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The Elim Evangel

AND

FOURSQUARE REVIVALIST

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

HEB. XIII. 8.

Vol. XVI., No. 44.

NOVEMBER 1, 1935

Twopence

SAVIOUR

COMING KING

Grand Finale to Continental Campaign

The final meetings of the Principal's Swiss Campaign in Geneva vibrated with revival power. The Reformation Hall was packed daily, crowds standing in gangways failing to gain admission. Nearly 3,000 came in at the altar call, and notable miracles took place as the people sang God's praises. Never has Geneva witnessed such enthusiasm. So keen were they for the things of God and so happy to see God work in old-time revival that they came beseeching the Principal not to leave them. Indeed it was almost impossible for him to get into the train on the night of departure, and although almost midnight it seemed as if the whole meeting crowded the station and platform, singing the hymns and choruses of the revival. As we looked into the sea of faces we could see tears flowing freely. They were happy in the Lord but sorry to lose the ones who had brought the Christ to them. And so the Principal and his party left Switzerland after spending five weeks in its harvest field, having reaped 12,000 souls, committing them to the care of the great Husbandman, the Lord Jesus Christ.

"I am
come
that
they
might
have
life."

John X.
10.

"I
will
come
again."

John XIV. 3.

HEALER

BAPTISER

"I will;
be thou
clean."

Mark 1.41.



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

John XVI. 7.

The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)
Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

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J. Smith & R. Tweed.

General Headquarters:

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

Vol. XVI. November 1, 1935 No. 44

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SPECIAL VISIT OF

Principal George Jeffreys

TO

BRISTOL

Campaign to be held in the **Pembroke Hall, Terrell Street (Near Infirmary)**. Commencing **Wednesday, November 6th at 3 p.m.** Week-nights (except Friday), 7.30 p.m.; Sunday, 3 and 6.30 p.m. **Wednesday, 3 p.m.**

YOUR AUTUMN STUDY

Why not join the Elim Bible College Correspondence School?

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ACTON. Regular services are now held in St. Andrew's Church Hall, Salisbury Street (opposite Baths). Wednesdays and Fridays, 8 p.m.

BARKING. November 10. Baths Concert Hall, East Street. Visit of London Crusader Choir and McCrossan Musical Messengers, 3 and 6.30 p.m.

BARKING. November 13. Baths Concert Hall, East Street. East London Crusader Rally, 7.30 p.m., conducted by Pastor Douglas B. Gray, McCrossan Musical Messengers, and Crusader Choirs.

BELFAST (Ravenhill Road). Commencing October 27. Ulster Temple, Ravenhill Road; Campaign conducted by Pastor C. J. E. Kingston.

BROMLEY (Kent). November 10. Holmcroft Hall. Special Anniversary Services conducted by Pastor E. C. W. Boulton.

CARDIFF. November 10. The Super Cinema. A great public meeting. Special speaker: Pastor P. N. Corry. Subject: "Man and Arms." Convener: Pastor Jack Moore.

CARLISLE. Commencing November 3. Elim Tabernacle, West Walls. Campaign by Pastor T. Tetchner.

CHELMSFORD. Oct. 19—31. Elim Tabernacle, Mildmay Road. Campaign by Dr. E. P. Grahame, preacher-musician.

CLAPHAM. October 27—November 7. Elim Tabernacle, Park Crescent. Special visit of the McCrossan Musical Messengers.

CLAPHAM. November 2. Elim Tabernacle, Park Crescent. Crusader Rally, 7.30 p.m. Conducted by Pastors James McWhirter, Douglas B. Gray, and McCrossan Musical Messengers.

CROYDON. November 17. Elim Tabernacle, Stanley Road. Pastor W. G. Hathaway, 6.30 p.m.

ELIM WOODLANDS. November 2. Annual Crusader "At Home" from 3.30 p.m. Tea from 4.30 p.m. onwards. Crusaders warmly welcomed.

INGATESTONE. November 2—8. Elim Tabernacle, London Road. Campaign by Dr. E. P. Grahame, preacher-musician.

KING'S CROSS. October 27—November 3. Spa Fields Church, Wharton Street. Crusader Campaign. Special speakers each evening.

PENZANCE. Regular meetings are now being held in the Rechabites Hall on Sundays, Tuesdays, Thursdays and Fridays.

SALISBURY. November 10. City Hall, Scott's Lane. Visit of Pastor W. G. Hathaway.

SWINDON. November 5. In the Baths Hall, Farringdon Road. Debate on Anglo-Catholicism at 7 p.m.

SWINDON. November 17—31. In Baths Hall, Farringdon Road. Revival and Healing Campaign conducted by Pastor J. Woodhead.

WATFORD. Commencing November 3. Sundays, Odd-fellows Hall, weeknights Elim Hall, Penn Road (off St. Albans Road). Revival Campaign by Pastor W. E. Smith.

WIMBLEDON. November 3. Elim Hall, Southey Road. Visit of Pastor W. G. Hathaway. 11 and 6.30 p.m.

WIMBLEDON. November 16—18. Elim Hall, Southey Road. Special services by Pastor P. N. Corry.

