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MAY WE EXPECT A GREAT REVIVAL BEFORE THE COMING OF CHRIST? (see p. 168)

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The Elim Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 11

MARCH 15, 1935

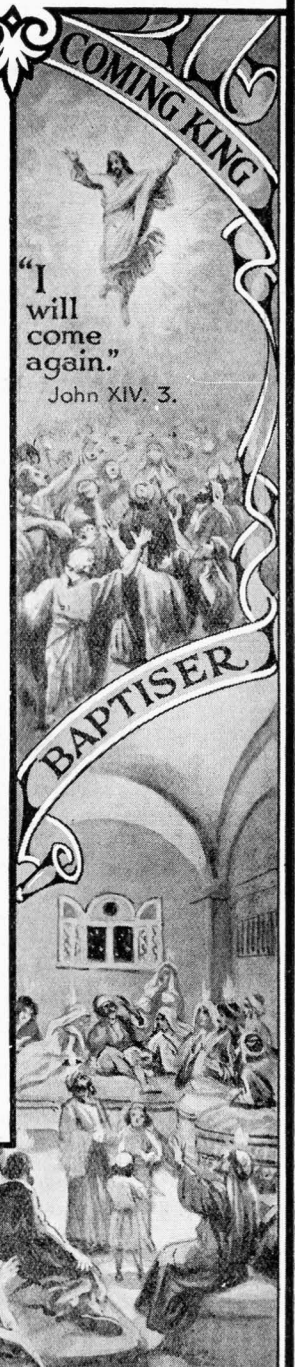
Twopence



"I am come that they might have life."

John X. 10.

NEARLY
EVERY REVIVAL
STARTS WITH ONE
OR MORE SOULS
THAT
ARE FILLED WITH
THE HOLY
GHOST

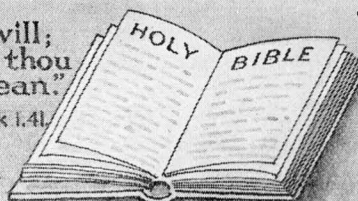


"I will come again."

John XIV. 3.

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

Vol. XVI. March 15, 1935 No. 11

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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 3/- 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.

EASTER MONDAY, 1935

THE TENTH ANNUAL
FOURSQUARE GOSPEL

DEMONSTRATION

in the

ROYAL ALBERT HALL
(LONDON)

On April 22nd, 11 a.m., 3 & 7 p.m.

Principal **GEORGE JEFFREYS**

will preach at the

THREE GREAT GATHERINGS

Come expecting a great outpouring of the Holy Spirit

The Principal will also officiate at the three ordinances:

MORNING at 11; Divine Healing. The sick will be prayed for and anointed with oil (James v. 14).

AFTERNOON at 3; Baptismal Service. Believers passing through the waters of baptism.

EVENING at 7; Communion Service. The vast assembly partaking of the Lord's Supper.

Doors open one hour before each meeting.

Special singing by Elim Crusaders half an hour before each meeting. Refreshments on premises. Thousands of free seats.

RESERVED SEATS. Tickets for seats in the Boxes and Stalls are obtainable at the following prices: Morning, 1/-; Afternoon 2/-; Evening 2/-. Those who purchase these tickets ensure a good seat, and at the same time help to reduce the rent we pay for the hall. These tickets are only obtainable from the Box Office, Royal Albert Hall, Kensington Gore, London, S.W.7. Enclose stamped addressed envelope.

COME, join the Testimony and share in the Festival!

Applications for accommodation at Elim Woodlands should not be made until the last week in March.

THE THIRTEENTH ANNUAL LONDON EASTER CONVENTION

Good Friday, April 19th to Friday, April 26th.

Convention services will be held this year as follows:

Good Friday and Easter Sunday:

Kensington Temple, Kensington Park Road.
Elim Tabernacle, Park Crescent, Clapham.
Elim Tabernacle, Stanley Road, Croydon.
Elim Tabernacle, Central Park Road, East Ham.
Elim Tabernacle, Fowler Road, Islington.

Saturday:

Elim Crusader Rally at Hyde Park at 7.30 p.m.

Tuesday, Wednesday, and Thursday:

City Temple, Holborn Viaduct, 7.30 p.m.

Friday:

Kensington Temple, Kensington Park Road, 7.30 p.m.

Last Elim Crusader Rally of the season.

SPEAKERS INCLUDE: Pastors J. McWhirter, P. Le Tissier, J. R. Moore, A. C. Coffin, J. F. Welsh, M.B.E., R.N., E. J. G. Titterton, M.A., and W. L. Bell.

FOR VISITORS TO LONDON

ACCOMMODATION. Those requiring accommodation at Elim Bible College should write to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, London, S.W.4. Applications should not be sent until the last week in March.

CHEAP RAILWAY TICKETS. Monthly Return Tickets at cheap rates are now available from all stations at a single fare and a third for the double journey. The return half is available for one calendar month. No vouchers are required. Where 8 or more travel together from one station and return the same day they may obtain return tickets at a single fare for the double journey.

ENQUIRIES should be accompanied by a stamped addressed envelope for reply, and sent to the Convention Secretary, 20, Clarence Road, Clapham Park, London, S.W.4.

Easter Conventions in the Provinces

BIRMINGHAM. April 19, 20. Elim Tabernacle, Graham Street. Speakers include Pastor J. McAvoy.

April 21, 22. Embassy Skating Rink, Walford Road, Sparkhill (largest and most up-to-date Skating Rink in the British Isles). Easter Sunday at 3 (Divine Healing Service), and 6.30—Principal George Jeffreys. Easter Monday at 11, 3, and 6.30—Pastors P. Le Tissier and J. R. Moore. Convener: Pastor W. Barton.

CARDIFF. April 19—25. City Temple, Cowbridge Road. Speakers include Pastors W. A. Nolan and J. T. Bradley.

CARLISLE. Elim Tabernacle, West Walls. Speakers include Mr. F. Carson and Mr. W. Uprichard. Convener: Pastor H. T. D. Stoneham.

GLOSSOP. Elim Tabernacle, Ellison Street. Further particulars later.

MANCHESTER. April 19—21. Grosvenor Street Church (off Downing Street). Further particulars later.

SOUTHPORT. Temperance Institute, London Street. Further particulars later.

VAZON, GUERNSEY. April 19—24. Elim Foursquare Gospel Church. Speakers include Pastor L. N. Knipe. Convener: Pastor W. F. South.

BELFAST. Ulster Temple, Ravenhill Road. Speakers include Pastor and Mrs. W. G. Channon. Convener: Pastor H. Kitching.

EDINBURGH. Elim Tabernacle, Dean Street. Further particulars later.

YEOVIL. April 18—21. Elim Hall, Southville. Thursday, 7.30. Good Friday, 3 and 6.30. Saturday, 7.30. Sunday, 11, 3, and 6.30. Speakers include Pastor and Mrs. J. Woodhead. Convener: Pastor R. Knox.

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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. 11

MARCH 15, 1935

Fridays, Twopence

Satan Beneath our Feet

By W. E. MOODY

Put your feet upon the necks of these kings.—Joshua x. 24.

FIVE kings had been defeated by Joshua—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. They were found hid in a cave in Makkedah. Joshua gave the command that great stones should be rolled upon the mouth of the cave and soldiers placed to guard the cave. But the victory was not complete. The battle being ended, Joshua said, "Open the mouth of the cave, and bring out those five kings unto me." He then commanded the captains of the men of war, "Come near, put your feet upon the necks of these kings." And they came near and put their feet upon their necks. This action intimated their complete subjugation. Then Joshua smote them and slew them and hanged them on five trees.

Jesus is our Joshua, and He tells us to put our feet upon the necks of our enemies. This is right in harmony with Luke x. 19, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Or, as Weymouth puts it, "I have given you power to tread serpents and scorpions under foot, and to trample on all

THE POWER OF THE ENEMY."

In Psalm xci. 13 we have the same thought expressed, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." Note that we are to do the treading. And why is that possible? Because Christ bruised Satan on the Cross of Calvary; and we are encouraged to put our feet where Christ put His.

In Psalm cx. 1 we read, "The Lord said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool"; and these words are in harmony with Hebrews x. 12, 13, "But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

Seeing then that we have been seated with Christ in the heavenlies, "far above all principality, and power, and might, and dominion" (Eph. i. 21), Satan

is under our feet as we abide by faith in Him with whom we are there seated.

In Romans xvi. 20 we are told that "the God of peace shall bruise Satan under your feet shortly." The word shortly here has no reference to time, but to the manner in which

GOD WILL DO IT.

By faith the bruising will be done quickly or suddenly.

Joshua i. 3 gives us the assurance of constant, progressive victory: "Every place that the sole of your foot shall tread upon, that have I given unto you." This is the law of appropriation. God gives, we must take.

We have been blessed "with all spiritual blessings in heavenly places in Christ" (Eph. i. 3). These blessings are ours for the taking, but Satan is going to see to it that we shall not "possess our possessions." He is ever standing at our right hand to resist us (Zech. iii. 1). But we are to resist him, steadfast in the faith (I. Peter v. 9), knowing that on Calvary Christ spoiled principalities and powers and made a show of them openly, triumphing over them in the Cross (Col. ii. 15).

The writer is more and more impressed with the fact as stated by Charles H. Usher in his invaluable booklet, *Satan a Defeated Foe*, that "there can be no permanent victory in the lives of God's children until they see and appropriate the fact that Satan was defeated at Calvary." That is a statement of fact. But a fact is one thing, the realisation of that fact another. When we

BELIEVE AND ACT

upon the fact, it becomes a realised fact. The fact is that on the Cross of Calvary Satan was defeated. When I believe this fact and act upon it, it becomes a realised fact.

What a deep sense of relief comes to us when we come to know without a doubt that Satan is a defeated foe; and that he has no legal rights upon either spirit, soul, or body, and that with the authority of Jesus we can trample him under our feet. He

was outlawed at the Cross. Let us treat him accordingly.

Isaiah lix. 19 tells us that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." What is the standard that the Holy Spirit will lift up against the enemy? It is Calvary. "The fact of Satan's defeat at Calvary must be understood, appropriated, and boldly proclaimed."

In Hebrews ii. 14, 15, we see that the Cross has destroyed Satan's power over man. "That through death He might destroy him that had the power of death, that is, the Devil." "Destroyed him"—can any words be stronger than these? The Greek word means "rendered powerless," "put out of action." The Cross has put the Devil out of action. Then

WHY IS SATAN SO ACTIVE?

