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The Elton Evangel

AND
FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 38

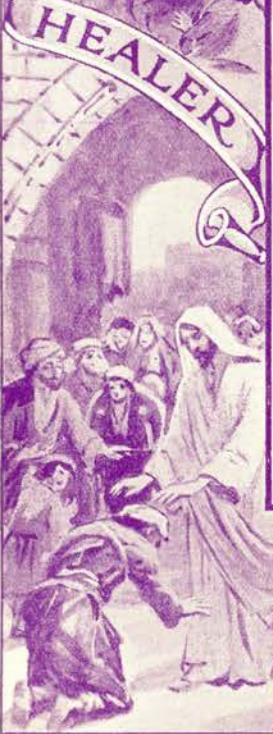
SEPTEMBER 20, 1935

Twopence



"I am come that they might have life."

John X. 10.



NO chance hath brought this ill to me;
'Tis God's own hand, so let it be,
He seeth what I cannot see.
There is a need-be for each pain,
And He one day will make it plain
That earthly loss is heavenly gain.
Like as a piece of tapestry
Viewed from the back appears to be
Naught but threads tangled
[hopelessly;
But in the front a picture fair
Rewards the worker for his care,
Proving his skill and patience rare.
Thou art the Workman, I the frame.
Lord, for the glory of Thy Name,
Perfect Thine image on the same.

—Selected.



"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:

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20, Clarence Road, Clapham Park, London, S.W.4.

Vol. XVI. September 20, 1935 No. 38

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Preliminary Notice of Principal George Jeffreys and the REVIVAL PARTY'S BRISTOL CAMPAIGN

Commencing in the Pembroke Hall, Terrell Street (Near Infirmary), Wednesday November 6th.
Week-nights at 7.30 (Except Friday), Wednesday Afternoon at 3. Sunday at 3 and 6.30.

Saturday, October 19th, Principal George Jeffreys lays Foundation Stone of new Elim Tabernacle in Waterloo Road, Blackpool.

SWITZERLAND PRINCIPAL GEORGE JEFFREYS

and his team will conduct Revival Meetings in

Le Havre, Rouen, Berne, Bienne, Baden, Zurich, Schaffhausen, Geneva, St. Gall, Basel, Lausanne, La Chaux-de-Fonds, Neuchatel.

SEPTEMBER 11th to OCTOBER 16th.

The Principal will appreciate special prayer on behalf of these great gatherings throughout France and Switzerland, and that Divine guidance be given.

Miss Barbour will not be arranging for a party of visitors to Switzerland during this Tour.

Watch These Dates (continued)

MAIDENHEAD. Now in progress. Campaign conducted by Pastor D. Forsyth in the large Tent, Fair Ground.

MALDON (Essex). September 28—October 4. Elim Tabernacle, Wantz Road. Campaign by Dr. E. P. Grahame, Preacher-Musician.

PORT TALBOT. Now in progress. Revival Campaign conducted by Pastor W. E. Smith in the Foursquare Gospel Tent, Station Road.

PORTSMOUTH. September 8-22. Elim Tabernacle, Arundel Street. Pastor and Mrs. Sackett. Sundays, 11 and 6.30; week-nights (except Saturday), 7.30.

ROCHESTER. September 29. Elim Tabernacle, Star Hill. Visit of London Crusader Choir, 6.15 p.m. (Choir at Maidstone Prison, 2.30 p.m.).

ROMFORD. September 14—26. Elim Tabernacle, Mawrney Road. Campaign by Dr. E. P. Grahame, Preacher-Musician.

SOUTHAMPTON. September 29, 30. Elim Tabernacle, Park Road, Freemantle. Special services. Speakers, Pastors E. C. W. Boulton and W. G. Hathaway.

Are you having your holidays in September or October? Why not enjoy the sights of London and the Fellowship at the Elim Bible College, with the opportunities of attending Bible Lectures and Elim Foursquare Meetings. Apply, Miss Barbour, Elim Woodlands, Clarence Road, Clapham Park, S.W.4.



BRADFORD. September 14-22 (inclusive). Southend Hall, off Leeds Road, McCrossan Musical Messengers.

GARDIFF. September 22. City Temple. Visit of the London Crusader Choir, accompanied by Pastor E. J. Phillips. Gospel service, 6.30 p.m. Immortal Music service at 8 p.m. (Choir at Cardiff Prison, 2.30 p.m.).

CARLISLE. September 21—23. Elim Tabernacle, West Walls. Special services conducted by Pastor E. C. W. Boulton.

EDINBURGH. September 15-17. Elim Tabernacle, Dean Street. Convention services. Special Speakers. Convener: Pastor A. J. K. Magee.

ELIM WOODLANDS. September 21. Young People's Leaders' Conference, 3.30 p.m. Special speakers. September 28, Crusader Camp Reunion at 3.30 p.m.

EXETER. September 17-27. Revival Campaign in the Elim Tabernacle, Paris Street. Conducted by Pastor H. W. Fielding.

FARNHAM. Throughout September. Regular Foursquare Services in the Owen Hall, Union Road, conducted by Evangelist J. Lochore.

HUDDERSFIELD. September 21-26. Elim Tabernacle, 13, South Parade, off Buxton Road. Convention. Special speakers. Convener: Pastor W. B. Kelly.

HULL. September 24 to October 4, City Temple, Hessle Road. McCrossan Musical Messengers.

LISBURN. September 28. The Orange Hall. Annual Convention Meetings. Speakers include: Pastors H. Kitching, S. J. Cooper, and Evangelists A. Chuter and T. H. Stevenson.

(continued in next column).

Have YOU made your contribution to Elim's Jubilee Fund ?

The Elim Evangel

AND FOURSQUARE REVIVALIST

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



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

Vol. XVI, No. 38

SEPTEMBER 20, 1935

Fridays, Twopence

REALITY

NO one can read thoughtfully the second chapter of Ruskin's *Seven Lamps of Architecture* and ever afterward really enjoy such artificial building material as cement-made stone, sheet iron brick walls and marble hand-painted on wood. And if Ruskin were living in the present day his plea for genuineness in architecture would justifiably become an invective against the abundance of structural deceit going into the front walls of our business blocks and our dwelling houses.

Somehow man takes naturally to dissembling: he is prone to make things out better than they really are. He finds inward satisfaction in thus hoodwinking his neighbours, and he actually comes to enjoy humbugging himself. It is sad if not alarming to note to what a great extent our modern civilisation deals in unreality.

The evidence of our propensity to simulate may be most patent in our common use of non-genuine building materials, as bemoaned by Ruskin, but the matter does not stop with wood and stone. There are men of experience who declare that an overwhelming percentage of the cases of business prosperity to-day are built on some form of double-dealing. And it is interesting to speculate—if all the facts that ought to be told were told, if nothing was represented to be better than it really is—how many business successes would continue? . . .

Again, social forms and conventions constitute one of the strongholds of artfully artless deception. The things one must be continually saying, if he would remain in polite society,

THE WELL-FEIGNED DELIGHT

in meeting a person we vigorously endeavoured to avoid, the bowings and smilings and scrapings—a lot of these things have become “natural” to many people, not because they come from the heart or represent one's real frame of mind, but simply because years of studious practice have equipped such persons with an outer shell of social form so complete in itself, so immediately assumed and so well controlled in all its delicious details that the very perfection of the process contributes to a comforting feeling of innocency. But a sense of innocency does not necessarily mean true-hearted genuineness. These things are not here mentioned in order to in-

spire a revolt against accepted social conventionalities, or to suggest that at all times the whole, the unvarnished, the cruel and heartless truth be publicly exhibited. If we violated accepted customs too violently our friends would feel impelled to ask that a commission be appointed to inquire into our soundness of mind. Is there after all any other sure way of proving a person's insanity than to demonstrate that he continually does what no one else does, that he does not act like other men? We may not, then, ruthlessly disregard the conventionalities of our fellows: but this in no sense does away with the fact that a sad majority of these conventionalities in the social world do not represent the truth, but are polite lies.

The real point towards which this exordium is tending has, however, not yet been touched. It is this: unreality, while found in architecture, in business, in dress, in social forms, and in many other kinds of human activity, is also

FOUND IN RELIGION.

Have we not read of some who are described as “having a form of godliness, but denying the power thereof?” Yes, we have; and upon reading it we have always found genuine inner satisfaction in immediately applying this stinging rebuke to the professed Christians around us (generally members of other Churches than ours) who “have a name to live but are dead.” Let it fit them if it does; but how about ourselves—we who are saved and know it, we who are spiritually alive and glory in it, we who have received what we exultingly call “the full gospel,” and for which we thank God daily, how about ourselves, have we any forms that are not filled with power, do we testify about graces we are not actually possessing, is our preaching ever cut under by our conduct—have we, in short, ever considered the danger of full gospel formalism?

So far as the psychology of the situation goes there is no reason in the world why words may not become mere words, and nothing more easily on one plane of Christian experience than on another. So far as the intimation of the Scriptures goes we are warned that the greatest dangers of all beset the Israelites after they had crossed the Jordan and victoriously entered the promised land. So far as human nature in general goes man is for ever prone to lose the inner meaning

of all forms (religious as well as otherwise) and gradually to come to be quite satisfied in juggling with the dead shell of what once was pregnant with living meaning. Man easily and unconsciously transfers his centre of interest from the reality itself to the form which stands for the reality. He may have

LOST ALL VITAL TOUCH

with the reality, but he retains the form—and he does not miss the content. He has not forgotten how to talk the language, he can still repeat the Shibboleth, but what these things actually mean in inner experience he may have lost long since. Yet so long as the old forms flow trippingly from the tongue, he is happy. He mistakes the form for the power.

How may a Christian who has unconsciously slipped into this deadly condition of spiritual unreality come to a realisation of the truth concerning himself—if perchance he has grace enough to acknowledge even the possibility of his being so seriously astray? There are at least two simple tests of spiritual unreality. The first is this: when one's outward life is fairer than his inward life, we are in the presence of unreality. Things are put on the surface which do not belong in the heart. Artificial fruit is tied to the exterior of the life, when the inner spirit is barren. Prayer is abundant in public, but sparse in private; or at least is earnest in public, but feeble and scattering in private. Words spoken to friends are better than the secret thoughts concerning those friends. When talking with good Christians the Master's name is often mentioned; but when left to ourselves He is not nearly so prominent in our thoughts. In our testimony we say we love lost souls, but in our inner heart we are seldom moved to plead for them. In meeting we talk love, but bitterness is within. We call one "brother," but beneath the surface we criticise him. We are ever speaking of peace, yet we are daily worried and distracted. If one will patiently and courageously (for it takes more courage than most persons realise) start to

PROBE HIS INNER LIFE

in the full light of his outward forms he is very likely before long to make some most interesting discoveries.