WOOLWICH. November 3. Elim Hall, Crescent Road, Visit of London Crusader Choir. (During afternoon choir at Maidstone Prison).

YORK. November 9—11. Elim Tabernacle, Swingate. Visit of Mr. John Leech, K.C.

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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. 44

NOVEMBER 1, 1935

Fridays, Twopence

Power from on High

X.—The Value and Order of Spiritual Gifts

By Pastor A. LONGLEY

“**D**ESIRE spiritual gifts,” thus writes the apostle in I. Corinthians xiv. 1. God’s gifts are desirable for they are good and perfect. From among the inexhaustible treasures of God, spiritual gifts have been chosen by Christ for the Church. More than the heart can conceive of is not put at the disposal of His Church but is reserved for future enjoyment, but nothing He has seen fit to withhold is needed during our journey to the city of God. Isaac had greater riches at his home than he gave to his servant when he sent him to bring him his bride, nevertheless the servant had sufficient treasure for the journey back with the bride to her lover. Every spiritual gift has been chosen for the Church’s use and enjoyment during the journey to the day of union with her beloved. As the gifts of His choice they are to be desired.

The gift of tongues is desirable because by this gift the believer can speak freely unto God and open the floodgates of his soul that his love and worship may flow out unrestricted. By this gift the passion of the believer’s soul for Christ can find utterance in words that are perfectly expressive. By this gift also the believer is built up through the loosening of the power of God within his spirit, and he is strengthened in the inner man as the power of the Spirit surges up within and out from him. By this gift also God is able to give a sign to unbelievers.

Interpretation is desirable because by it the local Church can hear of

THE WONDERFUL WORKS OF GOD

in descriptive and eloquent words and can thus be edified. By this gift also God can utilise the gift of tongues for the mutual profit of the whole local Church.

Prophecy is to be desired because by it God can edify, exhort and comfort the believer and convince the unbeliever with powerful and eloquent words that are appropriate for the particular condition of hearts and that illuminate the character and works of God.

Words of wisdom and knowledge are desirable because of the light they throw upon the believer’s obscure circumstances and situations and because of the counsel they provide at an appropriate time and in moments of doubt.

The gift of faith is to be desired because it overturns barriers that stand in the pathway on the Church’s onward march. By this gift particularly is the believer consciously linked on to the mighty resources of God and thus it is a weapon of might in the possession of that believer who has this gift. It is this gift that intensifies the believer’s God consciousness so much that during the time it is in operation he is able to calculate in divine terms, and comprehend spiritual truths as concrete realities.

Gifts of healing is a composite gift, which is the ability to minister healing to the sick either by the laying on of hands or by prayer only or by being the medium of power without prayer and

WITHOUT DIRECT CONTACT

but by presence only. This gift is to be desired because by it specially are unbelievers drawn to the preaching of the gospel and because of its ministry to confirm God’s promises to heal.

The working of miracles is to be desired because by it God refutes unbelief in its worst forms, such as missionaries meet in heathen lands, and thus prepares the way for the preaching of the gospel. This gift is particularly aggressive and needed in times of fierce conflict with unbelief.

The discerning of spirits is to be desired mainly as a defence that prevents subtle deception by demonism. In times when many manifestations are occurring and a stir is being made among unbelievers by the powerful preaching of the Word of God, as in the apostles’ days, evil is planned by the enemies of God and attempted in the guise of good. It is then that this gift becomes a means whereby the Church is kept from disasters.

Spiritual gifts are desirable because they are spiritual. We cannot fight Satan with a sword of steel,

and all the shot and shell in the ammunition dumps of the nations will not prevent the march of his legions. The apostle says in Ephesians vi. 12, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Brawn and brains alone cannot put the stranglehold on such opponents. Aggressive evangelism requires more than natural ability can provide. By these gifts God has

GIVEN THE CHURCH THE POWER

to shake the foundations of the kingdom of darkness for they penetrate to the spiritual causes of iniquity and unbelief. They rout the forces of evil because they are spiritual.

These gifts are desirable because they are manifestations of the Spirit of God. The working of His power by these gifts will create an impression upon both the believer and the unbeliever.

They are desirable because they are an adornment and make the Church distinctly attractive—because they are equipment enabling the Church to prevail—because they are heaven-sent abilities that give the Church superiority, and because by them God who wrought the conquests and sensational works of the early Church can do the same as He did then.

Paul emphasises the value of spiritual gifts still further when he says in I. Corinthians xii. 31, "But covet earnestly the best [more powerful] gifts." Covetousness is not a whim, nor a passing fancy. It is something even stronger than desire; something that engrosses the heart. In its natural and unsanctified state it has led people to the severest forms of drastic action; to perseverance and to risk punishments and retribution. To covet earnestly the best gifts must mean that they are so valuable that God would have us get as desperate in our pursuit of them as Jacob was when he wrestled with the angel. To covet earnestly must surely mean to have something more than a mere inclination: it must mean a craving. If these more powerful

GIFTS WERE MANIFESTED

in only a small percentage of believers there would be a remarkable stir in the localities where they were in operation. The Acts of the Apostles prove this. The realisation of the possibilities of these gifts must create intense longings for them.