Because we have not yet appropriated the fact and applied it to the need. By faith we must take and then hold our place in Christ's death, burial, and resurrection, if we are to rise into a place of power beyond the Devil's power to hurt us.

When we enter into the experimental knowledge of the overthrow of Satan, we will then be in a position to receive the authority spoken of in Luke x. 18, 19: "I beheld Satan as lightning fall from heaven. Behold, I give unto you power (authority) to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

It was on the basis of Satan's fall that Jesus Christ gave the disciples the right to tread upon Satan's power.

Our attitude toward Satan should be one of determined resistance to the enemy who is holding souls in captivity. But it is just to the degree that we have power with God in prayer that we shall have strength given us to resist and overcome the enemy.

Coming back to the opening words of this brief message, we find that Joshua in the tenth chapter of that book orders the five kings to be brought out of the cave, and says to his captains: "Come near, put your feet upon the necks of them." And Joshua added the words,

"FEAR NOT, NOR BE DISMAYED;

be strong, and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."

And afterward Joshua smote them and slew them. Our Joshua—Jesus—has conquered Satan and all his hosts; but it is necessary that they should be brought out and that we put our feet upon their necks in order that we may enter into and experience the absolute victory which He has wrought for us.

It is our feet that God wants in order to tread upon Satan. In other words, we are to do the treading, and God gives us the power and the enabling to do it.

Let us then put on the whole armour, which is Christ, and in His might and with His authority take the victory over all the power of the enemy.

Sleepless Nights

By Pastor W. G. CHANNON

- (1) A heavy meal before retiring for the night.
- (2) A poorly-ventilated bedroom.
- (3) A troubled conscience.
- (4) Worry.
- (5) Fear.
- (6) Ill-health.
- (7) The will of God.

Let us deal briefly with these causes.

(1) Concerning this the remedy surely lies with ourselves. We must not over-indulge when taking our last meal of the day.

(2) How strange it is that we do not value the inestimable blessing of pure fresh air. Like salvation it is free. Perhaps that is why it is so despised. Once again the applying of the remedy is

OUR INDIVIDUAL RESPONSIBILITY.

If we attend to this matter promptly we shall find that not only shall we enjoy better nights, but that better health will also be our portion.

(3) It is nothing unusual for sleep to evade the one who has conscience troubles. Perhaps someone may read these lines whose heart and life has not been handed over to the Saviour. Maybe you know what it is in the dark hours of the night to be burdened with a sense of guilt. You long for morning light. Treat this seemingly troublesome experience as a blessing. God through the Holy Spirit is deal-



SOME little while ago whilst at a prayer meeting I was much impressed as I listened to the various requests sent up to the throne of grace.

One particular request especially fastened itself upon my mind. Several prayed that God would give sleep to those who suffered with sleeplessness. Upon further reflection I feel led to pen these lines.

In the first place we must agree that refreshing sleep is essential to us all. We cannot live long in a healthy condition without it. Sleep is essential to our physical well-being. "Lord, if he sleep, he shall do well" (John xi. 12). In other words sleep is a need. Has not the Father promised to supply all our needs? (Phil. iv. 19). Therefore on the grounds of this promise we have every right to claim from Him refreshing sleep.

Perhaps, however, before we put in our claim we should consider the causes of sleeplessness. It is useless our asking God to give us sleep if perchance we make our own barriers to the reception of such a blessing. There are many causes. Here are a few.

ing with you. Many before you have been troubled in like manner, and have given their hearts to Christ during the still hours of night. They have then been enabled to sleep the sleep of the just. Will you try this remedy? It will not fail you. Sometimes the children of God are troubled by an evil conscience. Their day has been misspent—they have grieved their Lord. For them there is the cleansing Blood and grace to keep them from failing God in like manner again.

(4) We all know something about worry. It is a big subject and one which we cannot fully deal with now. Ofttimes it finds us out when the toils of the day are over, and we seek our rest. Did we complete that task properly? What about the mistake we made this morning quite by accident—will it have evil results? What of to-morrow's duties? How shall we get through such a busy day? Perhaps

FINANCIAL TROUBLES

burden us. Perhaps too some of the troubles over which we worry are quite imaginary. It is often so. Let us drive the enemy away with the Sword of the Spirit. Here is a perfect antidote. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7). Here is another. "Casting all your care upon Him; for He careth for you" (1. Peter v. 7).

(5) In many respects worry and fear are similar. Certainly the same scriptural remedies may be applied to either. It is strange how so many become possessed of a spirit of fear when the night season arrives. Perhaps just as many of our worries are imaginary, so also are some of our fears. Nevertheless, some may be very real. But whether imaginary or real, all fear emanates from Satan (II. Tim. i. 7). Here is a helpful story, told me by a sister, recently. It so happened that she was compelled to take a short sea voyage. This particular night it was rough and stormy. All the passengers were preparing for a bad season. She too was fearful. She turned to God's Word, however. This is the verse her eyes lighted upon, "When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet (Prov. iii. 24). On this she relied, and whilst others were ill with

THE ROUGHNESS OF THE SEA,

she enjoyed refreshing sleep. When fearfulness assails us let us rest upon this promise and our sleep shall be sweet.

(6) Only those of us who have had illness know how long and weary the nights become. The remedy in this case is of course to seek the Healer Divine. Those of us who stand for the truth of divine healing know of scores whom the Lord has delivered from this trouble known as insomnia. Doctors and their medicine have failed but not so the Great Physician. He is still the same. Trust Him.

(7) Perhaps in the light of all we have said concerning sleeplessness our seventh cause may seem rather perplexing. The will of God. Yet it is true

that God for some wise purpose may at times withhold sleep from His own. How often we find in the Word that He spoke to His children during the night seasons. Whenever He may withhold sleep for such a purpose there need be no fear of physical weakness afterwards. He imparts physical strength. Divine guidance is often given to the perplexed soul when the rest of the world is hushed. A brother in Christ was telling me that whenever his rest was disturbed he accepted it as a call to prayer or the reading of God's Word. Moreover his experience is that by so doing deep sleep is soon his happy portion. Many a sufferer has been cheered by "God . . . who giveth songs in the night" (Job xxxv. 10). The Psalmist's nights were frequently made happy by such songs. Paul and Silas when imprisoned, suffering as a result of being beaten, their feet in the stocks, could at midnight pray and sing praises. We know of

THE HAPPY RESULTS

which attended their devotions.

In concluding we must remember that God is Lord of the night as well as of the day. It is never His will that we should be the victims of terrifying and tormenting dreams.

Yet in my dreams I'd be
Nearer, my God, to Thee.

He can give victory in the unconscious hours just as much as in the hours of watchfulness. If need be He can give sleep regardless of circumstances. Peter slept even in the prison house (Acts xii. 6).

Anywhere with Jesus I can go to sleep
When the darkling shadows round about me creep.

And why not? He ever watches over us, and neither slumbers nor sleeps. "I laid me down and slept; I awaked; for the Lord sustained me" (Psalm iii. 5).

Have You Heard?

That our beloved Principal and party are now on a trip to Palestine enjoying a well-earned holiday.

That Pastor H. W. Fielding is campaigning at Ayr, following his mission at Broughty Ferry.

That Mr. David Vanstone is conducting campaigns in the Isle of Wight. Shanklin is at present experiencing refreshing showers of blessing.

That, following a successful campaign at Chichester by Pastor D. Forsyth, Evangelist E. Dainton has now been appointed to the pastorate there.

That Evangelist Greenslade is now in charge of the work at Peckham.

That the Elim Sunday School Anniversary music (Third Set) is now on sale by the Elim Publishing Co., Ltd., and that the First and Second Sets are also obtainable.

Stillness

By Pastor A. LONGLEY

Be still and know that I am God; I will be exalted among the heathen.—Psalm xlv. 10.

THE rumblings of trouble's chariot wheels can be heard all over the earth filling the stoutest hearts with fear. Events which this psalm speaks of have already cast their shadows before and the present distress of nations portends the coming of such events as the moving of kingdoms and the raging of the ungodly spoken of by the Psalmist.



Pastor A. Longley.

The breakers of trouble roar across the sands of time and beat tempestuously upon the steadfast Rock of Ages upon which the Church of Christ is built, and earth rolls swiftly onward to its tribulation fever which only the balm of Christ's millennial reign will heal. In the perilous times of these last days it is necessary to know Him who shall be a hiding place from the storm and as the shelter of a rock in a weary land, for the prevailing distractions of these times like fiery darts, find chinks in the armour of our human nature, irritating

the most affable of tempers and disturbing the serenity of our highest ideals and aspirations. Unless God flings wide open the door into the strong tower of His Name the ultimate result of constantly facing the buffetings of life's storms will be the toppling of the edifice of character into the foaming torrents of temptation, but heaven was never slack to light earth's nights with its stars of hope, so in this dark record of distress is set,

LIKE A GEM

reposing in black velvet, the message "Be still and know that I am God" which reflects the light of heaven.

How easy to say be still, but how difficult to obey. If we were shut in by a garden bathed in sunlight and drenched with the fragrance of flowers it might be possible to have that state of mind from which care is banished and wherein peace reigns supreme. The roar and hurry of city life, the grind of the wheels of commerce and the hum of the business beehive all tend to shatter the peace of our minds. We are passing also through an enemy's land, for says Jesus, "If ye were of the world the world would love his own, but because ye are not of the world . . . the world hateth you," and hatred will provide no cushioned palanquins to bear you along the rugged road to glory but will instead throw across your path, in a multitude of ways, thorny barriers; but be of good cheer for Christ has overcome the world, and we can be still in the face of all these distractions, for there remaineth a rest to the people of God.

What is this stillness? A corpse is still, awfully still, and because of the insensibility of the conscience many are to-day unperturbed by the noise of toppling

thrones and turbulent times; such a stillness is tragic. Fear can produce the immobility of paralysis but that is not

THE STILLNESS OF GOD

for that is the stillness of bondage, the fear of man bringing a snare. The sow overfed upon the husks and parings, and tired of wallowing in the mire sinks down into the same mire and is motionless with bestial laziness until the effects of its gluttony are worn off, likewise by self-indulgence are many rendered still, but this stillness is dangerous because, like the five foolish virgins, the soul is unprepared. The stillness referred to by the Psalmist is the repose of the soul in the consciousness of God's Omnipotence, producing a mental calm without hindrance to mental activity, even as nature clothes the gaunt naked tree with leaves without a sound. It is the special blessedness of those that believe. In Isaiah xxviii. 16 we read, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." That stone is Christ and he that depends upon Him need not be distracted nor anxious even though the earth be removed and the mountains be carried into the midst of the sea, for He is a sure foundation laid in the heart of the eternal God.