A second way to test for genuineness is to proceed on the following proposition; when one's professed inner life is better than his actual outer life we are in the presence of unreality. This is almost the first test turned around: but it may grapple what the first hooks missed. It must be noticed that the statement reads, "the professed inner life." This takes for granted the possibility of professing to have what we do not have. How are we to test, in this case? By the outward life. The Master has reminded us that, in the long run, the fruit that men can see is the true test of the inner nature which cannot be seen. It is well to ask ourselves, therefore, some questions along this line. Am I professing a consecration which I am not living up to? Am I talking about inward holiness when my speech is often sharp and unkind? Am I claiming to be one with Christ when I am acting in duplicity with any of my brethren? Is my assertion that I have the Holy Spirit supported by a thoroughly Christ-like dealing with every man, woman and child touched by my life? When I stepped into

the deeper Christian experience I claimed to have received much from God; has there been a corresponding increase in the apparent divine virtues of my daily conduct? In my practical life am I as much more Christ-like than those whom I call "carnal Christians" as my testimony and profession is higher than theirs? Or do I talk higher, but find in myself

THE SAME STUBBORN EVIDENCES

of being after all pretty much self-controlled, rather than, as I profess, Christ-controlled?

These are good wholesome questions. The only danger is that we shall not answer them honestly—and this is not intentionally, but because the depth of self-deceit may extend to that point where one is not only deceived, but is deceived about the fact that he is deceived; he is not only blind, but is blind to his blindness. Yet the searching Spirit of God will assist a sincere soul. But sincerity here must mean perfect honesty, perfect frankness. It is a rare thing to be honest about one's inconsistencies, and another rare thing to be absolutely frank in dealing with one's religious subterfuges. A religious dissembler is hard to deal with: he will not grant you a point of contact, a fulcrum for your lever. And the more religious he is the harder it is to reach him. His very religion tends to make him immune to even the suggestion of unguineness. This fact constitutes the greatest danger to many of us. We are ready to pray for the sinner, to plead with the backslider, anxious to bring the carnal Christian to the altar, but we—we! why have we not known the Lord all these years, and are we not filled with the Spirit, and do we not hold the full gospel? Let us hope that all this is true. But at the same time let us not shut our eyes to the fact that with time all things tend in man's case to sink into empty forms, and let us not forget that religious cant represents one of the commonest and one of the most deadly kinds of unreality in the world. Probably more harm is done the gospel of Christ, in its fundamentals and in its fulness, by the glib and

HIGH SOUNDING RELIGIOUS TALK

of those whose lives do not ring true than by all other forces combined.

There are in truth glorious realities in the Christian experience—more glorious than the best have ever yet reached. Let us not fear of going too far with the Master, let us not fear of being too completely controlled by the Spirit. But let us nevertheless solemnly vow to God, that however far we do go we will be genuine within and without, and that whatever degree of Christian experience we do profess shall be backed up by unquestionable spiritual reality.—*By Veritas.*

"Is there any fear?" asked a timid woman of an old Christian sea captain, when the sea was sweeping over their ship. "No, madam," was his answer, "there is no fear, but there is great danger."

Power from on High

VIII.—Prophecy (continued).

By Pastor A. LONGLEY

IT must be remembered that prophecy functioning under New Testament Church government is different from prophecy in operation in the Old Testament times. The definition and order of this gift in its New Testament phase are to be found in I. Corinthians xiv., and this chapter must be the first standard of judgment.

There is a passage of scripture in I. Timothy iv. 14 concerning prophecy which seems to suggest a single individual application. Paul writes to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." One thing is clear in this scripture and that is that prophecy and the laying on of hands were responsible for the imparting of a gift to Timothy. Did another believer prophesy that Timothy was to receive a gift (a spiritual gift presumably) and was that prophecy fulfilled. Such a use of prophecy as this is entirely foreign to the Scriptures and upon examination it will be seen that it was not the case with Timothy. If we rightly divide the Word of Truth and compare scripture with scripture we shall find that it could be said of a number of believers that they received a gift by prophecy with the laying on of hands. In Acts xix. 6 we read of the disciples at Ephesus, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." These disciples received the gift of the Holy Ghost by prophecy and the laying on of the Apostle Paul's hands. If we use

SCRIPTURE TO INTERPRET SCRIPTURE

it is plain that the gift that Paul is urging Timothy not to neglect was the gift of the Holy Ghost which he received in a similar manner to these Ephesian disciples. Prophecy was the Spirit's outflow which completed the one act of the Baptism of the Holy Ghost. The Ephesian incident defines Timothy's case in harmony with all other details concerning prophecy in the New Testament and it is thus the only sound exegesis. Timothy may have spoken in tongues as well as in prophecy when he received the Holy Ghost but we have no definite knowledge to determine this. However it is certain that the idea that another believer prophesying at the same time as the presbytery laid hands upon him was responsible for the imparting of a spiritual gift has no foundation in Scripture. Nowhere in the New Testament is there evidence of prophecy functioning to impart any of those spiritual gifts that are listed in I. Corinthians xii., but there is evidence, as we have seen, of the gift of the Holy Ghost being given by prophecy and the laying on of hands. In the light of II. Timothy i. 6, 7, it seems certain that the gift referred to in I. Timothy iv. 14 was the gift of the Holy Ghost and not one of those spiritual gifts of I. Corinthians xii. In this second epistle Paul writes, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God has not given us

the spirit of fear; but of power, and of love, and of a sound mind." The Spirit that Paul is referring to here is certainly the Holy Ghost and it seems that the gift that Paul is urging Timothy to stir up is

THE GIFT OF THE SPIRIT.

The probability is that Paul was among the presbytery that laid hands on Timothy when he received the Holy Ghost and therefore it could be said that he received this gift by the laying on of Paul's hands as well as the laying on of the hands of the presbytery.

Another passage of scripture that needs considering that seems to raise an objection to the teaching on prophecy set out previously is found in I. Timothy i. 18, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." There appears to be a suggestion in this verse that Paul heard a number of prophecies about Timothy and because of them he was led to commit to him that particular counsel that is found either in the context or in the whole epistle. The *International Critical Commentary on the Pastoral Epistles* by the Rev. Walter Lock, D.D., on this verse gives "According to the prophecies leading me towards thee." It will be noticed that the marginal rendering of the Revised Version gives according to the prophecies which "led the way to thee." It was the fact that Timothy exercised his gift of prophecy in the hearing of Paul that impressed the apostle of Timothy's fitness for the task and not the fact of anyone else prophesying about Timothy.

It will be remembered that the first members of the Ephesian Church of which Timothy had the oversight prophesied when the Holy Ghost came upon them. No doubt there were a number who had

THE GIFT OF PROPHECY

in this Church when Timothy was the leader of it and this fact probably had something to do with the appointing of Timothy to the oversight of this Church. Timothy's prophetic gift manifested in the hearing of Paul led him to choose Timothy as the very one fitted by that gift to have the oversight of a Church where that particular gift was prominent. In this text under consideration it is as though Paul says to despairing Timothy, "My knowledge of your prophetic gift convinces me that you can succeed, so I commit this charge unto you." He urges him to use this gift to help him to success in his ministry by those words ". . . that thou by them mightest war a good warfare." A further reason for Paul being led to choose Timothy because of his prophecies is the fact that being young that gift would stand him in good stead in his ministry and help to gain for him the prestige necessary to be a leader. The time of the laying on of hands when Timothy received the gift of the Holy Ghost and prophecy may have been just before Paul took him with him from Lystra, Timothy's

home, on his journeys (Acts xvi. 1-4). If this is the case there would be plenty of opportunity for Paul to judge Timothy's gift of prophecy, for before he was appointed to Ephesus he accompanied Paul on a number of journeys and was with him at Athens, Corinth and Ephesus. There is perhaps another reason why Paul valued Timothy's gift of prophecy and was persuaded by his possession of it to appoint him as the overseer of the Ephesian Church. In Acts xx. 29, 30, the time just before Timothy's appointment, we read of Paul instructing the elders of

THE EPHESIAN CHURCH

in the following words, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." In the situation that Paul foresaw would arise in this Church, inspired utterance by prophecy would be exceedingly valuable in the one who was to be its leader as a means of checking the activities of error.

In all cases of guidance by God of individuals that guidance was proved by the results which followed it or the circumstances which attended it. Ananias was told by the Lord to go and lay hands upon Paul that he might receive his sight. This leading was definitely proved, first because the Lord told Paul by a vision that Ananias was coming to do this, and secondly, because he did receive his sight in the manner foretold. The Spirit told Philip to join himself to the chariot of the Ethiopian eunuch and that leading was definitely confirmed by the conversion of that man. The angel of the Lord said to Cornelius, "And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner whose house is by the seaside: he shall tell thee what thou oughtest to do." This leading was confirmed because God had prepared Peter for this visit by a vision and again because the messengers found that Peter was lodging with Simon the tanner according to the details given by the angel to Cornelius and again by the outpouring of the Holy Ghost which was a

CONSEQUENCE OF THIS LEADING.

In Acts xiii. 1-4 we read, ". . . the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. So they being sent forth by the Holy Ghost, departed unto Seleucia." We cannot say what method of speech or guidance the Holy Ghost used in this case but we can say that His leading was confirmed by the results of their ministry and was so definite that it convinced five different spiritual people. No one has the authority to say that God will not definitely guide individuals in these days as He did in the days of the apostles, but if such guidance is claimed confirmation should be sought in a scriptural manner. It must be borne in mind that only the close walk with God and the deep spiritual experiences of these people who received guidance made it possible for God to guide them in such a manner. Cornelius is described as a devout man and one that feared God. Where individual leading is claimed we must expect a corresponding depth of spiritual experience and the confirmation of circumstances and results. Such instances of individual guidance, in comparison with

other activities of the Holy Ghost among the disciples, are very few.

To return once again to the ministry of prophecy it will be noticed in the incident quoted in I. Corinthians xiv. 24, 25, that prophecy creates its own atmosphere. Paul shows that a number of utterances of this kind would overcome unbelief and eventually convince. In functioning they not only minister edification, exhortation and comfort to the believer and affect the unbeliever but they prepare the way by their powerfulness for their ministry. This effectiveness can easily be understood when their characteristics of eloquence, sublime thought, power of expression and distinctiveness of tone, are taken into consideration.

ANONYMOUS GIFTS.