It is very significant that God has revived the ministry of spiritual gifts in these days among thousands who have come under the Pentecostal outpouring of His Spirit. Is it the will of God to close the Church Dispensation with supernatural manifestations of His power similar to those with which He opened the Church Dispensation on the Day of Pentecost and the years immediately following? So often do people talk about the need of the fruit of the Spirit of Christ when the question of spiritual gifts is raised. While it is admitted that God must have the fruit of the Spirit as a basis for the ministry of the gifts of the Holy Ghost, we must realise the need of both of these means of the manifestation of God's power.

The gifts of the Holy Ghost listed in I. Corinthians xii. 8-10 are not in any order of power but in the 28th verse of the same chapter some of the gifts are

put in their order. The three offices of apostle, prophet and then teacher are first in the list, then follows the gift of working of miracles, then the gifts of healing. Tongues are placed in the last group with helps and governments without any signification of their order in that group. It will be immediately seen that this is not a complete list of gifts nor offices, for the gift of faith, words of

WISDOM AND KNOWLEDGE

and discerning of spirits and interpretation of tongues are omitted from this list. Neither does it include the pastor and evangelist mentioned in Ephesians iv. 11. The reason for quoting the list is found by a study of the context. From verses 12-27 Paul has been emphasising the fact that in the body which is the Church of Christ there are many members and though all members are necessary some are more important than others. In this list he establishes the order of certain members and gifts. Evidently the offices and gifts that he omits from this list are not in question in the case with which he is dealing and thus in this list we have only those offices and gifts that are related to the situation he has to deal with in this Church. It will be noticed that his injunctions to covet earnestly the best gifts follow after his placing of them in verse 28. In the order of the list the office of prophet is superior to tongues and interpretation. It must be remembered that a person that prophesies is not necessarily a prophet. If a believer had the gift of prophecy regularly operating through him the regular operation of that gift would in time fit him for the office of a prophet. A believer that spoke in tongues and interpreted in the Church is as great a means of edification to the Church as he that prophesies. Notice that in I. Corinthians xiv. 5 where the apostle points out that particular equality, he is not discussing the equality of the gift but of the person who is gifted. On the whole the apostle gives

PREFERENCE TO PROPHECY

for in the first verse of this chapter he says in telling them to desire spiritual gifts "but rather that ye may prophesy." A further reason for this preference no doubt is the fact that prophecy can lead to the superior office of a prophet.

It will be noticed in I. Corinthians xii. 31 where Paul tells them to covet the best gifts that he also says "... and yet I show unto you a more excellent way." This more excellent way does not rule out spiritual gifts, for after explaining this more excellent way in the thirteenth chapter he starts the fourteenth chapter by telling them to follow that way and desire spiritual gifts. By following after love we go a more excellent way of acquiring spiritual gifts than by being zealous for them, for zeal is often harsh. Love not only prepares the believer to receive these gifts but it also maintains in the believer that condition which is needed for them to operate. The longsuffering, kindness and humility of love produces that pliability in the believer that enables the Holy Ghost to come in, rise up within and flow out at the time of manifestation. The believer that is following after love will not use gifts for self-gratification nor to be seen of men, for love vaunteth not itself and seeketh not her own.

He that is following after love will not be manifesting gifts out of their order for love does not behave itself unseemly. Many manifestations that are a vulgar display and unseemly in public would be eliminated if abundant love were at

THE SOURCE OF ALL MANIFESTATIONS.

Because love believeth all things that are of truth the attitude of faith necessary in those who manifest gifts is maintained in those who follow after love.

A gift purely functioning can be out of order. Though a believer is fully equipped with sufficient power to use a gift he must determine before he exercises it that it will be according to the scriptural order. The commonest error in the Corinthian Church was not that the gifts were functioning impurely but that they were functioning out of their divine order. In I. Corinthians xiv. 28 Paul lays down a definite rule "But if there be no interpreter, let him keep silence in the Church; and let him speak to himself, and to God." If a believer is to rule his utterance in tongues by his knowledge of the presence of an interpreter in the local Church the one that has that gift will have to sit in a prominent position so that the one who regularly exercises the gift of tongues may know when he is present. If the believer had the gift of interpretation as well as tongues this arrangement would not be necessary. Tongues are out of order in any meeting where there are unbelievers or unlearned present. In I. Corinthians xiv. 23 we read, "If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" It would not be noise that would make these unbelievers say that they were mad. In the next verse Paul says that all prophesying (and that would be as noisy as all speaking in tongues) would have the opposite effect of

CONVINCING THE UNBELIEVER.