In the first verse of this Psalm we are encouraged to stillness and also shown how it is imparted in a threefold manner in the words, "God is our refuge and strength, a very present help in trouble."

THE SUFFICIENCY OF GOD

has become ours, for says Romans viii. 32, "He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?" That sufficiency is our peace first as a refuge. God is our refuge as we splash the lintel of our souls with the blood of the Lamb of God then, even though the sorrows of death are surging through a Christ-rejecting world, we are secure from the destroying angel. God is our refuge as we dwell in the secret place of the Most High which is the mind or will of God.

The sufficiency of God is the means of our stillness, secondly because He is our strength. He is our strength by His Word and by His Spirit. By counting His Word more than our necessary meat we become strong in the Lord and in the power of His might, thus are we able to say in the words of Psalm cxix. 50, "This is my comfort in my affliction; for Thy Word hath quickened me." If we have set our faces toward the city Foursquare we shall need energy to traverse many a barren patch of the journey wherein despair lurks wild-eyed amid the shadows, and follows us as a persistent and mocking companion, but God's Word shall be our rod and staff to comfort and slay dull foreboding.

By the Spirit of God also have we strength, for says the promise, "Ye shall receive power after that

the Holy Ghost is come upon you," and by this power we are enabled to

SCALE THE MOUNTAIN-LIKE BARRIERS

of temptation, tread upon the serpent and come and go in the name of the Lord. The kingdom of God which is within you is, in the Holy Ghost, righteousness which is divine strength of character, peace which is health of mind, and joy which is health of emotions; such strength is stillness indeed.

The third means to stillness is the surety of God's presence in trouble, for "though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." God is present by the Spirit of Christ within every believer, this is His internal presence which produces an indefinable assurance as evident yet as mystical as eventide settling upon the hills.

I. John iii. 24 says, "And hereby we know that He abideth in us by the Spirit which He hath given us." Thus often when the depressing fog of uncertainty enters our souls through the inlet of unbelief, a God-consciousness, born of the Spirit within, blazes up within us like an oil-fed fire, as fanned by the rushing wind of Pentecost, dispelling the unhealthy vapours of despair. The presence of God is also a means to stillness in its external manifestation, for says the Psalmist in Psalm xxxiii. 18, 19, "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death and to keep them alive in famine."

The

ALL-SEEING EYE OF GOD

looks beyond your present into your future and plans accordingly. The obscurity of your problems are bathed in light to Him, for all things are naked and opened unto the eyes of Him with whom we have to do, and He is therefore never surprised into disadvantage. In this then rest and be at peace.

After being encouraged to stillness by meditating upon the way in which it is imparted let us further pursue the experience by looking at God's purpose in it, which purpose is expressed in the words, "I will be exalted among the heathen." At a very crucial hour in the exodus of Israel the message of Moses was "Fear ye not, stand still and see the salvation of the Lord which He will show to you to-day." In this message lies the purpose of God for our stillness. Though temptations like the chariots of Egypt thunder behind, and difficulties as unconquerable as the Red Sea are before you, do not rush about and get in the way of the Lord, do not get distracted but trust and obey, for the Lord will be exalted. The ripples on the pond spoil the reflection of the serene heavens, so also the furrows of anxiety across our minds mar the vision of God. Trouble with heavy shod feet clatters through the land and perhaps has already banged hard upon the door of your heart and entered unbidden, for there are times when prayers and strong cryings do not keep it out, but if

THIS UNINVITED VISITOR

must be allowed in then meet it at the front door and command it in the name of the Lord to take off

the metal boots of anxiety and tread quietly, that the peace of God's presence be not disturbed, for as there is a way to pass through the fire and not be burned and go through the floods and not be drowned, so is there a way to have trouble and yet be still. In Genesis xliii. 13, 14 we come upon Jacob in a severe trial, about to allow his much-loved Benjamin to leave him and go into Egypt, and he does not know if he will see him again. There is probably a slight moistening of the eye and a tremor in the voice denoting an emotional struggle as he says to his sons, "Take also your brother, and arise, go again unto the man; and God Almighty give you mercy before the man. . . . If I be bereaved of my children I am bereaved." There is no evidence of desperation in the scene, no rebellious efforts to ward off the descending blow to his affections. There is no complaint nor distraction, nor does he stoop to the level of debating concerning the justice of such circumstances, but resigning himself to the purpose of God he reveals a steady confidence in the Almighty and being still he is able to say, "If I be bereaved I am." Or in other words, "What about it, God knows." By Jacob's stillness in trial God furthers His plans for Israel and

FOR MAN'S REDEMPTION

and at the same time re-united Jacob with his loved ones in a prosperous land, and with Joseph whom he thought dead. It is very evident that if God is going to be exalted we must be still for if the throne of our hearts upon which Christ reigns is swayed by every howling wind of adversity the King of kings will have a very insecure position within us; we must therefore allow no irritations to strike discord upon our heart-strings nor passion in temper or unlawful desire to run riot over our minds.

Coupled with the injunction to be still is the injunction, "Know that I am God," and what the Holy Spirit has joined in letter is also joined in experience for stillness brings to the soul the conviction that God is the I AM. What an age of uncertainty in all respects is this modern one. Doubt respecting Christ and His Word prevails like the hosts of Midian who were like grasshoppers for multitude overrunning Canaan and greatly impoverishing Israel. Spiritual poverty exists in ecclesiastical realms because of dying convictions and a nerveless grasp of the Sword of the Spirit. To restore the vision and revive waning faith it is necessary to halt in the turmoil of life and by being still be convinced of the reality of God.

How does stillness convince us of God's reality? First because to be still is to be dead; not altogether, but to self so that you are able to say with Paul, "I am

CRUCIFIED WITH CHRIST,

nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God." James iv. 3 says of the saints "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." In this case the clamour of carnal desire hindered God from giving, but had their prayers not been mixed with

the medley of mundane desires that filled their hearts there would have been room for God to give. "In my flesh dwelleth no good thing," says Paul, and from this source come many of the distractions that rend the divine tranquillity of our spiritual lives. In the words of the hymn as you

Lay in dust life's glory dead,
From the ground there blossoms red
Life that shall endless be.

Stillness brings us to know God because he that is still is prepared, first to hear, secondly to obey. How often have we missed some verification of God's reality because He could not get His holy command to be heard above the confused clamour of self-will. Upon one occasion when God spoke some of the people that heard Him said it thundered, likewise when the voice of hatred, the murmur of pride and the whisperings of unlawful desire strive to monopolise our minds, the voice of God mingling with these other alien sounds is indistinct. But the soul that is stilled is prepared to hear even as the pure mountain air carries the song of the bird more dis-

tinctly to our ears than the noise-laden atmosphere surrounding the city.

The soul that is still is prepared to obey and thus is continually finding that "If any man will do His will he shall know of the doctrine whether it be of God."

The ready poise of the athlete while he awaits the signal to start the race has made all the difference between defeat and victory. Stillness produces a divine balance of the soul that enables the believer to await God's command untrammelled by any distraction.

"Knowing God" is the outcome of stillness and both are necessary in an age of toppling thrones when civilisation is in the melting pot; for the Word of God tells us that out of the crucible shall emanate a new civilisation of horrid shape, an enamelled Christless husk that shall fill the earth with its profanity during the years of tribulation before the Millennium, so when the turbulence of nations fills the atmosphere with portentous distractions, "Be still and know that the Lord is God."

Marching On

C.G.

Claude Gadge.

We're march - ing on, we're march - ing on, We're

marching on this Foursquare Gospel way, With Jesus Christ our Lord to stay, We're

march - ing on, we're march - ing on, With the

Blood be - fore we will conquer all, For we're marching at Christ's command.

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Bible Study Helps

THE VOICE OF WISDOM.

(Proverbs viii. 1-14).

I. The Plea of Wisdom (ver. 1).

Wisdom is personified, as in verse 14. It is none other than Christ. "The fear of the Lord is the beginning of wisdom" (Psalm cxi. 10). He appeals to men. Wisdom may be found (Jer. xxix. 13).

II. The Place of Wisdom (vv. 2, 3).

In the places of vantage; at the place where the paths meet in the common walks of life; at the doors. The home life should have a place for wisdom.

III. The People of Wisdom (vv. 4-6).

It is needed by the strongest and most experienced as well as the weakest and most inexperienced. "The sons of man" refer to the sons of Adam, and includes all who will accept Christ and study His Word.

IV. The Power of Wisdom (vv. 7-14).

1. Power to preach the truth (ver. 7).
2. Power to discern the truth (ver. 8).
3. Power over temporal things (vv. 9-12).
4. Power over evil (vv. 13, 14).

Conclusion: When the apostles found Christ, they found divine wisdom, and no longer depended upon the wisdom of this world which is really foolishness with God (Acts iv. 13; I. Cor. i. 19-21, 30; II. Cor. x. 4, 5).—M.E.H.).

THE JEW.

1. His presence defies human reason.
2. His prestige defies national extinction.
3. His prophetic alignment demands divine fulfilment.—H.G.H.



The Scripture Union Daily Portions: Meditations by Pastor E. C. W. BOULTON

Sunday, March 17th. Luke xii, 49-59.

"Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division" (verse 51).

And yet He was called the Prince of Peace. He was the essence and embodiment of gentleness and meekness; how then can it be true that He came to bring strife rather than concord? But are not His words true in this case as always? Wherever He comes He creates a crisis. He is the great dividing personality; men are either with Him or against Him; neutrality is impossible. Let the Christ enter a family and immediately there is a division 'twixt those who believe and those who disbelieve. Let my life come under the control of the pure principles that govern His kingdom and at once I am at issue with those who serve another master. Faithfulness to Him plunges me at once into opposition to all that is evil; I may not serve two masters.

O Sword of Truth now smite,
All that Thy Will would fight.

Monday, March 18th. Luke xiii, 1-17.

"Thou art loosed" (verse 12).

How many things there are that seek to enmesh this heart of mine. Entanglements that would make of me a prisoner for ever. My prejudices, how tyrannical they can be at times; how they prevent my growth and seek to dwarf my sympathies. Then there is my self-consciousness—what restraining hands this lays upon me, especially when the call of the Lord is to consecrated action. My pride—what a fearful form of bondage this can become. Then there are a legion of fears that often shut me in, robbing my soul of that larger and grander vision of God. But I bless Thee that Thou hast spoken the word of deliverance; Thou hast looked upon my bonds and in that look my soul has found freedom. At Thy authoritative Word the things that held me fast fled and left me Thy glad prisoner.