To those who have lovingly given to help spread the glorious Foursquare Gospel message, and who wish to remain anonymous, we say "Thank you" in His Name:

Foreign Missionary Fund: Hove, per Miss Ching, £1; Hove members, per Miss Henderson, Jewellery and £1; Papworth Everard (L.F.), per Miss Henderson, 2/6; Hove Crusader, designated, 2/6; Reading, three friends, £1.

Work in General: Croydon (E.W.), 10/-; Newington Green, 10/-; Smethwick, Staffs, £4 10/-

Prison Work: Swansea believer, £1.

Free Distribution Fund: Markethill, 5/-.

First Corinthians Thirteen

GOODSPEED RENDERING

I WILL show you a far better way. If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If I am inspired to preach, and know all the secret truths, and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our knowledge is imperfect, and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope, and love endure. These are the great three, and the greatest of them is love.

Palestine and Prophecy

A Fortnightly Feature for Bible Students

"AMONG THESE NATIONS SHALT THOU FIND NO EASE."

(Deut. xxviii. 65).

A new anti-Semitic drive is reported in the Mexican state of Sonora. The local Chamber of Commerce has pledged its members to boycott Jewish business. Special taxes were levied by the state government upon Jewish shopkeepers. The taxes imposed on the Jews are four times as high as those imposed on non-Jews.

"THE PEOPLE SHALL DWELL ALONE."

This prophecy uttered by Balaam (Num. xxiii. 9) has been fulfilled. Willingly or unwillingly, the Jews have been kept separate from their Gentile neighbours. Recently a memorial signed by 200,000 persons urging legislation barring the children of the Jews born in Mexico from becoming citizens of the republic was delivered at the national palace. "The children of the Jews will to-morrow seek election to the chamber of deputies and the senate for the purpose of enacting laws favouring Jews and injuring legitimate Mexicans," said the memorial.

90 PER CENT INCREASE.

All immigration records have been broken by the number of Jews who entered Palestine during the first half of 1935, amounting to 30,000.

During June alone 4,200 immigrants came to the country by way of Jaffa and Haifa, not including those that crossed by other frontiers and legalised tourists.

During the first six months of 1934 the figures for Jewish immigration into Palestine were 15,630, showing an increase of 90 per cent for 1935.

They are speeding their flight; they are going home as quickly as birds to their nest.

A MILLION JEWS SHOULD RETURN.

Mr. Davi Ben-Gurion, Palestine Labour leader, told the World Zionist Congress at Lucerne last month that the settling of a million Jewish families in Palestine was a necessity.

In certain countries, he said, the position of Jews recalled the Middle Ages, and the hopes of these oppressed people were centred on their national home. Of the million, a third must be land workers.

UNAUTHORISED IMMIGRANTS.

Dr. Schneller of Jerusalem says that immigration restrictions have practically broken down, that Jews are swarming into the land, now on little sailing boats at night, now on the highways from Syria, Baghdad, Egypt. Last year the number of these unauthorised immigrants was 30,000.

In order to cope with the situation twenty-six additional policemen—nine Arabs and seventeen British—have been appointed to guard the coast of the Sharon Plain. Lately an aeroplane has been watching the Tel-Aviv coast every night on the look-out for illegal

immigrants. Yet with all these precautions, as one of the heads of the C.I.D. in Galilee said to us in March this year: "We can't keep them out!"

THE MORAL TONE OF PALESTINE AND THE JEW.

Lawrence of Arabia, with prophetic vision, posed the problem as follows:—"The problem of Zionism is the problem of the third generation. It is the grandsons of your immigrants who will make it succeed or fail. The odds are so much in its favour that the experiment is worth backing, and I back it, not because of the Jews, but because a regenerated Palestine is going to raise the whole moral and material status of its Middle East neighbours."

THE BEST ORANGES.

Mr. Hannon recently put a question to the President of the Board of Trade in the House of Commons about the competition of Brazilian oranges against South African oranges, in which he suggested that the importation of foreign oranges into England should be restricted, Mr. Wedgwood remarked: "Will the Minister bear in mind that the best oranges come from Palestine."

BUILDING IN PALESTINE.

Many of the prophecies concerning the land and the return speak of building or rebuilding. Isaiah, Jeremiah, and Ezekiel all speak of this very clearly, and it is interesting to learn that while £2,500,000 was spent in building in 1930, the figure had advanced to £5,000,000 in 1933. This in itself would be a remarkable increase in so short a time, but the latest news is more wonderful still. A correspondent to the *Jewish Daily Post* writes from Jerusalem:—

"A report has been issued here by high authority which indicates that building activity in Palestine during 1934 involved an expenditure of at least £10,000,000. Imports of building materials were twice as great as in the previous year, the exact figures being LP.1,899,292 compared with LP.911,105. Investments by Jews amounted to more than half the total invested, totalling LP.5,300,000, compared with LP.2,700,000 in 1933."

Now read Isaiah lxxv. 21, 22, Jeremiah xxxi. 4, 38, Ezekiel xxviii. 25, 26 and xxxvi. 36, and you will see that these scriptures are rapidly taking place before our eyes.

ARE YOU MEAN?

The little daughter of a wealthy man heard of the Saviour of sinners and came to Him. She found her heart filled with joy and gladness.

Running to her governess, she said, "Oh! governess, do you know about Jesus? Will you trust Jesus? He will make you so very glad."

In reply the governess said, "Why I have known Jesus for two years; He has been my Saviour for two long years."

"Oh! you mean thing, you mean thing. Two years you've known Him and you never told me, you never told me."

A Sinner Saved by Grace

J.S.S.

PLYMOUTH CITY

JOHN S. SCOTT.

1. A sinner saved by grace! What depths of love un - told, Such
2. A sinner saved by grace! This glo-rious truth I prove, A -
3. A sinner saved by grace! No more a child of fear, Vic-
4. A sinner saved by grace! Shall be my on - ly plea, When
5. A sinner saved by grace! Shall e - ver be my song, When

Chor.—Lord give me faith to see, My sins were laid on Thee, From

wondrous kind-ness none can trace. But those with-in the fold.
bid - ing in the rest - ing place Of God's for - giv - ing love.
to - rious in the earth - ly race, With Je - sus al - ways near.
I shall see Him face to face, From sin and self set free.
I, trans - port - ed, take my place With all the blood - wash'd throng.

con - dem - na - tion now I'm free, For Je - sus died for me.

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Bible Study Helps

THE COVENANT OF REDEMPTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. (II. Cor. xiii. 14).

Threefold character of the Covenant:

I. The Love of God.

1. An unnatural love (Rom. v. 8).
2. An incomprehensible love (I. John iii. 1).
3. An everlasting love (Jer. xxxi. 3).

II. The Grace of the Lord Jesus Christ.

1. Attainment by grace (Heb. ii. 9; Eph. ii. 9).
2. Abundance of grace (Rom. v. 20; Heb. iv. 16).
3. Consolation of grace (I. Thess. ii. 16).

III. The Communion of the Holy Ghost.

1. The indwelling of the Holy Ghost (Acts x).
2. The infilling of the Holy Ghost (Acts ii. 4; iv. 29-31).
3. The sealing of the Holy Spirit (Eph. i. 13).

A seal in the Scriptures signifies three things:

1. A finished transaction (John xix. 30).
2. Ownership (II. Tim. ii. 19).
3. Security (Eph. iv. 30).

"Honey Two of Lisu-land"

Reviewed by P. N. CORRY.

"Honey Two of Lisu-Land," by Mrs. A. B. Cooke (China Inland Mission). [RELIGIOUS TRACT SOCIETY, 1/-]. Obtainable from the Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4, price 1/- (by post 1/1).

ONLY a short story but—oh! so thrilling. This is what I always hoped would be done and what I believe should be possible in every continent in the world and upon every mission field, home and foreign.

The missionary from a centre at "Stockade Hill" in the States of Burmah and South-West China encouraged believers to go out and tell the other Lisu people what God had done for them. They do this without any pay whatsoever because they are so grateful to their Big White Brother for showing them the way to heaven. The Lisu give them food wherever they go and if they have to move through districts where no Lisu people live their travelling expenses are met. They do not receive a cent of wages. One instance is given where a native of these tribes evangelised for six months without a cent of wages, and in that time won fifty-seven families for the Lord. Coming home he found his family in dire straits through famine, but even so refused financial help from the missionary. The teachers who came to the villages of Honey Two and his fellow Lisu tribesmen remained five months and in that time not only taught them to read and write but were the means of leading many new spiritual children to the Lord, and that when the leaders of the mission did

not know they had a single convert. Even after the infant and leaderless Church had gone through tremendous persecution from their own ruler, and had for nine long months been without any outside help, sixty-two families, about 300 in number, in these villages had remained perfectly faithful. Then came civil war and Mohammedan rule and such was the strength of these lonely Christians that they were granted religious liberty so that they started to build chapels. Six in all were built in the district where Honey Two came from without a cent of help from the white man or the mission.

The Lisu Church was now eight years old and all the work so far had been done by volunteers who received no wages, but it was felt that native leaders were needed. The Church chose five men who could devote their whole time to the work, which now covered a journey of twenty-three days away from Stockade Hill in one direction, nine days in another and six days in another; and they were all supported by the Lisu Church through their harvest festival offerings, without any charge to the missionary society who started the work.

The torch kindled by the European lightbearer was caught up by these children of the mountains and has been spread far and wide among their kinsmen who number 10,000,000. Vested interest, pagan priests, feudal overlords and native rulers have confronted this growing Church and caused bitter hostility and opposition, but the voluntary work has gone on with unabated zeal and continues to do so. Praise the Lord!

FAMILY ALTAR



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

Sunday, September 22nd. James iii. 1-18.

"The tongue" (verse 8).

My text is small, but it speaks of an unknown quantity of great dimensions. For the tongue is a mighty force of unlimited influence. It speaks, and an unhealable wound is inflicted. It is of all weapons the most dangerous. It can slay as by a sword-thrust. It can insinuate as a subtle poison, and bring to an untimely end its victim. It is without discrimination, for by its licentious violence it attacks both high and low. It scatters mud on the pure and incarcerates the innocent. It is relentless and cruel in its unjust condemnations. Can we not bring into subjection this small yet powerful member of the human frame? Our answer is in holy writ. "The tongue can no man tame." Must we then for ever endure this dominating tyrant? "With God all things are possible." He can tame the untamable. And when He takes charge of the tongue it speaks words of love. It tells of that grace by which men's lives are changed. And it gives shape to heartfelt gratitude by outward words of praise.

Monday, September 23rd. James iv. 1-17.

"Ye ask amiss" (verse 3).