It would be the fact that the noise of all speaking in tongues would be unintelligible. Even if all the tongues were interpreted that would not remedy the fact that those unlearned had been mystified by utterances because they did not know the meaning of

them. Further those unlearned would not understand that the interpretations had any connections with the tongues that had been uttered. It must be admitted that the confusion would be greatly diminished if only one person spoke in tongues in the presence of the unlearned. If this practice were adopted it would have to be decided which of those many Corinthians who had the gift should use it under these conditions and if one has the right to indulge to the confusion of the unlearned then others have the right also. It is plainly the wish of the apostle that they avoid the exercise of this gift in the presence of the unlearned and unbeliever for they can neither understand nor appreciate it. This rule will not apply to prophecy for the simple reason that it is inspired utterance in a language that is understood.

In I. Corinthians xiv. 29 we read, "Let the prophets (plural) speak two or three" (prophecies) and in verse 31 we read, "For ye may all prophesy one by one." According to these words a great number of prophecies in a meeting would be quite in order of course that is providing those prophecies are not at the time overruling more important gifts or offices. The order of prophecy is found in I. Corinthians xiv. 30, "If anything be

REVEALED TO ANOTHER

that sitteth by, let the first hold his peace." After a believer has prophesied once he should pause long enough to give an opportunity to any other who may be inspired also to prophesy and in this manner all those who are gifted may exercise the gift.

Spiritual gifts out of order are as unattractive as an earring worn through the nose.



The world is not suffering so much for want of more preaching as it is for more practice.

The Bible—God's Book

THE ancient Greeks had one sentence which they believed came down to them from heaven, and to show how highly they regarded it they had it engraved in letters of gold on the front of their most sacred temple. We have a whole volume which we know was given us by God Himself, for in it we read, "Men spake from God, being moved by the Holy Spirit."

A German scholar who was not very much inclined toward the Bible examined it carefully for himself, and came to the conclusion that only God could have inspired its writing. He said, "It would have been as easy for a mole to have written Sir Isaac Newton's treatise on Optics as for uninspired men to have written the Bible."

The commandments are so unlike anything man has ever written that an unbeliever was converted to the

Christian faith by discovering how impossible it was for Moses or any other man to have originated the Ten Commandments. These have been the cornerstone of the world's laws and morals for more than three thousand years, and they are as up-to-date now as when they were first given to the Israelites.

It is probably not too much to say that the Bible has had a greater influence upon the affairs of the world than all other books put together. Since this is so, and since the Greeks held in such high esteem the single sentence which they were supposed to have received from heaven, would it not seem reasonable that we, who have a whole volume from God, ought to make much more of it than we do? It is certainly the highest wisdom men can know, and they ought to engrave it on their hearts in order that they might never forget it.

"The Prey of the Terrible shall be Delivered"

A Resume of Missionary Trials and Triumphs (continued)

By Miss ADELAIDE HENDERSON (Missionary Secretary)

There is something singularly arresting and pathetically challenging in the following incident from the pen of Pastor and Mrs. Hubert Phillips of Eastern Transvaal:—

"Thank God for the life-giving, light-giving message of Jesus! Thank God for a gospel that saves. As I sat in the meeting I gazed upon his dark face. His eyes were keen, penetrating, honest, his ears



A group of
Christians
at an
Indian wedding,
taken by
Miss Ewens.

hungry, his mouth firm with a touch of gladness about it, his forehead high. He was literally drinking in the messages from the Word of God which he so loved. One could see his fine analytical mind weighing up the arguments, sorting them and carefully putting the gleaned treasure into the recesses of his well-stored memory. His pleasure was apparent and as I watched him I admired him.

How often have we talked together of the things of God. His earnest soul is always ready to lay hold of fresh truths and to ask thoughtful questions . . . and then, sometimes suddenly, as though a refrain abruptly intrudes into his mind, he asks: "Why are we black?" The pathos of it in his voice, as he adds, "What have we done?" . . .

A few days ago there was an 'indaba' amongst the Bible students. It arose from the fact that one of them had bought some meat to eat with his porridge but while away preaching it had been given to another.

Words whetted words, and angry thoughts agitated their very flesh. Our friend with the delicately chiselled face and exquisite hands forgot himself. His eyes flashed fire and his teeth clenched to hold their venom. The blood-lust and unrestraint of centuries was manifesting itself.

Soon, however, it subsided and the Spirit of Jesus again took control.

Friends! These brethren have something to fight with. The hordes of darkness unknown to us, rule the very air their childish lips inspire. They are cradled in an atmosphere of sin, reared by the slaves of Satan, and early taught the mysteries of iniquity.

From among these then come the trophies of mercy. Blood-bought, blood-washed, they were chosen before the foundation of the world to the praise of the glory of His grace. Diamonds are these indeed, black diamonds, dug up out of dark Africa's soil, to be polished and set as eternal gems in His crown."

Surely this from Pastor Phillips is very arresting and shows that the prey of the terrible *can be delivered by the power of His grace.*

Mr. and Mrs. Francis, also of the Transvaal (you will see a snapshot in this report of Mrs. Francis) write us as follows: "South African weather still remains very cold in these parts, especially at night and morning when we have very sharp frosts. The many mimosa trees near our home are now out in beautiful yellow blossom which scents the air. May the whole district become fragrant in like manner with the consciousness of the presence of the Lord Jesus Christ. This is our earnest desire. We are thankful to God for the deep sense of His presence and a moving of the Holy Spirit as we gather week by week in His house. Praise from the native converts has been real and spontaneous, prayer united and easy, while as the Word is preached the Holy Ghost speaks through it to hearts."