Into this glorious kingdom
Of precious blood-bought freedom,
I now come.

Tuesday, March 19th. Luke xiii, 18-35.

"How often would I . . . and ye would not" (verse 34).

Alas, that this pitiful plaint should be found upon the lips of the Lord. What folly it reveals; what depths of depravity. All the loving intent and content of those "good tidings" of which Jesus was the bearer, flung back in His gracious face. Like a lover He sought to woo them that He loved, yet all His approaches were repulsed with scornful bitterness. It is the voice of wounded

love to which we listen in these words. Even Love stands helpless before such persistent rejection. E'en though He knocks with nail-pierced hands and thorn-crowned brow, yet still His appeal makes no impression upon those hardened hearts. O Master mine, grant that no action of mine may wring from Thy holy lips such a mournful cry. Let nothing in this heart deny Thee aught that Thou dost ask. Forbid that in anything I should withstand Thy precious will.

Break down this stubborn will
And work within my soul until
All, all is Thine.

Wednesday, March 20th. Luke xiv, 1-14.

"He that humbleth himself shall be exalted" (verse 11).

This day may bring many a golden opportunity of taking the humble place; of willingly and even praisefully choosing the lowest place when the more exalted position is within reach. Help me to understand that the lowest place may actually provide me with the greatest chance of serving and glorifying Thee. Hidden from the mortal eye, yet not unnoticed by the eye of God. Teach me that it is not the greatness of the position which I occupy, but the spirit with which I fill it. I may take the place which others despise, and still fill it worthily, making it a sphere in which I can magnify my Lord, and do honour to His great name. It is not where I am, but what I am that counts with Thee, O Lord. I may reign as a king in the humblest sphere if my heart is in utmost harmony with Thy will.

O rise within me, Life Divine,
And through my ransomed being shine.

Thursday, March 21st. Luke xiv, 15-24.

"Come, for all things are now ready" (verse 17).

How bountifully grace has spread the table for the hungry. It may well be described as "a feast of fat things." No need has been overlooked. A robe of spotless righteousness for the naked; unsearchable riches for the poverty-stricken; an all-sufficient Sacrifice for those who have no merit of their own. And all this is stored up in Christ for the needy and the perishing among men. O boundless salvation! Uttermost grace! How measureless its scope! How fathomless its depth! How unsearchable its length and breadth! How gracious the invitation that bids the benighted to the banquet; that calls the prodigal to the warmth and wealth of the Father's home. "O for a thousand tongues to sing" the story of such amazing love! What a glorious commission to be the bearer of

such a message. Blessed are the feet of them that bring such glad tidings to the oppressed.

O glorious call of Grace divine,
To land that flows with milk and wine.

Friday, March 22nd. Luke xiv, 25-35.

"Whosoever . . . forsaketh not all that he hath, . . . cannot be My disciple" (verse 33).

How clearly Christ sets forth in these words the conditions of discipleship. And yet how often men seek to evade the Cross, endeavouring to enter that life of fellowship some other way. It is the constant challenge of the Cross that prevents so many from becoming followers of the Lamb. Its demands are sweeping, covering the whole personality; touching life at every point. Men would willingly allow part of their lives to come under the dominion of the Cross, but to surrender the whole is a price too heavy to pay. O Thou who didst give Thyself so utterly, so completely to the death, grant unto me the grace to tread in Thy steps; make me equal to each new demand of that Cross; let me not shrink from its call, nor sink beneath its weight. Teach me to embrace it with all my being; to bring all the life of my thought world to its light.

No claim of Love can be denied,
Into that Ocean deep and wide,
E'en now I plunge.

Saturday, March 23rd. Luke xv, 1-10.

"Until he find it" (verse 4).

These simple words are brimful of tender significance. They speak to us of that tireless Love which is ever in quest of a wandering world. Love that "knows neither measure nor end." Love that refuses to give up the pursuit of the soul, though it meets with repulse after repulse. On ever on it goes in unfainting perseverance. "Until he find it." Pursuing Love keeps the goal ever in view. In the hour of greatest hopelessness this is the vision that sustains. When the human heart seems dead to all Love's advances, then it is that the thought of the moment of the ultimate restoration imparts fresh courage. Who can resist such Love? Who can escape from such grace? To the uttermost ends of the earth this passion will go to bring back the prodigal soul. Glorious moment when Love finds and claims that for which it has sacrificed so much.

O Love, how tireless is Thy quest,
'Tis sweet at last to yield at Thy behest.

ANONYMOUS GIFTS.

We have received the following anonymous gifts and hereby gratefully acknowledge them:

Foreign Missionary Fund: Sheffield Sister, 5/-; Guernsey D.R. Meeting (per Miss Paint), £1 10s.; Ilford (per Miss Paint), 3/-; Hove Crusader (designated), 2/6.

Revival and Healing Campaigns: Leatherhead Believer, 5/-.

MAY we expect a great revival before the coming of our Lord Jesus Christ?

In attempting to answer the question in a scriptural way, there are some things that need to be defined. First, what do we mean by revival? I do not know any term that is more misused than this term. A series of meetings may be announced and called "revival meetings," and if it were not so sad, it would be almost ludicrous to see the way the advertisements sometimes read. I have picked up a newspaper and read that on a given Sunday night a "revival" would begin in a certain church. How does anybody know that? Then I have read, a few weeks later, "The revival which has been in progress at such a church during the past few weeks will close on such and such a night." If there had been a revival, what a pathetic thing to have it broken off so suddenly! A revival is not simply a series of well-attended meetings where there is good preaching, good singing, and possibly a number of people coming to Christ. A revival is something far more than that.

Some years ago, I found myself in a strange town on Sunday morning. I went to the largest Protestant Church I could find, and I shall never forget an announcement the pastor made. Outside was

A STRIKING FLAG

announcing revival meetings under the leadership of a well-known evangelist, but the evangelist was not there, and the pastor was evidently rather humiliated over it. Coming to the front, he said something like this,

"My dear friends, I was very confident that our revival was to begin to-day. You remember I announced that it would begin last Sunday, but on the Saturday night previous I received a telegram from the evangelist saying he could not come for another week. I wired him giving permission to remain, but said we would expect him for this Sunday. Last night, to my great disgust, I received another telegram saying the meetings were going on with such interest that he could not come for another week. My patience is about at an end. I am going to send him a night letter this evening telling him he must be here next Sunday without fail, or there would be no revival in this church this year!"

It was very evident that revival, to that minister, meant just a special series of meetings under the leadership of an evangelist. I have no hope whatsoever that there will be anything like a great worldwide demonstration under the leadership of some one or two particular preachers in our day or generation.

Revivals in Scripture. What do we mean, what does Scripture mean when it speaks of revival? In the Psalms, we hear David saying, "Though I walk in the midst of trouble Thou wilt revive me," and again he cries out, "Wilt Thou not revive us again that Thy people may rejoice in Thee?" And here Habakkuk prays, "O Lord, revive Thy work in the midst of the years." What is meant by revival in these

May we expect a GREAT REVIVAL

By H. A. RO

*O Lord, I have heard Thy speech, and was d: C
the years, in the midst of the years make known w*

passages of Scripture? The word itself is most suggestive. It means to stir afresh that which is already alive. There is a life in every born-again person, that needs from time to time to be freshly stirred and roused up, and when this takes place, it results in increased devotion to the Lord Jesus Christ, in greater careful-

ness as to one's own individual walk before God, and in deeper exercise in getting the gospel to those who are out of Christ.

We are not to think of meetings for only the unconverted as necessarily revival meetings. It is God's people who need to be revived. There never was a time, and there never will be a time until our Lord Jesus Christ comes back again, when the people of God will not do well to cry, "O Lord, revive us again that Thy people may rejoice in Thee."

It is folly for anyone to say, "We are so near the end of the dispensation; the coming of the Lord has now drawn so near that it is useless to think of revival and of awakening to any great extent." Why, the very fact that the coming of the Lord has drawn so near, the very fact that we are so near

THE CLOSE OF THIS DISPENSATION

of the grace of God, is the very reason why people of God all over this globe ought to be on their faces crying out, "Wilt Thou not revive us again?" We are expecting to meet our Lord very soon; we are expecting to hear His voice, to rise to meet Him in the air, but many of us are far from being in that condition of soul in which we would like to be found when Jesus comes, and therefore we should be praying, "Wilt Thou not revive us again?" It is God's will that His people should be duly exercised. I take it as one of the signs of the times, one of the evidences that the Lord is preparing His people for His near return, that all over this and other civilised lands, and in every land where missionaries are carrying the gospel to a heathen people, there seems to be a growing sense of the need of a special arousing, an awakening, and a revival. It is unthinkable that when tens of thousands of God's beloved people are crying from the depths of earnest hearts, "Revive Thy work in the midst of the years," that God does not intend to bring revival

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IRONSIDE

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and blessing."

But people ask, "Where do you find in Scripture any definite prophetic word saying that the Christian dispensation will close with a great revival?" I do not know with what the Christian dispensation will close. I do not find any prophecy that has to do particularly with the Christian dispensation

as such. Prophecy has to do largely with God's dealings with His earthly people, Israel, and with the great Gentile nations; but the Church does not belong to the ages; it does not belong to time; it is a thing of eternity; it is the mystery that was hid in God from before the foundation of the world, and that has now been made manifest. God is taking out of Jew and Gentile those who believe in the Lord Jesus Christ and is bringing them into one new Man, the Body of Christ, and prophecy does not have to do particularly with the experiences of the Church of God as such. All we know is that the Church is taught to be constantly waiting for the coming of the Lord. There never was a century since apostolic days when the Church could be absolutely certain that the Lord Jesus Christ would not return in that day; and while we have no absolute assurance that He will return in our day or in the day of our children, yet we are taught to look for His coming, so that whether He return at midnight or at cock crowing or at noon, we will be ready. In the meantime, He says,

"OCCUPY TILL I COME."

We are set here to glorify Him, and it is only as a revived, quickened people that we can glorify Him as we should.

How a revival begins. What would be the evidences of revival? If God were working in some large way, one of the first evidences would be great humiliation before God because of our past sins and failures, because of our unbelief, because of our slowness to send out the gospel to the heathen world, because of the way we have hoarded our money and made ourselves comfortable and forgotten the needs of those sitting in darkness and in the shadow of death. In other words, the first evidences would be deep and sincere repentance on the part of the people

of God. Often we hear people singing the chorus,

O Lord, send a revival,
 Lord, send a revival;
 O Lord, send a revival,
 And let it begin in me.