What is behind our prayers? An examination might possibly reveal to us the cause of many disappointments. Has not self too often played a prominent part in our supplications? Do we not too often forget the poor and the blind and the naked? If we could analyse each sentence of our prayer would we not find that many of them are steeped in self? Are not our requests on behalf of others(?) tainted with the benefit we ourselves shall receive if the prayer is answered? Do we ask amiss? O Lord, I am Thy scholar. Teach me to pray aright. Help me that from this time I shall forget myself. Make each prayer of mine a request entirely free of impure motive. Let it be, Lord, that when I call upon Thy name it shall be that that name is glorified. Only then shall I be sure that I ask not amiss. Grant me, then, Lord, an answer to this petition. Teach me to pray.

Tuesday, September 24th. James v. 1-11.

"The coming of the Lord draweth nigh" (verse 8).

Because of this we are enjoined to "be patient" and to "stablish our hearts." The future is to affect the present. What we hope for is to have something to do with what we are. How practical is the teaching of Christ's coming. For where it is truly believed it produces good Christian characteristics. To believe in His coming is to possess that precious Christlike virtue of patience. Allied with this is endurance, and with endurance a

stabilised condition. How much better is all this than much that is loose in so-called Christianity to-day. Do you believe that Christ is coming? Then let that belief take hold of you to such an extent that it has an influence on you day by day. Let it help you bear the trials patiently. Let it help fasten your faith more securely in Christ. Let it permeate your very being that in all you think and in all you say and in all you do, you appear to all around as one waiting for your Lord's return.

Wednesday, September 25th. James v. 12-20.

"A man subject to like passions as we are" (verse 17).

Here is great encouragement for our hearts. Elijah was an ordinary man. Too often we place Bible characters in a separate category. We think of them as supermen, devoid of those weaknesses so well known to us. But this reminder that they were partakers of the same flesh and blood with all its infirmities is a spur to our faith. Elijah looms up before us as a mighty man on Carmel. We almost deify him. But do not forget the Horeb that followed. For it is Horeb that is the true revelation of the material with which God did His work. When we see Elijah on Horeb we see ourselves. But why not see ourselves on Carmel, too. For as God used the Prophet on that mountain to baffle Baal's followers, surely He can and will use even us in this our day to outwit the modern conspiracy of unbelief. Let us not falter with the thought that our weakness is a bar to service. The God of Elijah can be to you what He was to him.

Thursday, September 26th. Exodus i. 1-14.

"A new king . . . which knew not Joseph" (verse 8).

The children of Israel were great sufferers in Egypt. Their lives were made hard by bondage. They were slaves. They were not always so. Like everything else there was a source—a beginning. Modernism was the cause of the trouble. There was a new king. And when he came he brought modern ideas that meant distress to the Israelites. When the old king lived there was happiness. No one had cause for complaint. But the new king brought trouble. Might we not see a repetition of this to-day. Substitute thing for "king." Is not modernism the new "thing" that knows not Jesus. It has heard of Him but knows Him not. And wherever there is modernism there is bondage. Whoever heard of a sinner losing his sins where modernism abounds! Whoever heard of broken hearts being mended through modernism! Or the sick being healed, or saints filled with God. You must go

back to the old "thing" for these things. For the old "thing" has Christ. And in Christ are all things.

Friday, September 27th. Exodus ii. 1-10.

"Nurse it for me" (verse 9).

Has God said this to you? If you are a Sunday school teacher He has said it concerning your class. It is the charge He has given you. One day He will want to know how you have managed. He will expect to see results from your nursing. Do not be discouraged, however, if you do not see immediate results from your intense labours. God will see what may not be discernible to you. So go on with your nursing. But what about you, Christian parent? Has He said it to you? Has He not given you a charge also, and is He not asking you to nurse it for Him? Because of the multitude of evil influences that surround your children I appeal to you to devote yourself to nursing your child for God. It will not be easy but it will be worth while. To all who have entered into Christian service I say that God is expecting you to nurse your charge. Take a pride in the confidence He reposes in you, and when the end of the day has come you will be glad that He made you a nurse.

Saturday, September 28th. Exodus ii. 11-25.

"God heard" (verse 24).

Hallelujah! He always hears the prayers of His people. The cry of Israel was urgent. It was a cry of anguish. It expressed the sorrows of an oppressed people. And in heaven God heard. But when God hears He acts. And He did so for Israel. The day came when they looked back and saw the Egyptians dead upon the seashore. It was the end of their bondage, and their sigh had changed to song. God had heard. He hears like that to-day. And as surely as the Egyptian oppressors were crushed and their power removed just as surely does God thwart that which harms His children to-day. Let your prayer be heard, for God is waiting to deliver you. He will gladly bring to an end that sorrowful experience if you tell Him about it. The answer may not be immediate, but God has a reason if there is a delay. Trust to His loving wisdom and know that God will bring you out of your trial, for He has heard.

PRAYER SUGGESTIONS FOR THE WEEK.

Sunday, September 22nd. Tithing.

Owe no man anything. Man is God's debtor; unless we give our tenth we are defrauding God.

Monday, September 23rd. Transvaal.

Encircle the brave missionaries with a barrage of prayer and divine protection on this intensely difficult field.

Tuesday, September 24th. Foursquare Gospel Testimony.

That this testimony increase for God and maintain its purity and power.

(continued on page 606).

MAN is by nature a praying being. He is endowed with a worshipful instinct. This capacity for housing deity is one thing that differentiates him from the lower animal kingdoms. The deepest realms of his moral nature cry out for God.

Wherever you find a human being, you find him worshipping some kind of a god. If he has no god, he makes one. Whether on the banks of the Ganges, kneeling with his face toward Mecca, in China following Confucius, with his witch doctor and fetish in Africa, or turning his merit-wheel in Tibet, you find him praying. Of the atheist we would inquire, If there is no God, from whence this universal heart-cry for God?

That person who has never developed a rich, spiritual life of prayer, thereby giving expression to the deepest cravings of his nature, will never know the sweetest joys of life. He is out of harmony with the moral and spiritual environment for which he is built. He lives a dislocated life. Prayer harmonises all mental, emotional and moral qualities. It stimulates dormant energies to life. It opens the channels for man to express the most creative forces which his nature possesses.

I have noticed that even sinful people pray when the arm of flesh gives way, and they find themselves in trouble. If

IT IS WHOLESOME TO PRAY

in time of trouble, it is a good thing to pray before one gets into trouble. I am thinking of the infidel who was working at a lumber camp in the northern woods of America. In a heated argument one day during the noon-hour he said, "If there is a God I defy him to strike me dead." About the middle of the afternoon his clothing got tangled up in some machinery, and as he was being whirled around and around he began to shout, "My God, my God, my God, my God, my God, my God!" Some men got the machinery stopped and pulled him out; someone said, "I thought you didn't believe there was a God, and now you have six of them." He replied, "I was in trouble."

Paul tells us how to pray. He places the key within reach with which we may unlock the inexhaustible, creative reservoir of God. Notice his words, "Pray with the Spirit." I want us to see something of the depths of this gem of thought. Paul is explaining here that the life, vitality, creative element, and spontaneous reality of the prayer is not in the words which are spoken, but rather in the spiritual contact which is formed with God. Paul is saying that there must be a clean channel between your moral nature and God. "Pray with the Spirit."

We are to understand that prayer goes much

DEEPER THAN THE WORDS

which are uttered. The words of the prayer comprise only the clothing, the outer garment, the husk

The Philosopher

By GERALD

that the prayer wears. The true prayer is in the spiritual relationship, the spiritual inflow which is communicated to the heart by the Holy Spirit. It is one thing to talk. It is quite another thing to pray. There is an outside, and an inside to prayer. The inside is the spiritual contact about which the words speak. One may pray an effectual, fervent prayer and never utter a word.

The religious leaders in the day of Jesus knew how to talk. They spoke beautiful prayers that pleased the ears of the people. The words which they spoke were empty; they knew how to talk, but they did not know how to pray. The prophets of Baal made noise; they spoke many words, and nothing happened. But Elijah prayed in the power of the Spirit, and the flames leaped down, swarmed about the altar, licked up the water and returned. A newspaper carried a report recently of a religious service, and the article explained that a certain pastor prayed "one of the most eloquent prayers last night ever prayed to an audience in this city." Words mean little in true prayer; the heart relationship with God means everything.

If prayer is drudgery for you, if

IT LACKS SPONTANEITY

and enthusiasm, possibly you have never found the inner sweetness of true prayer life. I heard of an Indian who saw a banana for the first time, and ate the peeling. His comment was "Huh, banana no good. Taste bitter." He tasted only the outside. But there is an inside to prayer which is so sweet and wonderful that when one really forms the spiritual contact, worship will flow out of the heart spontaneously and the whole life will be governed by a great impelling spiritual force.

The greatest man of prayer I have ever known lives a very humble life of self-crucifixion, and abnegation. His soul is a veritable dynamo. To my certain knowledge, one day during the World War when an awful slaughter was taking place overseas this man received a definite impression from the Holy Spirit that he should pray for a snowstorm to cover the area where the fighting was raging. I read twenty-four hours later in an Associated Press report how all fighting had stopped in the entire district because of the deep snow which had fallen.

There is a place to reach in God where the Holy Spirit can take such complete possession of one's psychic, emotional and spiritual qualities that He will

phy of Prayer

LD B. WINROD

literally pray through you. I have had experiences often, when in prayer, I would seemingly be

LIFTED OUT OF MYSELF

and have found myself praying for things and conditions that I could not understand. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26).

Prayer is first a vertical matter between the soul and its Maker, then it becomes horizontal as its influence radiates to others. Secret sin clogs the channel.

No man ever prayed through a dirty heart. One may talk through a dirty heart, but true prayer results from a clean avenue between the heart and God. "Blessed are the pure in heart for they shall see God." An impure heart cannot expect to communicate with the pure God. Said the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me." Let there be no bitterness, deceit, un-forgiving spirit, or double life. A gentleman once asked me why it was so hard for him to pray, and upon making a direct inquiry I found that there was hidden away in his life a deliberate secret sin. No wonder he could not pray. I heard of a small boy whose mother gave him a spanking, and that evening at the family altar, he prayed for every other member of the family except his mother. Rising to his feet he said to her, "You got left out didn't you?" Don't try to pray that way!

JESUS TAUGHT HIS DISCIPLES

to say "Forgive us our debts as we forgive our debtors." The first condition thus laid down is that things have to be made right with our fellow-men if we are to have true access to God, and become a channel through which creative, spiritual energies can flow. To really pray one must be under an open heaven.