Miss Ewens in India writes before going to the hills for a short holiday that cholera has broken out in her district. She writes:

"The work has been hindered on account of an outbreak of cholera. The weekly market was stopped. People were afraid to come in from their villages.



Mrs. Francis (Transvaal).

The Municipality gave the order that no one must go in and out of the bazaar. This meant also that there were no vegetables, potatoes or onions to be got, so we all lived on rice and lentils. . . . Now that the cholera is lessened more vegetables are obtainable."

Miss Ewens continues to write about some friends in another mission where she called on her way to the hills and tells how they are enraptured with the Elim records on their gramophone, and never want to play any others since they got the Elim records. God has certainly blessed His messages through these records. From many mission stations, many of them isolated and lonely, and not even Pentecostal, there have come

letters of warmest appreciation and gratitude for blessing received through Elim gramophone records.

Remember all these missionaries consistently and continuously in prayer, also Mrs. Taylor in her preparations to return to the Belgian Congo in November, and Pastor and Mrs. Mullan as they commence to learn a new language and open up on a new station in cooperation with Pastor and Mrs. Phillips and the other brave warriors on the Eastern Transvaal.

I'm Longing

MABEL CRAIG.

Air by MABEL CRAIG.
Harmonized by MARJORIE MILEHAM.

The musical score for "I'm Longing" is written in G major and 6/8 time. It consists of four systems of music, each with a vocal line and a piano accompaniment. The lyrics are: "I'm long - ing, long - ing day by day, Just to see my Sa - viour's face, Long - ing just to hear my Lord's 'Well done,' Long - ing to receive a crown of vict'ry won, I'm long - ing, long - ing day by day, Just to see my Sa - viour's face. . . ."

Copyright

Bible Study Helps

SEEING THE LORD JESUS.

"Abraham rejoiced to see My day; and he saw it and rejoiced" (John viii. 56).

"Moses . . . esteeming the reproach of Christ greater riches . . . endured as seeing Him who is invisible" (Heb. xi. 26, 27).

"Zacchaeus . . . sought to see Jesus who He was" (Luke xix. 3).

"When Herod saw Jesus he was exceedingly glad"—but (Luke xxiii. 8).

"Certain Greeks . . . desired him, saying, Sir, we would see Jesus" (John xii. 21).

"They saw no man any more, but Jesus only with themselves" (Mark ix. 8).

"Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him" (John ix. 37, 38).

"We see Jesus . . . crowned with glory and honour" (Heb. ii. 9).

"We shall be like Him; for we shall see Him as He is" (I. John iii. 2).

Contrast, "I shall see Him, but not now; I shall behold Him, but not nigh" (Num. xxiv. 17).

Many other passages might be found, but if the Spirit of God uses these to draw our hearts to behold "as in a glass the glory of the Lord" (II. Cor. iii. 18), and look forward to seeing Him when He presents the Church to Himself, our hearts should indeed be thankful and full of praise.

FOUR OUTSTANDING WORDS.

In Psalm xxxvii.

1. In Whom we trust (v. 3).
2. In Whom we delight (v. 4).
3. To Whom we commit (v. 5).
4. In Whom we rest (v. 7).

"And many people shall go and say:
Come ye, and let us go up to the mountain of the Lord,
to the house of the God of Jacob; and He will teach us of His ways,
and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord
from Jerusalem. And He shall judge among the nations, and shall rebuke many people:
and they shall beat their swords into plowshares, and their spears into
pruninghooks: nation shall not lift up sword against nation,
neither shall they learn war any more."

—Isaiah ii. 3, 4.

FAMILY ALTAR



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

Sunday, November 3rd. Exod. xxiv. 1-18.

"The blood of the covenant" (verse 8).

What precious significance that shed and sprinkled blood held for those Israelites. To them it was the emblem of enfranchisement, the symbol of separation, the token of triumph, the assurance of acceptance, the pledge of protection; silently eloquent it told them of all that the heart of God determined for them; of all that His arm had wrought and of all that His power would do for them in the untrodden future. Priceless blood! How much it means to the New Covenant believer. The gracious guarantee of divine faithfulness and sufficiency; the unmistakable evidence of eternal atonement; the crimson seal of relationship; the glorious mark of discipleship. Let me prove its efficacy afresh this day!

PRAYER TOPIC:

That God may signally bless at Maidstone Prison to-day through the ministry of Mr. Gray's Choir.

Monday, November 4th. Exod. xxv. 1-16.

"After the pattern" (verse 9).

How carefully God guarded His servant against possible mistakes. With minute exactness the Divine Architect gave to Moses the plan of that which was destined to be the mysterious glory of Israel. Such clear and detailed instructions left no room for failure. The sole responsibility of the human was implicit obedience to the pattern set forth in the mount. Victorious Christian life can only be built upon such a foundation. Departure from the plan in any detail means spiritual loss. If this day is to be filled with the wonder of Thy presence then it must needs be "according to the pattern" of Thy will. There must be no disloyal deviation; no mixture of my thought and Thine; no attempt to wed the flesh and the Spirit.