When I hear them singing that, I say to myself, "I wonder now what they really mean!" when one and another says, "Lord, send a revival, and let it begin in me," do they mean, "Lord, strike me down in some

strange sort of way; give me some very vivid emotional experience in order that I may feel wonderfully exalted and wrought up, and I shall consider I am being revived"? I think that is why wild-fire emotionalism of the most unscriptural character prevails in many places to-day, and people call it the reviving work of the Spirit of God.

If revival is going to begin in me, if it is going to begin in you, it is going to lead us to self-judgment in the presence of God; it is going to lead us back over our lives, to examine conditions, to ask ourselves and to honestly answer the questions in

THE PRESENCE OF GOD,

"Have I really been living a yielded life? Have I truly been holding all that I possess as that which belongs to the One who has redeemed me? And have I been so speaking and so acting from day to day that my words and my life have been a testimony for Christ?" And wherein conscience convicts me of failure, wherein the Spirit of God shows me that I have not been manifesting the Spirit of Christ as I should, it will lead to contrition, to repentance, to confession, and to humiliation. As long as the people of God can sit calmly and sing, "O Lord, send a revival," and nobody gets down before the Lord to confess his failure and put things right that have been wrong, revival will never begin in them. Singing hymns is not going to bring revival, but doing faithfully that which the Spirit of God puts before one will bring it.

The Korean revival. How did the great revival in Korea begin? Years ago, I listened to Dr. Underwood, who has since gone to glory, as he told something of the beginning of the work of God in that land. Many hundred Koreans had gathered together to pray for revival and blessing upon the people of God and upon the people of Korea, and as the prayer meeting went on, an elder of the Church got to his feet and said, with a broken voice,

"My friends, let me

INTERRUPT THE PRAYER MEETING.

I have something I must say. God has been speaking to me. I did something the other day that is troubling me, and I feel if I do not confess it, I am going to hinder this work. I feel like Achan in the camp. I have the unclean thing hidden away, and the people of God can never triumph over their foes until this is made right. I have to confess that I am a thief."

(continued on page 172).



Grieving the Spirit in Revivals.

A TRUE revival is pre-eminently the work of the Holy Spirit, and the depth and magnitude of the work wrought depends largely on the number of agents who are in perfect union with the Holy Spirit, and through whom He can pour His convicting and saving power. In times of revival all spiritual forces come to a crisis, both good and bad. Satan is at hand to muster all his children against a thorough work of grace. He will also be busy in society, devising all sorts of social matters against believers in every way against a thorough work. Then he will influence all weak, half-hearted believers in every way against a thorough work. Then he will do everything to discourage the workers, either to make them sick or cripple their zeal, or tempt them in some way to grieve the Holy Spirit. The Spirit is more frequently grieved by hidden things than by these things which are outward and visible. In times of revival it is almost impossible to get six persons out of a large community, who are really in heart perfectly agreed. There may be an outward profession of unity, and no one may detect any definite sign of disharmony, yet the human heart is so deceitful, and the interior conditions of perfect harmony require such utter unselfishness and transparency of spirit, that very few persons ever comply with them in the sight of God.—*Sel.*

Dual Inspiration.

THE Holy Spirit inspired the writing of the Bible, but He has an eternal, independent existence, outside of the Bible, and from His infinite fecundity could produce millions of other Bibles. As He inspired other minds to write the Scripture, He alone can illuminate our minds to have a spiritual understanding of the Scriptures. Hence all true scriptural knowledge must have two inspirations to it, one inspiration in the writing of the book and another inspiration in the mind of the reader of the book; and these two inspirations proceeding from the same fountain of light will agree with each other. The personal Holy Spirit has come forth from the Father and the Son to positively live as a real person within us, to speak to us in a manner perfectly intelligible to our nature, to reprove us or to approve us, to lay His fingers on all our spiritual faculties, to work on our memory, and perception, and desire, and will, and reason; and to do all this from the interior centre of our being, just as really as any other person could speak to us from within.—*Sel.*

Mrs. Corry's "Home-call."

WE regret to announce the Home-call of Mrs. A. E. Corry, the beloved mother of the Dean of the Elim Bible College, Pastor P. N. Corry. The prayers of our readers will go up to the throne at this time for our brother in his loss.

A Threefold Prescription.

(James iv. 7, 8).

- I. SUBMIT *yourselves* therefore to God.
- II. RESIST *the Devil*.
- III. DRAW NIGH to God.

1. SUBMIT TO GOD.

And "sub" means *under*, not over, not on the top, but under! "Humble yourselves in the sight of the Lord: and He shall lift you up" (verse 10).

God's first business is to reduce us to nothingness: and it takes a very real death before the natural will is truly yielded, and God's will becomes supreme in every department of our life. *He has to melt us in order to mould us.* When we submit to death we find ourselves on the other side of the Cross. "Out of the grave a new life" in Jesus Christ! *And what we are dead to we are for ever independent of;* and as we submit to everything that Jesus submitted to, we find that at each point we have gained life.

2. RESIST THE DEVIL.

Having gone down into complete submission to God, we are now able, with the new, God-given will, to resist all the shafts of the enemy, in whatever way he sends them. Whether discouragement, pride, or depression. We stand by His grace on the *positive* side, and reign in life by one Jesus Christ.

"Behold I give you power over . . . all the power of the enemy!" "Your adversary, the devil, as a roaring lion walketh about seeking whom he may devour, whom RESIST stedfast in the faith." God's intention is that evil spirits should be subject to us.

The same Power is for us to-day if we will but believe it and use it. "And they overcame him by the Blood of the Lamb, and by the Word of their testimony, and they loved not their lives unto the death."

3. DRAW NIGH TO GOD.

With all the meaning that the language of the Holy Ghost can convey. The Word is always "Come!" And we can never draw too near the Father's heart. And if we will only begin at His feet we shall end in His arms. A constant drawing closer to God as He desires us to do, knowing that we are made nigh by the precious Blood. This is the place of victory and power provided by the God of all grace.—E. H.

Second Sight.

THE most remarkable instance of second sight in the Bible is given by Moses' choice, where he "had respect unto the recompence of the reward." Three times, we are told, he took a look past the material and the visible over the shoulder of things to the real values, imperishable, eternal, to the face of God. Doubtless there were many to call him short-sighted; and so it would seem at first sight, but second sight showed better powers of vision. The invisible came into ken, and a reward incorruptible, undefiled, and that fadeth not away, was his.

The Conviction and Conversion of John Wesley

ON the first of February, 1738, he wrote: It is now two years and almost four months since I left my native country in order to teach the Georgian Indians the nature of Christianity—but what have I learned myself in the meantime? Why (what I the last of all suspected), that I, who went to America to convert others, was never myself converted to God. I am not mad, though I thus speak, but I speak the words of truth and soberness, if haply some of those who still dream may awake and see that as I am so are they. Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of Divinity? I, too, have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as of their substance? I have laboured more abundantly than they all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life into my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God should please to bring upon me; but does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can know, say, give, do, or suffer justify me in His sight? Yea, or the constant use of all the means of grace? Or that I am, as touching outward moral righteousness, blameless? Or, to come closer yet, the having a rational conviction of all the truths of Christianity? Does all this give me a claim to the holy, Heavenly, Divine character of a Christian? By no means.

This, then, have I learned in the ends of the earth, that I am fallen short of the glory of God, that my whole heart is altogether corrupt and abominable, and consequently my whole life, seeing that it cannot be that an evil tree should bring forth good fruit; that, alienated as I am from the life of God, I am a child of wrath, an heir of hell; that my own works, my own sufferings, my own righteousness, are so far from making any atonement for the least of those sins, which are more in number than the hairs of my head; that the best of people need atonement themselves, or they cannot abide His righteous judgment; that, having the sentence of death in my heart, and having nothing in or of myself to plead, I have no hope but that of being justified freely through the redemption that is in Jesus.

If it be said that I have faith (for many such things have I heard from many miserable comforters), I answer, so have the devils a sort of faith, but still they are strangers to the covenant of promise; the faith I want is a sure trust and confidence in God, that through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God. I want that faith which enables every one that hath it to cry out, "I live not, but Christ liveth in me—and the

life which I now live I live by the faith of the Son of God, who loved me and gave Himself for me."

On the 24th of May, nearly four months after the above was written, while sitting listening to one reading Luther's preface to the Epistle to the Romans, while he was describing the change which God works in the heart through faith in Christ, John Wesley trusted in Christ and was saved; his own words are: "I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone for salvation, and an assurance was given me that He has taken away my sins—even mine—and saved me from the law of sin and death."

And now, dear reader, how is it with your own soul? Have you thus trusted Christ? Have you the assurance that your sins are taken away? That you are saved from the law of sin and death? The sure Word of the Lord says—"All that believe are justified from all things" (Acts xiii. 39), and "He that believeth on the Son of God hath the witness in himself" (1. John v. 10). Thus we see every true believer is saved, and knows it, as we read, "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. viii. 16). "And if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). If you are still unsaved, there is no need that you should spend so much time, as John Wesley did, trying to gain salvation by your own works and prayers. God says that you cannot do anything to please Him (Rom. viii. 8; Heb. xi. 6). Your heart is deceitful above all things, and desperately wicked (Jer. xvii. 9). Every imagination of it is only evil continually (Gen. vi. 5). So it is impossible for you to do anything else but sin; but still God loves you, and if you really believe that you are guilty and worthy of hell you may be saved as you read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). And Jesus says—"Look unto Me, and be ye saved, all the ends of the earth" (Isaiah xlv. 22). He was lifted up on Calvary's Cross, and all our sins were laid upon Him (Isaiah liii. 6). "He suffered the Just for the unjust" (1. Peter iii. 18). "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah liii. 5). The moment a poor, lost, guilty, undone sinner believes in Him that moment that one is saved, as we read—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36).

Soon as my all I ventured
On the atoning Blood,
The Holy Spirit entered,
And I was born of God,

Now Christ is my salvation
What can I covet more?
I fear no condemnation—
My Father's wrath is o'er.

May we Expect a Great Revival before the Coming of Christ? *(continued)*

They looked in amazement, and then he said, "On a certain occasion, I was passing the home of such and such a brother; I saw lying out in front of his home an axe. I wanted one very badly. I knew this one wasn't mine; but it was his. As nobody was around, I slipped over and carried it home. It is back in my woodshed, and it is like Achan's wedge of gold; I am here to confess and apologise to my brother and I will return the axe."

Dr. Underwood said another and another stood up, with burdened hearts and tears streaming down their faces, and confessed their sins. That thing went on for hours, and by and by the heathen outside heard what was going on among the Christians, and then a great work of grace began, which brought hundreds and thousands into the flock of the Lord Jesus Christ.