Men of science frequently ask, "Why pray?" They say that prayer may be all right for the widows and orphans, and that it may have a commendable psychological reaction upon the one who prays, but as far as performing miracles and actually bringing about changes in the material world is concerned, they take the position that such an assumption is absurd. They remind us that the natural world is governed by a reign of law. With our scientific apparatus we have probed into the anatomy of the

planet, and scientists assure us that the world operates like a big machine. They say that one might pray for ever but could never hope to change a natural law. They have a great deal to say about the various "ologies," geology, biology, chemistry, physics, etc., etc.

I recall how one evening in a university city when I had spoken on prayer, and made the deliberate statement that

THE DAY OF MIRACLES

was not past, that God was the same immutable, changeless One, that Jesus Christ is the same yesterday, to-day, and for ever, how a gentleman of great learning came to me at the close of the address and said that he had enjoyed the message, but that he could not go along with me on the matter of miracles. Said he, "I am a professor in the university, and a teacher of chemistry. You could pray until the crack of doom, and never be able to change an element in chemistry." Thereupon, I reminded him that Jesus in Cana of Galilee changed the chemistry of water into the chemistry of wine. He asked me, "Winrod, can you change water into wine?" I replied that I had never tried it, but I said, "I think I know something of the spiritual, scientific law that Jesus worked when He drew His finger through the water, and the water looked up, saw its Maker and blushed crimson wine."

There was a tumbler of water near by. I asked the chemist what that water was made of, and he replied "hydrogen and oxygen." I then inquired what the hydrogen was made of, and he said that no one knew what hydrogen was, that we only know it is a gas and that it exists. I replied that Jesus Christ knew

THE COMPOSITION OF HYDROGEN

and that according to John i. 1-3 He had created all the hydrogen there is on this planet. I then asked him what the oxygen was made of and received a similar answer, namely that no one could hope to know the ultimate composition of the gas.

I said, "Professor, isn't it a fact that no chemist knows the ultimate composition of any of the ninety-two elements which have been discovered?" He thought a moment and said, "Yes, that is true." I then explained that the reason scientists cannot hope to know what the stuff is, out of which these elements are made, is because when they are traced back of the physical world and into the creative realm where they originate, they are taken into the spiritual world. There is a spiritual world back of things physical. The world of reality is not the physical world; it is transitory and ever-changing; it is here to-day and gone to-morrow; it is to be questioned if there is a single cell in your body that was there

(continued on page 603).

Editorial



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

Cease meddling with God's plans and will. You touch anything of His, and you mar His work. You may move the hands of a clock to suit you, but you do not change the time; so you may hurry the unfolding of God's will, but you harm and do not help the work. Leave all to Him. Hands off. Thy will, not mine.—Stephen Merritt.

Faithfulness in Giving.

FREQUENTLY one hears of the way in which God both tests and rewards those who honour Him with their income. Recently we heard of an instance of this. Dr. Russell Conwell one night at a prayer meeting asked if there were any tithers present who had tithed through a series of years. Seven people stood up. He asked for a testimony from each one of them especially in emphasis of the fact of God's faithfulness in blessing them. Six gave radiant testimonies of blessings received. The seventh was a frail, grey-haired woman, who spoke with much reluctance: "I wish I could bear such testimony, but I cannot. I have skimmed and saved and denied myself through the years in order to keep a vow made many years ago that I would tithe my income. But now I am old and I am losing my position. I have no means of support. I do not know what I shall do." She sat down and the meeting was closed in the midst of a profound and distressing chill. Next day Dr. Conwell had an invitation from Mr. John Wanamaker to lunch with him. At the table Mr. Wanamaker said, "Dr. Conwell, I think you would be interested to know that we are about to inaugurate a pension system for our employees. We have contemplated it for years. Finally the plan has been worked out, and we are to issue our first life pension to-day to a woman who has served our firm for twenty-five years." He mentioned the name of this woman, and it was that of her who had given her pessimistic testimony in the prayer meeting the night before.

Gleanings from the Editor's Postbag.

"I feel it my duty to write and let you know what a blessing and comfort the *Elim Evangel* has been to me."—M.H.

"The more I read the *Elim Evangel* the more I praise God for it."—A.W.R.

"Our hearts are full of thankfulness for the *Elim Evangel* and the living message which it brings week by week."—Miss S.

Clusters of Camphire.

The Pathway of Suffering

By Pastor C. C. W. Boulton

"That I may know . . . the fellowship of His sufferings."—Philippians iii. 10.

No joy so deep or sweet can be
As that which floods this soul of mine
When with my Lord I take my place
And share with Him the cup divine;
Sharp though the thorns that strew the way,
Yet close to Him my soul shall stay.

WHAT a strange ambition these words reveal; what a peculiar passion they express. We could well understand the apostle seeking the fellowship of Christ's power, or being eager for the communion of Christ's joy, and striving after a share in the love of his Master, but this yearning to know the fellowship of Christ's sufferings seems to carry us beyond the range of the human. And yet is this not characteristic of the soul that truly and deeply loves Jesus Christ? The longing to share suffering is born out of a passionate devotion to the Lord.

O the rapture of surrender
To the claims of Love Divine.

This desperate desire to participate in the reproach of Christ is a needs be of the life of closest and most intimate union with God. The finer the adjustment of heart and thought to the divine will, the more deeply we shall become acquainted with suffering. Others who choose to live on the fringe of things may escape the *tribulum* of discipline, but life for them will be robbed of its sweetest fruit and will miss its highest and holiest purpose.

Friendship and fellowship must ever come to its noblest expression in the hour when hearts are welded together in the forge of affliction. It is the flail of suffering that releases those most fragrant spiritual influences which make hearts flow together in deepest harmony. No music so rich as that which pain provokes; the deeper the waters through which we pass, the sweeter the songs which we sing.

Show me, blessed Master, that it is as I suffer with Thee that Thine image shall be perfected in me; that the earthen vessel shall be shaped according to the divine design as it passes into the fire with Thee. Make me to understand that it is in the fellowship of Thy passion that I shall be initiated into the mystery of Thy love; that the splendour of Thy Cross will be seen and known to greatest advantage as I view it from the shades of Gethsemane. It is the heaviness of the burden that shall add to the happiness of my heart. The sharpness of the thorns that shall strengthen the tenderness of my spirit. The hardness of the way that shall promote the holiness of my life. E'en the blows of life shall but serve to bind me closer to Thee. The wounds that I win on the battlefield of temptation shall be the marks of my kingship in Thee.

O blessed mystic union
With sacrificial Love,
On earth a willing off'ring,
Enthroned with Christ above.

The Philosophy of Prayer

(continued from page 601)

seven years ago. The relation of the spiritual world to the physical world is that of cause to effect. All causes proceed from the unseen. God is a spirit, and He sets in motion the spiritual causes out of which physical effects are made. When one touches God in prayer he touches causes. When a cause is changed in

THE SPIRITUAL WORLD,

the effect will automatically be made to conform in the physical world. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. xi. 3).

We live daily in an invisible world. Human personality is invisible. In personality there is embodied purpose, intelligence and will. These qualities are unseen. The mirror has never been made that is capable of showing us our true selves. Science has made photographic plates which can take pictures in the dark, but no plate can photograph the personality or a thought or action of the will. As you read a book and do not see the author, so also, one may look at the material world and not be able to see the forces which produce it. The visible emerges from the invisible. Balfour truthfully said, "We know too much about matter to be materialists."

Natural laws are material at one end and spirit at the other. Everything science has proved in the physical world is linked to a spiritual cause which science has not proved. Biology tells about life, but it cannot explain what life is, for life is spirit. Astronomy tells about the movement of heavenly bodies, but it cannot explain what moves the movement

BECAUSE FORCE IS SPIRIT.

Sir Isaac Newton discovered the law of gravitation, but he did not discover gravity; for gravity is still a mystery. Scientists used to believe that the atom was the ultimate particle of solid substance, but now we have torn it to pieces, and on the inside we have found electrons and protons vibrating at a terrific speed; trace materialism through the atom into the electron and proton, and you take it into energy, and no scientist can explain the mystery of energy because it is spirit. God stands back of the physical world, and sets in motion spiritual, creative causes of which all physical things are outer effects. The science of the future will be a spiritual science.

In view of the above facts it is interesting how seriously some men of science take themselves. They seem to think that when they die all knowledge will perish from the earth. They need to be reminded that, "The wisdom of this world is foolishness with God." I can ask any scientist a thousand intelligent questions that he cannot answer unless he first establishes as the foundation of his philosophy the great fact that there is a supreme Being, a rational, intelligent, eternal First Cause.

Then get your mind off the physical world when you pray. It is not the world of reality. The things which you don't see are real; the things that you do see are transitory.

YOU TOUCH REALITY

when you touch spirit, and not until then can you hope to contact God. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Said Paul, "Pray with the Spirit."

Recognising the reality of things spiritual there are two philosophical concepts from this point on. The one is pantheistic, and the other is Christian. The former originates in the mysticism of the Orient, and the latter is found in the wisdom of the Scriptures.

Pantheism teaches that what it calls god is simply an energy functioning in the processes of nature, that he stands behind the scenes and is ever unravelling himself in natural law. Christianity teaches that God is removed from nature though He did set in motion the mundane substance out of which it is made. Isaiah said that God's throne is above the earth. In other words, according to the Christian philosophical position, this entire planet could be blotted out, and nothing would be subtracted from the personality of God. He is a personal Being, and not an impersonal principle as Christian Science teaches in its revamping of Hinduism. And through the Holy Spirit we have access to this Supreme Being, who is not only a great Architect, but is also a loving Father. Indeed Jesus teaches us to call Him "Our Father."

In recapitulating let us see that there is a natural world

GOVERNED BY NATURAL LAW.

But there is also a spiritual world governed by spiritual law. The relation of the spiritual to the physical is that of cause and effect. When one really prays with the Spirit he sets in motion creative causes. The supernatural does not oppose natural law, it simply transcends it, and manifests a higher power. God's operations are not confined to the four walls of materialism. Miracles may therefore be wrought in answer to true prayer.

Because this planet is abnormal due to its fallen condition and the curse which rests upon nature, God's normal mode of action becomes supernatural when seen from the dislocated material viewpoint. In other words, what we call a miracle is natural to the manifestation of God's power. This is why every fundamental of the Christian religion involves a miracle. It is, therefore, legitimate for you to ask God to do the seemingly impossible and expect Him to do it according to His sovereign will. "With God all things are possible." When Jesus was on earth He healed the sick, cleansed the leper, raised the dead, opened eyes that could not see, pulled the stops out of ears that could not hear, walked on the waves, rebuked the winds, transcended gravity, and did a thousand things which seemed to be out of harmony with natural law. He did not oppose nature, He simply gave us an example of God's normal relationship and attitude toward this planet. This is why

"SIGNS AND WONDERS"

should follow, when true believers pray. This is why we have a right to suppose that God is so sufficiently

concerned about our welfare as to bring about supernatural interventions in our behalf. The Modernists who attempt to cast Christianity in the moulds of natural law are utterly without a rational philosophical basis for their reasoning.

