....