PRAYER TOPIC:

That revival fires may blaze afresh in the churches and homes of the Elim family as a result of rich blessing outpoured upon recent Ministerial Conference.

Tuesday, November 5th. Exod. xxv. 17-33.

"A mercy-seat of pure gold" (verse 17).

What a vital part the mercy-seat played in the life of the Lord's people in those far-off wilderness days. The meeting and merging place 'twixt earth and heaven, 'twixt God and man; the place of divine revelation where the will of Jehovah was made known. Instinctively our thoughts turn to the Great Antitypical Mercy Seat, the Lord Jesus Christ. What peace and joy must possess the heart of the believer who truly apprehends and appropriates the virtue

of that Centre of union with God. There stands our Redeeming Lord, to whom we may draw nigh with a full assurance of faith, and through whom we may enter into the holiest place of intimate communion and revelation. Blessed trusting place 'twixt the saint and his Saviour.

PRAYER TOPIC:

Elim's Day of united prayer for national awakening and turning to God at this time of grave uncertainty.

Wednesday, November 6th. Exod. xxvi. 30-37.

"Within the veil" (verse 33).

How pregnant with rich spiritual meaning these three words are. The veil of Judaism has been rent in twain, and rent by the hand of God Himself. All that barred the path of the worshipper is gone; Christ is the end of those things. All those Mosaic prohibitions are removed in the Slain Lamb of Calvary. Whither He our great Forerunner has gone we, too, may enter, clothed in the garments of His spotless righteousness, arrayed in the robes of His flawless worthiness. O Master Divine, do Thou teach me the blessed secret of a life "within the veil" of Thy perfect will; let all my days catch the glory of that inner court of communion where the image of Thy loveliness is stamped upon my being.

PRAYER TOPIC:

That from this the opening day of Principal's campaign at Bristol, many souls may be gathered to God for eternity.

Thursday, November 7th. Exod. xxviii. 1-12.

"Minister unto Me" (verse 1).

Ah, how often we miss the splendid unction of this truth. So many of our days, so much of our energy is spent in ministering unto them rather than unto Him. Foolishly we imagine that *they* will suffer if our life's ministry is set apart for Him. And yet this must ever be the supreme glory of true life in God. It is in the fulfilment of this holiest of all ministries that my noblest and divinest powers are called into exercise. It is only as I yield myself wholly to this demand of the divine that I fulfil the highest purpose of my re-creation. God has implanted within me a capacity for worship that may only find expression as I wait upon Him; this ministry is vital to my spiritual growth. Help me this day to "minister unto Thee."

PRAYER TOPIC:

Praise for good news from our missionaries of God's blessing resting upon their labours and converts won for Jesus.

Friday, November 8th. Exod. xxviii. 29-38.

"And Aaron shall bear the names of . . . Israel . . . upon his heart, when he goeth in unto the holy place" (verse 29).

Thus when Aaron went into the holy place into the presence of Jehovah representatively he carried the whole of the people before the Lord. When given its antitypical significance how wondrous it all is. Our Great High Priest has gone within the veil there to appear *for us*; so that each redeemed believer is held in everlasting remembrance because Christ is there. What a sense of security and satisfaction this should give to my heart. Because He is there for me all things are possible to me here. There He stands with all the glorious evidences of His victory, and as I abide in union with Him that virtue and victory finds expression in my life; all the irresistible energy of His risen life may flow into this blood-purchased life.

PRAYER TOPIC:

Special remembrance of campaigns just commencing at Watford and Swindon.

Saturday, November 9th. Exod. xxix. 38-46.

"An offering made by fire unto the Lord" (verse 41).

The purest offerings that the believer can make are those which are offered in the fire; when the soul is passing through its vale of humiliation, and treading its dark Via Dolorosa of rejection and loss, then from the altar within there rises the sweet incense of adoration unto the Lord; when mid burning, blinding tears it sings its triumphant lay, refusing to yield to unbelieving fears, or entertain unworthy thoughts of Him whose hand now leads along the path of crucifixion. It is the fire that makes the offering so precious to God; no other process could bring forth such fragrant and guileless worship. O Thou who hast been through the fire grant that I may not shrink therefrom, or falter in the pathway of obedience!

PRAYER TOPIC:

For God's blessing on the Jubilee Fund and upon those who contribute to it for His sake.

Wherever the Cross is preached in apostolic fashion it remains power and wisdom. It is the keystone of the arch, having for one pillar the Incarnation and for the other the Resurrection. Destroy either pillar and the arch falls.

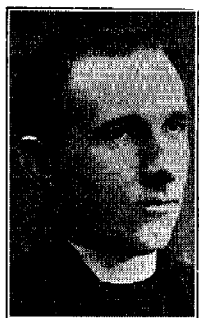
WHY did He not come down from the Cross? Someone may say, Because the nails held Him there. Yes I agree, He was nailed there. He was taken from prison and from judgment. He was cut off out of the land of the living. He was brought as a lamb to the slaughter. He was nailed to that rugged cross, His hands and feet were pierced, He hung in agony and shame, they had taken Him by wicked hands and had crucified Him.