The backward look. If there is going to be a revival now or at any time, we

MUST JUDGE OURSELVES

in His presence. I am afraid that our consciences are terribly dull; we have become used to so many things that we take for granted they are all right and never stop to think how they look in the sight of our blessed Lord.

Glance back over one week of your life, you who are Christians. Just imagine as you do so that at any hour of that week the Lord had suddenly come upon you, had beheld what you were engaged in, had heard what you were saying, and had given you to know that He was taking note of all that you were doing. Are you quite sure you would have been well satisfied with yourself and with your life, even for one week? Then let me ask another question. Have you been definitely to God during this past week, and have you been facing these things from day to day? You say, "Well, I kneel in prayer at night." What do you pray for? To ask the Lord to take care of you in the dark? Before you ask Him to take care of you in the dark, do you talk to Him about what you did in the light? Do you go over your life in His presence? Do you bring out everything before Him? Do you let the full clear light of the sanctuary shine upon your words and your behaviour? And then as He shows you things that are so opposed to His own infinite holiness, to His tenderness, to His compassion for men; as He shows you things that are so

CONTRARY TO THE SPIRIT

of an unworldly Christ, do you make your frank, honest confession before Him and seek His grace to turn from these things once and for ever, henceforth to be devoted alone to Him? If you do, you are on the way to revival, for that is how God works.

As a rule, when people use this word "revival," they mean "awakening." They are not really thinking so much of revival among the people of God as of an awakening of the unsaved, and it is very good that we should be thinking of that. It is right in that connection that we have the prayer of Habakkuk, "O Lord, I have heard Thy speech, and was afraid."

If there ever was a man who might well have asked, "Is there any use praying for revival in days such as mine?" it was this man. He lived just a short time before the Babylonian captivity of the people of Judah, and he knew that, in a very little while, God was going to give the people over to the Gentile avenger. Judgment would shortly be meted out to the people of Judah; and therefore Habakkuk might have been excused if he had shaken his head and said, "It is no use trying to do anything now. We are just at the end of one of God's dispensations with us; the enemy is coming, and God will not defend this city any more. There is no use expecting revival or blessing." But, no, he said to himself, "The very fact that we are down to the end of one of

GOD'S DEALINGS WITH US

is the reason we need Him more than ever; it is the very reason why intercessors should be before Him to cry out, 'In wrath remember mercy.'"

If you and I and the people of God throughout the world come to Him with earnest purpose of heart to cry like this, we can be assured that He will be delighted to answer. I am not a prophet nor the son of a prophet, but if there is world-wide brokenness of spirit on the part of the people of God, if there is repentance and crying to Him, God will delight to do some mighty work before the coming again of His blessed Son. And when the people of God are thus stirred, there will be an awakening outside.

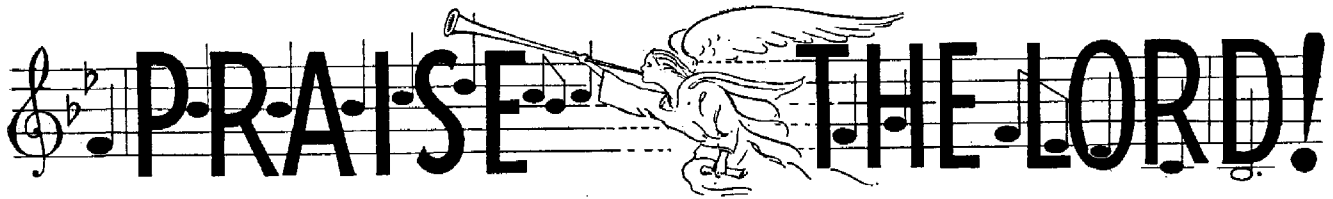
Revival and awakening in India. I read of a little group of missionaries in India, associated with a company of believers with whom I happened to be intimately in Christian fellowship. They were what we might call hyper-Calvinistic. They not only believed in the sovereignty of the Lord, but their belief was almost akin to the Mohammedan doctrine of fatalism. They had been in one district for sixteen years and had not found one convert. They tried to comfort themselves with Judson's answer to the Baptist Board when they asked him, after he had laboured in his field for twenty years, "What are the prospects?" His answer was, "The prospects are as bright as

THE PROMISES OF GOD."

That was real faith on Judson's part, and it was not long until God rewarded his faith. And so with this they tried to comfort themselves. But they were put to shame by the fact that, not very far from them, another mission started work, manned by a people who did not have anything like the same knowledge of the Bible that these people had. They were overgiven to emotionalism and yet simple, earnest Christians who believed God and sought to walk before Him in simple faith. These people soon had one and another and even whole families come to them in brokenness of spirit, confessing their sins and trusting the Lord Jesus Christ as Saviour.

The hyper-Calvinistic missionaries went over to visit the newcomers, for they felt it could not be a real work. But to their amazement they got into a

(continued on page 176).



Extending the Kingdom—Extolling the King

NEW SUNDAY SCHOOL.

Choir's visit.

Ealing (Pastor G. Hillman). The London Crusader Choir recently paid this Church a visit. They rendered several beautiful pieces which appealed to the hearts of all. A telling gospel message was included in the Choir's programme, also several bright testimonies. The fourth anniversary services were recently celebrated, when Pastor Hillman presided at a large and happy gathering of the Lord's people. Most encouraging reports were given by some of the Church officers. A survey of the past year's work showed much to inspire faith and courage for the future. Four new members were received into fellowship at a recent Sunday morning breaking of bread service. Since the opening of the new Tabernacle each Lord's Day has witnessed at least one soul yielding to Christ. A Sunday school has also been commenced.

CONVENTION GATHERINGS.

A spiritual feast.

Rye Park. The Church at Rye Park has recently enjoyed a most helpful time of fellowship in company with some of the Lord's people who came over from Canning Town. A tea was arranged, followed by an open air march through the district. Pastor D. Rudkin (Barking), Evangelists McNiven (Canning Town) and W. Stevenson (Dorking) took part in this. The gathering in the hall proved a real spiritual feast, each message coming straight home to the hearts of the hearers, leading them to Christ the true Centre of Christian fellowship and worship. The meetings proved most inspiring to those who assembled.

THIRTEEN NEW MEMBERS.

Hearty response.

Rochester (Pastor J. Kelly). God's hand is resting upon the work here and the children of the Lord are rejoicing in the manifest blessing which is evident in the services. A new and interesting feature of the work is the Saturday evening Bible studies taken by Pastor Kelly. At the recent annual tea and fellowship meeting the people were reminded of the words in Exodus xxxvi. 6, when the Lord's people had to be restrained from giving. A very hearty response to the Pastor's appeal for the Building Fund was given. Thirteen new members were received into fellowship at this gathering, several being members of the Sunday school. Considerable interest has been aroused in the district by the distribution of leaflets announcing the subject of "Healing in the Church."

SPECIAL SERVICES.

Village campaign.

Letchworth. A revival campaign has taken place recently, the Campaigner being Pastor David Forsyth, and on each evening for three weeks the inhabitants of Letchworth were afforded the opportunity of hearing the Good Tidings. During the last week a special effort was made to "compel them to come in," open air meetings taking place in various parts of the Garden City, Crusaders giving personal invitations, with the aid of attractively printed bills, to the folks residing in the vicinity. Those who did "come and see" were amply rewarded—some receiving the greatest reward of all—eternal life.

At the close of the campaign a baptismal service was held, and amongst those obeying the Lord in this way were converts from the special services.

For some little time an appeal has been made by the Pastor for offerings in the shape of jewellery, which may be sold and the proceeds devoted to the Lord's work. Hence—in the offerings have been included rings, brooches, gems, etc., which altogether realised the sum of £30. Thus jewels which have perhaps for years been lying in obscure trinket boxes have been used for the Master's service.

The Women's Fellowship at Baldock have, by their own request, received a visit from Letchworth Crusader Choir. A searching message was given by Pastor Hill, which, coupled with the singing of the choir, was an incentive to the hearers to turn to Christ.

Pastor Hill has just commenced a ten days' Gospel Mission at the village of Preston, where, it will be remembered, he started a work some eighteen months ago. Souls saved at that time are going on with God and with this new effort it is prayed that there will be a real forward move in this place.

TELLING TESTIMONIES.

Backslider restored.

Addiscombe. The Church here recently enjoyed an evening devoted to the testimony of those who had proved the power of God in their lives under varying circumstances. The friends at Addiscombe will not soon forget the happy time of fellowship thus spent together in the presence of the Lord. The blessing of God is resting upon the ministry of the Word and numbers are increasing from time to time. On a recent Wednesday evening a backslider found his way into the service, one who had suffered as a consequence of his wandering from the Lord. This man was graciously restored to fellowship with God.

DEFINITE DECISIONS.

Numbers increasing.

Hockley, Essex (Evangelist W. R. Cole). This Church, standing on a hill, marks the boundary of the two villages Hockley and Hawkwell, and is making rapid progress week by week. The Spirit of the Lord is felt in all the meetings, and during the last few weeks there have been several definite decisions for Christ.

A singing band has been formed which has brought much blessing at the Sunday evening gospel services. Numbers are increasing and a full Pentecostal outpouring is being experienced. Praise His holy name!

This little Church has the largest Sunday school attendance in the district, and the Cadets which have just been established are also increasing in numbers.

Giving God all the glory, the onward trend of the movement here is ascribed to the Spirit-filled prayer meetings.

TIMES OF BLESSING.

Tarrying for the Spirit.

Newbury (Evangelist L. D. T. Kelly). The Foursquare Gospel believers at Newbury continue to enjoy times of real blessing under the ministry of Evangelist L. D. T. Kelly. The Bible studies at the weekly prayer meetings and Bible readings prove times of real soul refreshment. Various series have been given by Mr. Kelly. These studies were the means of creating a real desire on the part of the saints for the Baptism of the Holy Spirit. For this purpose the ten o'clock prayer meeting has been changed into a tarrying meeting, and the Lord is outpouring upon His believing people the Latter Rain.

The saints have also been refreshed and blessed by visits from Pastor A. Jackson (Andover) and Pastor W. Kelly (Reading). The Church has also had a visit from Pastor W. E. Smith, which proved a time of spiritual uplift through the faithful proclamation of the Word of Life.

Pastor Mullan (Belgian Congo) has also recently visited the Church.