In the natural world there are no miracles, but with God "all things are possible." "Set your affection on things above, not on things on the earth."

Back in the sixth chapter of II. Kings we find that Elisha was president of a school of prophets. After a committee from the student body had interceded with him regarding the construction of greater buildings so as to have facilities for accommodating a larger enrolment, the faithful president told the young

preachers to take their axes, go down to the River Jordan, cut down some trees, convert them into lumber, and erect the buildings. One young preacher didn't have an axe so he hurried over to the neighbours and borrowed one. When he laid the axe at the root of the tree it flew off the handle, and landed "splash" in the river. Something made the iron sink. The hand that pulled the iron down was gravity. The young preacher confessed. Elisha prayed "and the iron did swim." In prayer we are not

DEALING WITH NATURAL LAW,

we are dealing with God. Gravity said, "Come down," prayer said "Come up," "and the iron did swim."

Resurrection Bliss

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

IT is certain that we are made partakers of Christ's resurrection now, if He who is the Resurrection dwells in us, as may be our blessed portion at this present moment, then Christ makes His home in our hearts by faith. It is the work of the Holy Spirit, who dwells in every true child of God, for "if any one has not the Spirit of Christ, such a one does not belong to Him" (Rom. viii. 9), but "if the Spirit of Him who raised up Jesus from the dead is dwelling in you, He who raised Christ Jesus from the dead will give life even to your mortal bodies through His Spirit living within you" (Rom. viii. 11, *XXth Cent. N.T.*).

But it is spiritual life that is given to our mortal bodies, as a pledge, earnest, firstfruit and instalment of the resurrection.

All these words are used of our present life on earth, to make us understand that we are daily making progress toward the end that all that is mortal may be swallowed up of life.

"And He who formed us with this very end in view is God, who has given us His Spirit as a pledge and foretaste of that bliss." We may claim as a present possession a spirit of wisdom and revelation in the full knowledge of God; which will enlighten the eyes of our heart that we may know what is "the transcendent power in us believers as seen in the working of His infinite might which He wrought in Christ when He raised Him from the dead and seated Him at His own right hand in the heavenly realms, high above all other

GOVERNMENT AND AUTHORITY,

and power and dominion, and every title of sovereignty used either in this age or in the age to come" (Eph. i. 19-21, *Weymouth*).

"And through our union with Christ Jesus God raised us with Him and jointly enthroned us with Him in the heavenlies, in order that by His goodness to us in Christ Jesus, He might display in the ages to come the boundless wealth of His loving kindness" (Eph. ii. 6, 7, *XXth Cent. N.T.* and *Weymouth*). All this may be our blessed portion now, not because of anything we have done, but "by grace, not on the ground of merit," but through faith which itself is the gift of God. By grace ye have been saved. He

gave life to us in giving life to the Christ (Eph. ii. 5) and this life can be utilised for the mortal body.

We may get to know through sharing in His sufferings, as Paul did the power of His resurrection (Phil. iii. 10), who, being stoned and left for dead, rose up in "the power of His resurrection," and was preaching the gospel the very next day at a distant town and making many disciples (Acts xiv. 19-21). Here is a proof that he had the resurrection life in his body, for it was made manifest to all who saw and heard him. "Let us as many as be perfect (or mature) be thus minded" that we may live in the full enjoyment of His resurrection life: the bliss of the resurrection life of Jesus every day. It is only however, as we die with Him, carrying about in our bodies the dying of Jesus that the resurrection life is made manifest. Otherwise it might be mistaken for merely natural, robust health, and bring no glory to God. It is only as we give ourselves over to death

FOR JESUS' SAKE,

that it is shown to be His life and not our own.

The life is resident in the inward man, and often our outward man appears to be decaying, but it is constantly renewed by faith from within, no matter what the suffering of the outward man may be from various causes such as came into the life of Paul, "We have this treasure in a fragile vase of clay, in order that the surpassing greatness of the power may be seen to belong to God, and not to originate in us" (II. Cor. iv. 7, *Weymouth*). But "even though our outward man is wasting away, yet our inward man is being renewed day by day. For this our light and transitory burden of suffering is achieving for us a preponderating, yea, a vastly preponderating and eternal weight of glory; in measure transcending thought; a weight of imperishable glory" (II. Cor. iv. 16, 17).

This treasure, however, is always within, "and where the Spirit of the Lord is, freedom is enjoyed. And all of us, with unveiled faces, reflecting as a mirror, the glory of the Lord, are being transformed into the same likeness, from one degree of glory to another higher degree of that glory which He has already given us" (II. Cor. iii. 17, 18).



The Elim Evangel



NEWS FROM THE CHURCHES

Winning Souls with the Word—Sowing and Reaping

FEASTING ON THE WORD.

Captures for Christ.

Reading (Pastor Charles W. Slemming). Words cannot express the blessed times which the saints at Reading have experienced as they have gathered around God's precious Word. During the few months' ministry of Pastor C. W. Slemming the church has learnt somewhat of the depths that are found therein! For several weeks past the saints have been studying the most interesting subject of the Tabernacle in the Wilderness. With the aid of a model it has been easy to see how remarkably God's great plan of redemption was typified in the Tabernacle in the wilderness so many years ago.

Some time ago the Reading believers were privileged to be present at the opening of the new hall at East Hendred. Amongst those present were Principal Percy Parker, who opened the hall, Pastors Charles W. Slemming of Reading



Pastor Charles W. Slemming baptising believers in the River Lodden, Reading.

and Brooks of Swindon, who ministered the Word. Prayers are asked for this new work, which though small, may prove to be a great blessing to that village.

Great has been the rejoicing over the precious souls that have found their way to Calvary's Cross in the Sunday evening services as the convicting power of the Holy Spirit has been manifest in a wonderful way during the Pastor's illustrated addresses.

A few days ago a baptismal service was held at the Lodden Tea Gardens, the candidates being immersed in the River Lodden by Pastor Charles W. Slemming. Friends from Newbury and East Hendred were present and a visit from Pastor H. W. Fielding, who had been conducting a tent campaign at Newbury also added to the fellowship of the gathering.

FOURSQUARE GOSPEL CONVENTION AT BRIGHTON.

Impressive Services.

It was most gratifying to see such a large number of people turn out for the

opening meetings of the Convention in the Corn Exchange. The afternoon service was conducted by Pastor R. E. Darragh who soon found a hearty response to his genial leadership. The united Crusaders, conducted by Pastor Douglas B. Gray, rendered several pleasing items; one realised that the Spirit of God was resting upon the singing.

From this service a telegraphic message was sent to Principal Jeffreys, to which he replied later in the day.

Miss J. Holman gave a very beautiful rendering of the piece "I am satisfied with Jesus."

Pastor McWhirter's address on "Palestine and Prophecy" proved most interesting and inspiring, giving the congregation much food for thoughtful enquiry.

The close of this service was characteristically enthusiastic, and chorus after chorus rang out. In the midst of such an uplifting atmosphere one felt deeply conscious of the Divine presence. The Lord's people were reluctant to retire from a scene so full of holy inspiration.

The Convention services were continued in the Elim Tabernacle, and gradually the tide of blessing rose. On the Tuesday evening Rev. R. Allen, B.A., of the Presbyterian Church, Belfast, gave a message based on Galatians vi. 14, speak of the things in which the Apostle might have gloried, all of which he renounced and counted but loss, rather willing to glory in the Cross.

Pastor W. Barton also delivered a very powerful address on "Rivers of Living Water," reminding his hearers that it was the divine will for all believers to be filled with the Holy Ghost.

On the Wednesday evening Mr. J. D. Craig gave a most helpful message which lifted the congregation Godward in thought and desire.

The closing messages on the Thursday were given by Pastors J. McAvoy and J. McWhirter, which yielded much blessing to those assembled. All who attended these gatherings have carried away with them many a holy memory and lasting impulse to devoted service for Christ.

ROUSING REVIVAL SERVICES.

Several Souls Surrender.

Southend (Pastor G. Kingston). The Church here held a very profitable Convention recently, followed by a campaign conducted by Pastor and Mrs. W. Bell. As a result of these special gatherings the work has received fresh inspiration to go forward in the Lord's service, and several souls have yielded to Christ. The following is taken from the *Southend Standard*:

"On Sunday Pastor and Mrs. Bell held their farewell services at the Southend Elim Tabernacle. For the past fortnight they have been conducting a revival and

healing mission. The missionaries hail from the land of the leek and, like most of their countrymen, are possessed of very fine voices. They have both been gifted preachers. The ordinary work of the Tabernacle is being pursued with renewed vigour under the ministry of Pastor and Mrs. George Kingston."

REVIVAL SPIRIT STILL MANIFEST. Open air Baptismal Service.

Leicester (Evangelist J. W. Newman). Since the last report from this church much has been accomplished in the name of the Lord. Five souls have been saved through the ever-prevailing sacrifice of the Saviour. Bless His name!

Eleven believers recently followed their Lord through the waters of baptism in the river Soar. One was compelled to think of the words of the Master when He, too, stood in the river Jordan and



Evangelist J. W. Newman immersing believers at Leicester.

said, "Suffer it to be so now, for thus it cometh us to fulfil all righteousness."

The Lord's people gathered on the river banks at 3 p.m. and sang together the usual choruses. People all around began to listen to the songs of Zion. Having opened the service, and committed the candidates to the Lord by prayer, the Pastor gave a short address on the "Significance of Water Baptism." Many outsiders listened and were able to see eleven saints witness a good confession of their faith. All remembered the words of the Master when He said "If ye love Me keep my commandments," and did He not say "He that believeth and is baptised shall be saved"? This service of public witness has left its impress on those who assembled, and it is hoped that much blessing may result from the obedience of God's children, and that some of the crowd of onlookers may have been convicted of their need of Christ.

On Sunday evening the Crusaders held a special open air rally in the Market Place. The Leicester Crusaders set to work, the choir devoting time to practise,

and were able to provide an exceedingly interesting programme. The effort was well rewarded, for many listened to the Gospel story in testimony, reading of the Word, and the singing of the special pieces, and to crown the joy of everything the Master was there.