When I survey the wondrous Cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Yes, He was nailed to the Cross, He was held there by the nails. But I ask you, was it possible for Him who had loosed men from the bonds of Satan now to be bound by man's power? Was it possible for Him who had loosed people from the grip of death, now Himself to be destroyed by death? Could He, the Creator, be held captive by the creature? Think you that He who said, "No man taketh My life from Me," had now to find Himself defeated? To these questions my answer is, no, ten thousand times no.

Then you ask what was it that held Him there?

I again repeat He was nailed there. The Cross and Christ were inseparable. But not with nails used by human hands. Those He could have snapped even as Samson snapped the cords that bound him. Three nails held Him to the Cross, — powerful nails, nails stronger than steel. To these I will refer briefly.



Pastor J. Woodhead.

The first nail shall be called the iron nail of His will (His determination). Right at the commencement of His ministry He was tempted to turn aside from the

path that led to the Cross (Matt. iv. 8-10).

Peter endeavoured to persuade Him otherwise (Matt. xvi. 21-24). On one occasion it seemed as though the people would have taken and made Him king; but His kingdom was not of this world. He sought no earthly crown; His great object was to rescue mankind from the grip of the Devil; He was here to bruise the serpent's head, although in doing so His heel would be bruised. He set out with this great purpose in view, "The Son of man is come to seek and to save that which was lost." Nothing could turn Him from this path, neither the temptations in the wilderness, the persuasions of Peter, or the plaudits of the people. Naught could break that *iron nail*—relentless purpose. Never for one moment did he swerve from His determination to undo the havoc wrought by Satan.

The Cross is the centre of all time. To it in ancient history everything points. The skins to clothe the fallen; the ark to shelter from the flood; the offering

Bonds

By Pastor J. WOODHEAD

"If Thou be the Son of God, come down"

of Isaac; the paschal lamb in Egypt to shield from judgment and death; the brazen serpent to deliver from the poison of the fiery serpents; the types of the Tabernacle, yea, all the types from the skins in Eden to the Last Supper are signposts pointing to Calvary. And forth from it everything proceeds, whatever blessing you and I enjoy, it is only because He died for us. Whilst backward to it, everything can be traced.

To this mighty event He travelled from the beginning, and, blessed be His name, nothing could change His course. He set His face like a flint to go to the Cross. He was determined to redeem us, not with corruptible things such as silver and gold but with His own precious blood.

There was also a second nail that fastened Him to the Cross.

We shall call this the golden nail of devotion (to His Father's will). "Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God."

He came to fulfil Isaiah liii., Psalm xxii., and many other scriptures. All the sacrificial types were gathered up and fulfilled in Him by His death upon the Cross. His first recorded statement was "Wist ye not that I must be about My Father's business?" To that redemptive business He kept, His work being to do the work of Him who sent Him. The sleepless nights on Olivet show His devotion to His Father. Often when reading His words—"The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head," we have thought of Him as having no home to go to, but I believe the real meaning is that He was so consumed with concern for the salvation of immortal souls that He had no time for sleep. Day found Him engaged in that business, healing the sick, comforting the broken hearts, ministering to the needs of the people, destroying the works of the Devil, preaching the words of His Father, and night found him in prayer and communion seeking guidance and strength for the coming day. His life was so full, so crowded, that He had no time to lay His head in sleep. What devotion! "God was in Christ reconciling the world unto Himself."

We have often meditated upon the thrilling incident recorded in Genesis xxii., and pictured the father of the faithful and his only son Isaac as they journeyed together, leaving all at the foot of the mountain. Up to this point others have travelled with them, but they have now come upon a path whence they must go alone, none can come with them. Isaac wonders at

of Love

ODHEAD (Plymouth)

own from the Cross."—Matthew xxvii. 40

the absence of the lamb, and questions his father; what a remarkable answer he received; nothing less than inspired, prophetic utterance: "My son, God will provide Himself a lamb." I believe Abraham was seeing more than a ram caught in the thicket; He was looking through the telescope of prophecy to the time when the Lamb of God's providing would be offered in the vicinity of Moriah. Jesus said, "Abraham rejoiced to see My day and saw it." I have often wondered if this was not the day, when he saw that Jesus would take my place and become my substitute.

In this Old Testament incident we see a wonderful picture of devotion; Isaac—young, strong and healthy, allowing himself to be bound by the aged patriarch. But what devotion when Christ who was the divine Son, allowed Himself to be reviled, mocked, bound, nailed and crucified. Yet He answered not a word. From the wooden cross and the ordinary nails He could have come down. He could have summoned angelic aid; He could have destroyed His foes; but He set His face like flint towards this great goal. His devotion to His Father held Him there. "I and My Father are one." In their purpose of eternal redemption they were one. In the emancipation of the slaves of sin they were agreed.