An entirely new venture was made by the visit of the Reading Crusaders. The testimony of these young people was the means of bringing one soul out of darkness into light, and also of stimulating a greater spiritual interest amongst the members of the local Church. A little later a return visit was paid to Reading by the newly-formed Newbury Crusaders.

The Saturday night open air meetings are being blessed, creating a greater interest on the part of the passers-by in the old, old story of redeeming love.

The numbers continue to steadily increase, and the Church to deepen

spiritually under the faithful preaching of the Word.

More than all the saints rejoice that about twenty souls have been won for the Master during the past five months. To God be the glory!

BAPTISMAL SERVICE.

Southend (Pastor C. Kingston). The following is taken from a report which appeared in the "Southend Standard":

ELIM CHRISTIAN TABERNACLE.

Elim Christian Tabernacle, Seaview Road, held a baptismal service on Thursday, when several candidates were immersed on profession of faith.

Those baptised ranged in ages from 17 to 72 years. An address was given by Pastor Cole, of Hockley, on "Sanctification," and then the candidates, suitably robed, were led into the water, where the Minister, Pastor Charles Kingston, duly baptised each of them, being assisted in the service by Elders Picken and Simmonds. At the conclusion of the ceremony, the Pastor asked how many of the congregation would decide to be baptised on the next occasion—March 14th—when some eight or nine hands were raised to signify their willingness.



Pastor
C. Kingston.

ALL ROUND PROGRESS. Hopeful signs.

Guernsey, Vazon (Pastor W. F. South).
"Hitherto hath the Lord helped us."

These words hung across the church on the occasion of the recent Fellowship meeting and were certainly very appropriate. What cause there was for praise when it was remembered how wonderfully the Lord's hand had rested upon the work during recent months. The reports from the Church Secretary, Treasurer and various Church officers revealed increases and extensions which caused every heart to rejoice.

The beautiful little chapel at Delancey which the Pastor opened in July last is now an organised assembly with a regular membership and attendance. A fear which some may have entertained, that the attendances at Vazon would be depleted as an outcome of the transfer of a large number of members living near the young Church, proved to be groundless as the Church Secretary was able to announce that in actual fact the Vazon attendances had increased beyond the previous average. Definite results are being witnessed at both places.

The Treasurer was also able to speak of increase on the financial side, this being most marked in the response to the Lord's Portion envelopes. The installation of new heating apparatus has made a marked improvement in the comfort of the Church and the entire cost has been met.

The Sunday school scholars recently rendered a varied programme on the occasion of their prize-giving. A number of young people and children have recently accepted Christ in the gospel services.

Open air services have been carried on in the town during the winter and a large number are always willing to listen to the testimonies and addresses.

SPECIAL REVIVAL CAMPAIGN. Breaking up hard ground.

Grimsby (Pastor A. S. Thorne). A three weeks' special revival campaign

has recently been conducted by Pastor T. W. Thomas. Salvation came to precious souls and several backsliders, some of years' standing, returned to the Lord. The saints were greatly encouraged, and that "blessed hope and appearing of our Lord Jesus Christ" is burning brighter than ever.

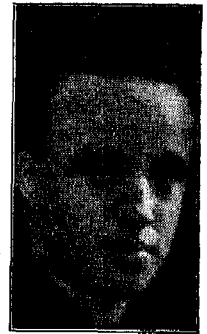
The Church will not easily forget these services. They were a spiritual tonic to all. The revival atmosphere prevailed throughout and on entering the building the child of God felt the quickening of the Holy Spirit.

Although weather conditions were bad it did not daunt the eager congregations and night after night fresh faces were seen "sharing the spoils."

One feature of the campaign was Pastor Thomas' solos. As the Campaigner sang the gospel message hearts were prepared for the seed.

The campaign is over but unceasing efforts to win men and build up the saints continues.

Please pray for this section of the work. Grimsby, as one has said, seems "gospel hardened." The voice of the Lord has been heard, but the people remain unmoved. The sad tragedies that have recently cast their shadows over the town are soon forgotten, and the people are once again settling down in their sleep of death. But is there anything too hard for our God?



Pastor
A. S. Thorne.

Look out for the Special Prophetic Number of the "Elim Evangel," dated April 5

"I record the full assurance which I have of my own forgiveness and salvation through faith in the precious atoning blood of my Lord and Saviour, Jesus Christ (Who His Own Self bore my sins in His Own Body on the tree) with the deep inexpressible joy I have in looking forward to meeting the Lord in the air and so ever being with Him and then seeing my Heavenly Father Who has so wonderfully provided for my every need from my childhood ('Who daily loadeth me with benefits') not the least being a constant unfolding of His Holy Will through His precious inspired Word as recorded in the Bible and revealed and taught by the Holy Spirit."

THE will of our dear friend, Mr. Thomas H. Mundell, of Croydon, contains the appended wonderful statement of his saving faith in the Lord Jesus Christ. This will has been published in the Press and so must have been read by many. We are sure that all who knew our brother will pray that the words of his last testament may cause many to put their trust also in Christ as the Mediator of the New Testament as simply and sincerely as he did.—P.N.C.



WOOLWICH REVIVAL.

"Woolwich flooded"—not with water, but with glorious tides of revival blessing, especially amongst the Crusaders, God adding to the numbers monthly. Great enthusiasm as well as deep desire to follow Christ prevails. Twelve Crusaders baptised in water, and seven have received the blessed gift of the Holy Ghost.

Much work has been accomplished in the open air, our testimony being appreciated by many. "What a fine band of young people," has been one of the many remarks passed by those who have gathered round. Christ still satisfies the young. Hallelujah!

Progress has also been noticed; though at first a timid, hesitating, stammering tongue, now a bold, fearless witness for the Lord. Great hunger for the Word of God, and a love for the weekly meeting has been displayed. Times of real joy, uplifting, and edifying have characterised these gatherings. Bound by a deep love, love that is shed abroad by the Holy Spirit, and with sincere heart devotion to the Lord Jesus, having one aim; it is that others may come to the knowledge of sins forgiven, of hell subdued, and peace with heaven. We press forward to the prize of the "high calling" that is in Christ Jesus.

EALING CRUSADERS

Crusaders Pressing on to Victory

As one who has watched the Crusader movement here, and has had for many years a personal experience of young people, I should like to pay a tribute to this ever-increasing band of young people, and their leader, Pastor G. Hillman. I will place them second to none of those I know in the movement. They are ever ready to respond, and to go forward in all good works in which they might glorify God. In testimony or in song, or in anything for the advancement of His kingdom, they are found in the front rank. As a musical composition they are excellent, and thus form a valuable asset to the assembly, under the excellent training of Pastor Hillman, who is one with them and greatly respected. More should be heard of them in the near future. Thank God for this band of young men and women whose hearts God has touched.

**TALKS TO CRUSADERS ON
FRIENDSHIP, COURTSHIP
AND MARRIAGE**
By Miss ADELAIDE HENDERSON
Commencing next week
Don't Miss these Messages

**ORIENT BOUND
ANTICIPATORY**

By Pastor JAMES McWHIRTER
Crusader President

Goodbye until Easter. So at long last we are off to Palestine. On four other occasions we have had the opportunity of going, but something each time prevented. Number five (i.e. transition) in this connection is running true to significance. If the joy of realisation will be anything like that of anticipation then we are in for a great time. It will be a sentimental journey but not a sanctimonious one.

*"O sacred soil His sandals pressed.
Sweet fountains of His noonday rest.
O light and air of Palestine,
Impregnate with His life divine."*

Our last public meeting was in York where we told the Crusaders that we would express their love to the Great Chief at whatever point we became specially conscious of His Presence. We will do that for the whole Crusader Movement. It may be in the garden where He spoke to the Father about us (John xvii. 20), that we will be able to tell Him about you.

A day and a night will take us to Marseilles in the South of France where we will embark for Alexandria. During the War I was under orders for this destination but the show of my countenance was a witness against me! I am old enough this time. Four days on the purple-blue waters of the Mediterranean, and with good fortune, under a sapphire-blue sky, will provide atmosphere and time to "slow down." When we reach Cairo we will have caught the rhythm of the East. On Pastor Corry's list there are endless Tombs, Mosques and Museums to be visited. But really I have seen all of these that I want to see in one life-time. Human nature will be much more interesting. The moods and customs of the native people and their wondrous grace of bearing. At the Pyramids we are to camp in a real Bedouin tent. I am counting on a long sit that night at the tent door listening to the silence and watching the Syrian stars. I shall not be disturbed if Arabs pass, singing or rather droning their love song, "No one but God and I knows what is in my heart." If newspaper reports be correct there is more than love in their hearts these days. Of course, prophetic students have pointed out that Armageddon must precede the Millennium, and there is no doubt the scriptures predict dark days for Palestine before "His feet shall stand upon the Mount of Olives." In fact we are as interested in the Holy Land for new time's sake as much as old time's sake. The Government of the world will be proceeding, in the near future, from this region which "is the centre of the land surface of the globe." Our Lord and Saviour and King of Kings will soon be putting into effect His programme for the redemption of the world, this He will do from the centre of the nations—Palestine. However excited we may be about what is yet to be it cannot

(continued on page 176).

**LONDON CRUSADER CHOIR'S
DIARY**

Maidstone and Winchester Prisons
Southampton and Dorking Visits

Sunday, Feb. 17th. Again to Maidstone Prison. According to letter received from the prison a few days prior, great anticipation awaits the choir. An early start from London, with a makeshift dinner on the roadside (on a cold day!) does not dampen the enthusiasm of the choir, for as soon as we enter the beautiful chapel an outstanding sense of welcome prevails. There are nods and smiles from the men which displays a keen friendly atmosphere.

The service proceeds and every item is warmly received. By request from the prisoners themselves, they and the choir unite in "When I Survey" (Deep Harmony). Many requests are made for special pieces, such as, "Take your burden to the Lord," and "Will you let the Saviour in?" The programme for the next visit (on March 17th) is being entirely selected by the men.

By four o'clock we are again outside and off to Dorking (some 40 miles—before tea). A quick meal and then for the evening service, at which Pastor H. A. Court gave an edifying message. By nine o'clock we are again London bound, tired but with a deep satisfaction of knowing we are "On the King's service."