The saints are rejoicing in the conversion of a young man who had been addicted to the drinking of intoxicants for 20 years; he is now delivered. All praise to the Lion of Judah who breaks every chain, and gives us the victory again and again.

NEW CONVERTS AND NEW MEMBERS.

Broadcasting the Truth.

Ipswich (Pastor and Mrs. W. F. South). The Lord has graciously blessed the work at this centre during recent weeks. Definite prayer made for the salvation of souls has been answered. On a recent Sunday four young people surrendered to Christ. On the following Sunday a number of new members were received into fellowship, and two more precious souls gave their hearts to the Lord at the close of the service.

On a recent Thursday a large crowd gathered to hear Mrs. South's testimony to healing from organic disease. It is believed that much good resulted from this witness to the Unchanging Christ.

A number of the saints are being led into a deeper experience, and on two occasions recently saints have received the Baptism of the Holy Spirit according to Acts ii. 4.

Despite the attractions of the weather the church is able to report progress and good congregations. Steady work is being done in the open air services held outside the Town Hall, and hundreds of tracts are being distributed regularly amongst those who do not frequent the meetings.

SPECIAL ANNIVERSARY SERVICES. Festival of Fervour.

Nottingham (City Temple). (Pastor P. Le Tissier). Much blessing was experienced at the Sunday school anniversary services held recently in the Temple. At the afternoon and evening services special musical items were rendered by the scholars, which included a number of hymns taken from the Redemption Song book. Especially helpful was the piece entitled: "Mighty army of the young." It was a moving sight to see and hear these young children singing, "Lift your joyful voices high, let the blessed tidings fly—Jesus lives!"

A solo was beautifully rendered by one of the boys, and the words of the chorus, "Just smile and keep on smiling" have since become a favourite with the church.

Several of the elder scholars delivered short messages on the "Birth of the Sunday School and its growth." These boys and girls are all rejoicing in the knowledge of a personal Saviour, and their greatest joy is in testifying to others of that which the Lord Jesus has accomplished in their lives through the medium of the Foursquare Gospel.

In the evening the Pastor gave an address, choosing for his text Luke xiii. 34, which he very ably illustrated by means of a chart.

The final meeting, held on the Monday evening took the form of a prize-giving service.

Mr. P. Rogers, the superintendent of the Carlton Elim Sunday School, gave a stirring address in illustrated story form, from the old Testament.

PENTECOSTAL FIRE FALLING. Believers Baptised.

Southport (Pastor G. Cloke). Great times of blessing are being experienced

among God's people in this church. Each week precious souls are being added to the kingdom. During the past few weeks the Bible studies have been on "Divine Healing" which has proved most instructive, and of great help and encouragement. Also there have been three special meetings for those seeking the Baptism in the Holy Spirit. Pentecostal power is falling and twelve believers have received God's precious gift according to Acts ii.

On a recent Wednesday twenty believers followed the Lord through the waters of baptism. The friends of a neighbouring Baptist Church kindly lent their building for this service. A glorious time was spent in God's presence, and a glorious note of victory was struck as the candidates stood with raised hands, and sang the chorus "At the Cross, at the Cross, where I first saw the Light"—how impressive, wonderful, and true!—after which Pastor Quest gave a soul-stirring message on "Water Baptism."

Prayer Suggestions—continued

Wednesday, September 25th. Palestine.

That the land where He trod become a stronghold of undeniable faith in salvation through His Cross.

Thursday, September 26th. Pentecost.

That by God's grace we shall stand for full manifestation of Holy Ghost power in our midst.

Friday, September 27th. Young converts.

That God's people be keenly alert to encourage, wisely advise and tenderly safeguard young believers.

Saturday, September 28th. Soul-winning.

God give us a deeper passion for souls, a Calvary passion that will not let them go.

Bible Educator Ribbon Text

By The Competition Editor

HORIZONTAL CLUES.

FORWARDS.

- 21, 23, 25, beverage.
37, 38, 39, 8, early man.
42, 41, 28, 9, the ungrateful company.

BACKWARDS.

- 10, 29, 30, 31, riverside grass.
12, 13, 14, at once.

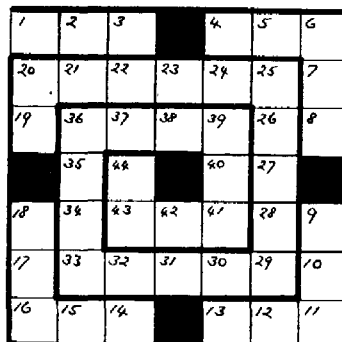
VERTICAL CLUES.

DOWN.

- 37, 32, 14, scatter seed.
39, 41, 30, fasten.
5, 25, 28, used in winnowing.

UP.

- 19, 20, 1, animal's food.
31, 38, 23, Scottish river.



Closing date: October 7th.

RULES.

If the correct letters are placed in the squares of the diagram you should by reading from 1 to 44 find a message spoken by Jesus in the sermon on the mount.

Write a list of the clues, giving a Bible-reference for those in heavy type. Under the list write out the text with Bible-reference.

Write your name, address and age on entry, and post to the Competition Editor, "Elim Evangel," Park Crescent, London, S.W.4.

Two prizes will be awarded, one for the best entry in each section.

Junior Section (6-13).

Senior Section (14-18).

LAST MONTH'S BIBLE EDUCATOR RESULT.

Junior prizewinner: Marjorie Hoare (12), 18, Highbury Road, Bulwell, Nottingham.

Senior prizewinner: Gladys Thompson (16), 22, Melford Street, Dudley Hill, Bradford.

Others who sent in the correct answer are: M. Bell, M. Carridge, T. Chase, V. Dickinson, H. Greenwood, L. Jury, E. Nimmo, E. Nunn, J. Stout, V. Whitbread, N. Willitt, R. Wood.

The text was: "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29).

Remember the National
CRUSADER WEEK
OCTOBER 6th to 13th
Do your best - Be your best
for Him.

Crusader Camps.

The Crusader camps at Brighton and Glossop have this year reached a high spot of achievement. The response and numbers attending these centres were by far the highest on record. Pastor and Mrs. Taylor at Glossop, and Mr. and Mrs. J. A. Vanstone at Brighton, superintendents of the respective camps, are to be congratulated upon the excellent supervision and care extended to all visitors. The Crusader President and Chief Secretary, resident camp visitors, too, were greatly joyed at the great possibilities for next year's arrangements, should He tarry. Full reports and photographs of the camps will appear later.

The Prisoners' Choirs.

Our readers will read with interest that on Sunday, 29th September, three Elim Crusader Choirs are booked to conduct services in three different prisons: Bournemouth (Winton) Crusader Choir at Dorchester Prison; Dundee Crusader Choir at Perth Prison; London Crusader Choir at Maidstone Prison.

Pastor Douglas Gray, who is responsible for the prison work, is still receiving applications from prisons not yet visited by Elim Crusaders. Continue to pray for this ministry and for the visit of the London Crusader Choir to Cardiff Prison on September 22nd.

Northern Rally

on Saturday, 12th October

in the large

Stannery Congregational Church

(seating capacity 2,500)

Stannery Street (off Pellon Lane)

HALIFAX

at 3 and 6.30 p.m.

SPEAKER:

Pastor James McWhirter

(Crusader President)

CONVENER:

Pastor Douglas B. Gray

(Chief Crusader Secretary)

Supported by Elim Ministers

and singing by

Miss Joan Holman and

Massed Crusader Choir.



(Conducted by Pastor DOUGLAS B. GRAY)

National Crusader Week

October 6th to 13th

CAMPAIGNERS AND TOURS

PASTOR JAMES McWHIRTER.
(Crusader President).

Oct.	8. Lincoln.	Oct.	10. Clapham.
	9. Grimsby.		12. Halifax.

PASTOR DOUGLAS B. GRAY.
(Chief Crusader Secretary).

Oct.	6. Lewes Prison.	Oct.	12. Halifax.
	Brighton.		15. Brixton Prison;
	7. Clapham.		Clapham.
	9. Worthing.		14. Southampton.
	10. Salisbury.		

PASTOR E. J. PHILLIPS.

Oct.	10. Hove.	Oct.	15. Barking.
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PASTOR E. C. W. BOULTON.

Oct.	6. Hove.	Oct.	10. Islington.
	7. Wimbledon.		11. Kensington
	8. Ealing.		Temple.
	9. Battersea.		13. Hastings.

PASTOR W. G. HATHAWAY.

Oct.	6. Ealing.	Oct.	10. Ilford.
	7. Hove.		12. Barking.
	9. Hendon.		15. Watford.

PASTOR P. N. CORRY.

Oct.	6. Sheffield.	Oct.	10. Bradford.
	7. Barnsley.		11. Blackpool.
	8. Huddersfield.		13. Southport.
	9. Leeds.		14. Liverpool.

MISS ADELAIDE HENDERSON.

Oct.	6. Clapham.	Oct.	13. Islington.
	10. Barking.		

McCROSSAN MUSICAL MESSENGERS.

Oct.	6. Lewes Prison.	Oct.	10. Portsmouth.
	Eastbourne.		11. Ryde (I.O.W.).
	7. Eastbourne.		13. Bournemouth.
	8. Clapham.		14. Southampton.
	9. Brighton.		

EVANGELIST DAVID VANSTONE.

Oct.	6. Barking.	Oct.	12. Worthing.
	7. Islington.		13. Hove.
	8. Bermondsey.		14. Kensington
	9. Watford.		Temple.
	10. East Ham.		
	11. Ilford.		

DR. F. WESTON.

Oct. 8. Barking.

LONDON CRUSADER CHOIR

Oct.	6. Lewes Prison; Brighton.
	13. Brixton Prison; Clapham.

The above arrangements are, of course, just additional to the splendid and vigorous efforts being prepared in the branches locally in the four countries. News is to hand of events of an unusual manner being planned to make the week one of inspiration, of encouragement, and most of all, a season of soul-winning.

"Fired by love's immortal flame,
Called and consecrated in the Saviour's name,
Carrying the gospel of redeeming grace,
Showing paths of freedom to a sin-bound race—
WE ARE TORCHBEARERS!"

Remember to pray and win
BRITAIN'S
Youth for Christ
Join with us in this
National Drive

In Quest of Souls.

The National Crusader Week must be nothing short than an aggressive, Holy Ghost effort to win souls for Christ. This objective is paramount in our prayerful planning, our arrangements, and in our desires of attracting young men and women to the services in our own locality. The enthusiasm in which this campaign to win

BRITAIN'S YOUTH FOR CHRIST

is being manifested, speaks volumes for the underlying passionate desire and determination to go all out in this quest to extend the Kingdom of God. Success, however, is dependent on your personal co-operation to make this effort a united one. You must invite your office colleagues, your workaday associates, your other Christian friends and relatives, your unsaved family connections, your tradespeople; see that you give them a warm invitation. Personally bring them to the meetings. Flood your district with advertising matter; and in private pray daily for an outpouring of Pentecostal showers. Youth must be won for Christ in this National Campaign. Crusader Secretaries, you have great responsibilities, your duties are many, your opportunities great, and remember privileges and responsibilities go hand in hand. Crusaders, yours is a personal responsibility. Catch a vision of the needs, of the sin and ungodliness around us, and most of all—of the Christ of Calvary—such a glimpse of Him will bring revival in our Crusader cause.

Southern Rally

on Monday, 14th October

in the

Elim Tabernacle

Park Road, Freemantle,

SOUTHAMPTON

at 7.30 p.m.

CONDUCTED BY THE

McCROSSAN
MUSICAL
MESSENGERS

CONVENER:

Pastor Douglas B. Gray

South Coast branches uniting

Don't Miss this Meeting

THE RADIANT LIFE

By Dr. R. A. TORREY

“THEY looked unto Him and were radiant”
(Psalm xxxiv. 5, A.S.V.).

I presume everybody has known someone whose life was just radiant. Joy beamed out of their eyes; joy bubbled over their lips; joy seemed to fairly run from their finger tips. You could not come in contact with them without having a new light come into your own life. They were great electric batteries charged with joy.

If you look into the lives of such radiantly happy persons—not those people who are sometimes on the mountain top and sometimes in the valley, but people who are always radiantly happy—you will find that every one is a man or woman who spends a great deal of time in prayer alone with God. God is the source of all joy, and if we come into contact with Him His infinite joy comes into our lives.

Would you not like to be a radiant Christian? You may be. Spend time in prayer. You cannot be a radiant Christian any other way. Why is it that prayer in the name of Christ makes one radiantly happy? It is because prayer makes God real. The gladdest thing upon earth is to have a real God! I would rather give up anything I have in the world, or anything I ever may have, than give up my faith in God.

You cannot have vital faith in God if you give all your time to the world and to secular affairs, to reading the newspaper, and to reading literature, no matter how good it is. Unless you take time for fellowship with God you cannot have a real God. If you do take time for prayer you will have a real, living God, and if you have a living God you will have a radiant life.

The Gardener's Great Problem



“WHILE I AM AWAY I WANT YOU TO WORK OUT THAT SUM”

A CHRISTIAN gentleman lived in the country in his private house that stood in its own grounds, which were in the summer time covered with beautiful flowers of all kinds. The gardener whom he had in his employ was an honest and industrious man who took great pride and delight in keeping all the flower-beds and the various shrubs in the best of order. He boasted that there was not another garden or grounds like his master's for many miles around. His master, too, was proud of them,

and also of John the gardener. But good as he was there was one great drawback, his schooling had been much neglected when a boy because of his having to go out to work on the land when very young.

The special meetings which had been held in the neighbourhood by an evangelist were the means of stirring up the minds of a good many people who began to inquire what they must do to be saved. John the gardener had the way of salvation explained to him by his kind-hearted master, who had sought time and again to show him that

“Done is the work that saves,
Once and for ever done.”

But in spite of that fact he still thought it was to be had by some effort on his part, for he had heard it said that we had to “work out our own salvation.” His master pointed out that that text had nothing to do with him, it was for one who was already in possession of it, or how could he work it out?

One day his master hit upon a plan to show him his folly. He got a slate and pencil and put on it a rule-of-three sum, laid the slate on the table along with the pencil and sent for John, who was as usual working in the garden. He called him into the kitchen and showed him the slate and pencil lying on the table, saying at the same time, “John, I'm going down to the village, and will be back again before long, and while I am away I want you to work out that sum I have put you down on the slate, and if you have finished it by the time I return I promise I will give you as good a dinner of roast beef and potatoes as you ever had.”

It was no use John making the slightest excuse, for before he had time his master was gone, and he was left to sit down, look at the sum on the slate, think about it, scratch his head, and acknowledge he was “beaten flat.” He sat for over three-quarters of an hour wriggling and twisting about on his chair. He would pick up the pencil, and then throw it down in despair, and say to himself, “If ever I was beaten in all my life I am now.”

His master returned, and going up to him said, “Well, John, have you worked out the sum I set you?” “No, sir,” he replied; “you see, sir, I never went much to school in my young days, and I'm no scholar, and I must confess, sir, I can't work out what was never worked in me.” “Well,” said the master, taking advantage of John's confession, “don't you see that is the very thing I have been trying to show you all along, that you can't work out what is not in?” John looked aghast, he was horrified at his own ignorance, and he stood in the middle of the kitchen floor and then called out, “What a foolish fellow I am, to be sure. Of course I see I must take salvation as a gift from God, and then when it is mine work it out. Oh, I see, I see it now, what a foolish man I have been to be sure!” He accepted Christ as his Saviour then and there, and he was never heard any more asking, “What must I do to be saved?” If you are asking that, the answer is, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts xvi. 31).

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC. Holiday Apartments, etc.

BLACKPOOL.—Comfortable apartments for the Lord's people; restful home, good table, and nice fires; highly recommended; near assembly, penny tram from promenade; moderate terms. Mrs. Kershaw, "Maranatha," Arnott Road. **B2169**

BOURNEMOUTH.—Comfortable and happy holidays at Sunshine Villa, Castlemain Avenue; near sea and shops; separate tables, hot and cold water, bedrooms; personal supervision; board-residence, 2 guineas. **B2079**

BOURNEMOUTH.—Christian guest house, board-residence, midday dinner, separate tables; ideal position, 3 minutes sea; highly recommended; terms moderate; stamp: Misses Green and Blackmore, 5, Beech Avenue, Southbourne. **B2154**

BOURNEMOUTH.—"Salaam" Board-residence; bright, Christian guest house; central position, near sea, trams, chimes; special winter terms; gas fires in bedrooms; every comfort. Miss Cavill, 14, Campbell Road, Boscombe. **B2181**

BRIGHTON.—Board-residence from 30/-, bed and breakfast 21/-; near station, sea and shops. Mrs. Robinson, "Stafford House," 13, Stafford Road. **B2128**

CORNWALL, NEWQUAY.—Picturesque, Christian guest house, standing in its own beautiful grounds, homely Christian fellowship (a few vacancies for September), suitable for permanent guests, semi-invalids considered; terms from 2 guineas weekly. Apply, Mr. and Mrs. E. W. Hooper, "The Place," St. Columb Minor, Newquay. **B2166**

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

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

GLOSSOP.—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. L. Taylor, Beth Rapha, Glossop, Derbyshire.

HOVE.—Board-residence, home comforts, central position on the sea front; buses pass the door; between Hove and Brighton assemblies; specially recommended by pastors. Mrs. Griffiths, 19, St. Catherine's Terrace, Kingsway. **B2182**

HOVE.—Board-residence, quiet, homely, few minutes sea, 42/- weekly, or 35/- each for two sharing double bed. Mrs. Cooley, "Beulah," 43, Erroll Road, West Hove. **B1978**

LONDON.—Superior accommodation, select district, near buses and tubes; bed and breakfast from 4/-; recommended by eminent Pastors. Mrs. Robinson, 14, Westbourne Square, Hyde Park. Abercorn 3547. **B2177**

LONDON.—Christian home, select district, garden; full board, 25/- without midday meal 21/-, or bed and breakfast; close to buses and trains. Highly recommended by ministers and others. Madgwick, "The Ridge," 3, Womersley Road, Hornsey, N.8. **B2170**

LONDON.—Christian greetings! Mrs. Barnwell offers to visitors and others, a comfortable, homely Christian residence, happy fellowship, at 36, Granville Road, Stroud Green, Finsbury Park, N.4. Recommended by ministers; moderate terms; easy travelling facilities. **B2180**

OLD COLWYN, North Wales.—Board-residence, comfortable and homely, all comforts overlooking sea, grand scenery, good catering, Christian fellowship; terms moderate. Apply, Mrs. W. J. Thomas (late of Bentley, Doncaster), Henblas, Sefton Road. **B2130**

SHANKLIN, I.O.W.—Board residence, or bed and breakfast; two minutes' walk from sea, station and assembly; terms moderate; recommended by Elim workers. (foursquare member). Mrs. F. Niblett, "Dairy," 45, Atherton Road. 'Phone 811. **B2155**

SHANKLIN, I.O.W.—Board-residence, central position, two minutes from cliffs, best residential part of town; recommended by Elim workers; separate tables; reduction for parties. Miss Fyfe, Thornbury, Alexandra Road; Telephone 230. **B2096**

SOUTHEND-ON-SEA.—Board-residence or bed and breakfast, terms moderate; near sea and assembly. Miss Job, "Bethany," 212, Victoria Road, Thorpe Bay. **B2124**

SOUTHPORT.—"Buxton House," 37, Bold Street; superior homely apartments, or board-residence, public or private; good table, clean beds; highly recommended; central for sea, assembly and stations; e.l. throughout; bath, piano. Mrs. Bates. **B1971**

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

CLAPHAM.—3-roomed flat, bath, own meter, 15/-. Also 1 large room and kitchenette, ground floor; e.l. own meter, 12/6; about 5 minutes assembly, Clapham Common Underground, and buses. Box 386, "Elim Evangel" Office. **B2183**

LONDON.—Two-roomed flat to let, 1st floor; gas, electric, conveniences; re-decorated, quiet house, rent moderate; Christians appreciated. 36, Brook Street, Kennington, S.E. 11. **B2179**

SITUATIONS WANTED.

CHRISTIAN, young man (Crusader), age 34, seeks employment; business experience; London preferred. Apply, Box 383, "Elim Evangel" Office. **B2168**

LADY shorthand-typist (Pentecostal), aged 30, seeks re-engagement end of September. Fully experienced, quick, accurate; used to operating large switchboard; London resident. Box 384, "Elim Evangel" Office. **B2172**

PROFESSIONAL.

PIANO Correspondence Lessons.—Anyone can play simple tunes, including hymns, without drudgery; ten graded lessons. Highly recommended by "Musical Opinion." Success guaranteed; the latest, simplest and most up-to-date method. Two Guineas (all books and postage free) or send 5/- for trial lesson including book. Miss Fuller, c/o Box 368 "Elim Evangel" Office. **B1966**

BIRTH.

FINNIGAN.—On August 8th, to Mr. and Mrs. Finnigan, of Edinburgh, the gift of a son, Andrew.

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