February 24th. Another early start and full day's programme. 10 a.m. at Waterloo finds the choir entraining for Southampton, where we arrive for lunch, so splendidly provided by the Southampton friends. (Thank you, Pastor Nolan and your noble band of workers.) A quick meal, then off to Winchester Prison, where we are warmly welcomed by the Governor, Chaplain, Church Army Captain, and other officials. Pastor Nolan and Mr. H. Ellery (Southampton choir leader) accompany. The prison chapel is packed out. All prisoners are there, Protestants, Roman Catholics and Jews, and every message in word and song is more than appreciated. It was obvious that hearts were deeply moved. At the conclusion of the service a prisoner speaks. In a quiet, refined and cultured voice, we hear a word of appreciation and thanks in such sincerity that the visitors' hearts are moved. Thank God for such a ministry and privilege as is ours. Pastor Douglas Gray, who finally addressed the men, was given a great ovation. A quick exit and back to Southampton for a hasty (but delightful) tea, and then the final meeting in the Tabernacle, which, in spite of inclement weather, was crowded. Dr. F. Weston gave a message and we praised God for salvation following the ministry. To the station, where the choir and Southampton Crusaders combine in singing some glorious old hymns whilst awaiting the train. A deep impression is made, and respect shown as the men remove their hats during the singing. 8.50 p.m.—dashing back to London. Waterloo, 10.30 p.m. Tired? Yes! Distressed? No! Happy in the love of Jesus.

ORIENT BOUND (continued)

efface the most sacred memories of racial consciousness. We are eager to learn and unlearn if need be, in order to know Him better.

So we are away, thankful to God for the opportunity and grateful to those who have made it possible. Among our limited number of books is "In the Steps of the Master," by H. V. Morton, a gift from a Crusader. Pray that God will bring us safely back to you with a clearer vision of truth and a deepened love and power for His service.

THE GRACE OF CHRIST

You know My grace—I was rich, yet for your sakes I became poor—the grace that brought Me to poverty, and the grace that took Me, further, to the unspeakable shame of Golgotha, when I was treated as the offscouring of all men, and even the Father's face was turned away because I was made sin. My grace, the grace that brought Me to the

Cross for thee, and the grace that will not fail thee, that will bear with thy waywardness, and bear with thy irritability, and be patient and long-suffering with thee, and will not let thee go. There is all that in the words, "Sufficient for thee is My grace." Nothing but the spoken Word could convey the full meaning.—*Preb. F. S. Webster, M.A.*

MAY WE EXPECT A GREAT REVIVAL BEFORE THE COMING OF CHRIST? (concluded)

testimony meeting, and one after another the heathen got up and, oh, the stories of redeeming grace they told! These brethren went back humbled before God and said, "The fault cannot be with God; it cannot be with the gospel we preach; it must be in ourselves." So they put up a placard outside which read, "No public services for the present; the missionaries will gather for prayer and humiliation before God." They began with a day of prayer and went on, eating as little as they could, till six days had gone by, and then on the seventh day there came

A KNOCK AT THE DOOR.

During these days, there had been great confessions, much self-judgment, many idols torn down, getting right with God themselves, and they were amazed to find how much there could be in the life of a missionary that needed to be made right.

When one of them answered the knock, he found a native standing there who said, "I want to get into the meeting."

"But," said the missionary, "this is just a meeting for the missionaries."

"Oh, but I must get in," the man said. "I have lain awake for two nights, I am so miserable.

You must let me in and show me the way of life." And of course they all gathered around him and pointed him to Christ. The dear fellow was hardly saved when someone else came to the door.

He said, "When I found the chapel was closed I wondered if God had given us up. The missionaries have been here for sixteen years, and I have heard the message and have never received it; but I never thought the chapel door would be closed in my face; so I wondered whether God was finished with us, whether He had given us up."

Of course the door was thrown open. Just after that, I read an article in a certain periodical and it said, "Six weeks have gone by since we began our time of prayer, and already we have

BAPTISED SIXTY CONVERTS.

There are scores more inquiring the way of life."

Awakening follows revival; that is, revival among the people of God comes first, and then an awakening among the Christless. You do not have to hold special meetings to bring this about. All that is needed is integrity of purpose and honesty of spirit before God. He will work; He will revive; He will bless wherever His people call upon Him in truth.

Searching for God

"AND ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jer. xxix. 13).

"Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John xiv. 6).

The existence of God is a fact proved by the design of nature—by the trees of the forest, by every blade of grass, by the recurring seasons. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20). The universe at large bears the same message, for "The heavens declare the glory of God; and the firmament sheweth His handiwork" (Psalm xix. 1).

The fact that there is a God infinite in power and perfect in holiness and righteousness is affirmed in His Word. However, to search for and find Him—that is, to know Him as a reality in the heart—is quite a different matter from merely accepting the truth of His existence. The agnostic declares that God is unknown and unknowable; the atheist denies His existence; but Faith declares that "He is, and that He is a rewarder of them that diligently seek Him" (Heb. xi. 6).

The search for spiritual rest is universal, but only those who seek for God in the right way find Him.

Paul's great sermon preached on Mars' Hill in the City of Athens (Acts xvii. 22-32) sets forth the fact that the pagan nations blindly seek after and worship a God unknown to them. Not having His Word, they do not understand His character. Much is being said at the present time about searching for truth even among those who profess Christianity—and this in the face of the fact that we have the Word of God which declares that Christ is the Truth. To search elsewhere is to ignore the Lord and His Word. He is not found through penance or pilgrimages or works, but by faith in Jesus Christ. "I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John x. 9). To know Him aright is life eternal.

When we receive the gift of eternal life, we come to know God in a way that is positive and satisfying. The Prophet declared that when we search for Him with all our hearts, we shall find Him. This statement sets forth the proper attitude of the individual. The knowledge as to how to seek and find God is given in the words of our Lord to Thomas, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John xiv. 6). To the honest, seeking heart, He always will be readily found through faith in Christ, His Son.

Classified Advertisements

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BOGNOR.—When arranging your holidays this year—Remember! "Holidays are Jollidays" with Mr. & Mrs. Hollyman, Lion House, Nye-timber; telephone: Pagham 70. B1907

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BRIGHTON 1.—Seaside holiday apartments (hall floor), 30/- each sharing, 32/- single; August 35/- sharing, 38/- single; bedroom and breakfast 21/-; central to all parts; stamp. 8, Prestonville Road. B1930

ELIM BIBLE COLLEGE.—Visitors welcomed; Bible lectures, spiritual fellowship; central heating and home comforts. Winter terms 42/- and 35/- per week. Apply: The Superintendent, Elim Woodlands, 30, Clarence Road, Clapham Park, London, S.W.4.

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MARRIAGE.

ASHMORE; WEEKES.—On February 2nd, at Elim Tabernacle, Rochester, by Pastor J. Kelly; Charles Harold Ashmore to Violet Weekes.

WITH CHRIST.

CORRY.—On February 23rd, at Clapham, Annie Elisa Corry, aged 84. The beloved mother of Pastor P. N. Corry. Funeral conducted by Pastor E. C. W. Boulton, assisted by Pastor W. G. Hathaway.

FELTHAM.—On February 18th, Edmund John Feltham, aged 72, of Winton, Bournemouth. Funeral conducted by Evangelist F. C. Packer.

GOLDSMITH.—On February 20th, William Herbert Goldsmith, aged 81, member of Elim Church, Hastings.

JOYNT.—On February 25rd, John Thomas Joynt passed into the presence of the Lord. "Thy will be done." Funeral conducted by Pastor A. J. K. Magee.

SMITH.—On February 10th, Mrs. Harriett Baker Smith, aged 67. Funeral conducted by Pastor J. Kelly.



BRIGHTON. March 16—18. Elim Tabernacle, Union Street. Special visit of Mr. J. Leech, K.C.

COLERAINE. Commencing March 3. The Boat House. Campaign conducted by Evangelist D. Hood.

HALIFAX. March 17. Hanover School, Bond Street, Hopwood Lane. Special visit of Pastor W. G. Hathaway.

LIVERPOOL. March 17, 18. Elim Tabernacle, Windsor Street. Pastor E. C. W. Boulton.

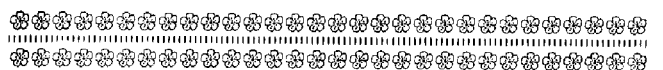
PLYMOUTH. March 17—28. Elim Tabernacle, Rendle Street. Special Youth Campaign conducted by Pastor C. J. E. Kingston. Sundays, 11 and 6.30. Week-nights, 3 and 7.30.

REDHILL. Commencing March 17. Coleman Institute. Revival and Healing Campaign by Pastor W. E. Smith.

SALISBURY. March 17—24. Elim Tabernacle, Scotts Lane. Crusader Campaign.

SMETHWICK. Commencing March 17. Elim Tabernacle, Oldbury Road. Campaign by Mrs. Channon.

WALTHAM CROSS. March 3—17. Town Hall, Waltham Abbey, Sundays. Albert Road Hall, week-nights. Campaign by Mr. S. Powell and party.



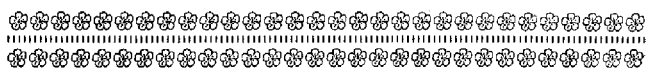
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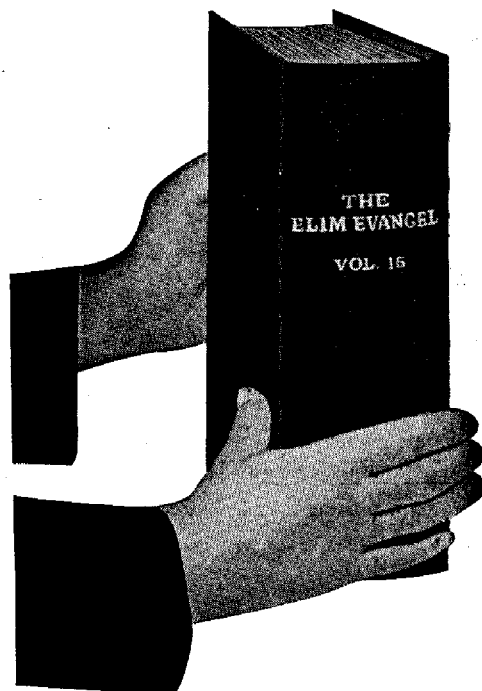
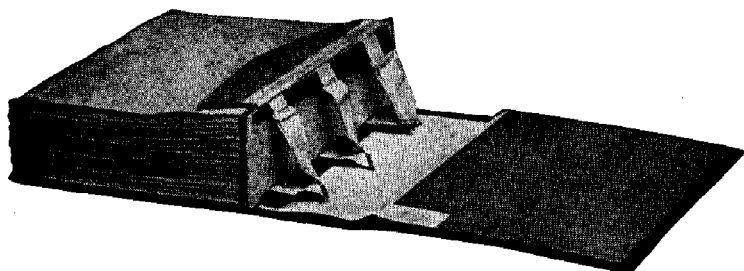
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