He commenced by declaring His devotion. "Wist ye not that I must be about My Father's business?" and one of His last utterances was "It is finished." He had accomplished that which He set out to do. He came to seek and to save that which was lost.

Now we come to the third nail which we shall call the silver nail of love. Silver is a type of redemption, so we will call it a silver nail. Have you ever seen that mother who night after night has watched by the bed of her sick child until her strength fails and she herself becomes weak; the sleepless nights begin to tell their story, her friends see her failing strength and endeavour to persuade her to take some rest and sleep, while they watch the sick child, but still she watches whilst the child tosses in its fever, loved ones come and try to take her away from the sick room, but all to no avail, she seems fastened there. What is it, my friends, that holds her so tightly to the side of her sick child? The only answer is, her mother love. She is as it were nailed there by love.

If there was one thing above all others that held our blessed Lord to that rugged tree, it was His love for poor wretched sinners. My friend, He loves you; His love was so great that it led Him to die, to give His life a ransom for all. John iii. 16, I. John iii. 16,

yea, all the New Testament tells you why He died upon the Cross. "We love Him because He first loved us."

In life. He was moved with compassion, for we learn that "He healed their sick, raised their dead, comforted their broken hearts, fed their hungry. Remember His own words, "How oft would I have gathered you as a hen gathereth her chicks, but ye would not."

In death. Although suffering untold agonies, He was still full of love. Love for His mother, leaving her to the care of His disciple; love for His disciple, leaving him to the company of His mother; love for His enemies, "Father, forgive them, for they know not what they do." Even when risen in triumph, He meets Mary in her sorrow, and comforts her with His presence. He remembers the one who denied Him, and His heart yearns after him, so He tells her to go and tell Peter (the very one who had refused to acknowledge Him) that He had risen and would meet him. He longs for the company of Peter and all His followers. Hence His command "Go and tell My brethren." What wonderful love is this, that He now brings those who had denied Him, those who forsook Him and fled, those who had followed afar off, into fellowship and relationship with Himself. What an unfolding of the heart of God, this great love-sacrifice provides. This is the message for the soul winner. The message to break stubborn hearts, and to make them yield to Christ.

There's nothing like the old, old story,
Grace is free, grace is free.

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." How poor we should be without Christ. But how vast the inheritance of all who have believed. This word "grace" is a wonderful word, it means unlimited mercy, unmerited love. The source of all this grace, mercy, and love, John says, is in Christ, He is full of grace.

He declares that the Law came by Moses, but grace and truth by Jesus Christ. What a contrast between the Law and the grace and love of Christ.

You will remember the New Testament incident of the Jews bringing the woman into the Temple, into the presence of Jesus, and saying, "We have found this woman in sin and by the Law she should die." This was all the Law could do for the poor woman—prove her to be guilty, then exercise upon her the penalty of her guilt which was death. When Jesus had put her enemies to flight by His words, He turns to the lonely woman and asks her:—"Woman, where are those thine accusers?" She answers, "Lord, I have none." Now listen to the message of grace, the message of love—"Neither do I condemn thee, go and sin no more."

(continued on page 704).



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.

A Tribute to the Christian Church.

SAID Stalin to one of his erstwhile compeers, "The only obstacle to the success of a World Soviet Socialist Republic is the Christian Church and its predominating power in the world." Realising this, Communism must make the Christian Gospel its chief object of attack. Hence we are not surprised to find carefully organised efforts on a large and widespread scale to destroy the very thought of God, thus preparing the way for the enthronement of evil on earth. Sinister are the weapons employed, and subtle the devices used to bring about this diabolical end. The answer to all this is for the Christian Church to arm herself with the panoply of God, not relying upon carnal weapons for her warfare. Nothing less than a Church baptised in the power of the Holy Ghost can hope victoriously to combat these allied forces of darkness. It cannot be over-emphasised that the survival of the Christian Church does not depend upon material resources or numerical strength but always upon spiritual energy; she owes all her splendid achievements in the past and the present to that inward equipment which God bequeathed to His people in the outpoured Spirit on the Day of Pentecost.

A World of Unrest.

THESE are times when the believer needs to be sure of his bearings; if the soul is to be kept steady and steadfast amid the swirling forces which agitate the world to-day, then it must possess a strong and sufficient anchorage in God. If the Christian would be fortified against calamity then he must needs hide the Word of God in his heart. There are so many influences at work to divert the attention of the child of God, and deprive him of his faith in the unseen and eternal. If ever the Church required the vision of God on the throne it is in these days of conflict and crisis. So many things are threatened with collapse; unrest and upheaval are all around. 'Tis well to realise amid the crumbling things of earth that the divine throne is stable and secure. Let the Christian Church but be faithful to the plan and purpose of God and she need have no fear for the future. God is working out His sovereign will and earth shall yet realise and rejoice in the rule of righteousness and truth. The night is almost o'er—the divine day shall soon dawn, and all the forces of error and evil be swallowed up in the glorious millennium of God.

Clusters of Camphire.

Unto the End

By Pastor C. C. W. Boulton

"He loved them unto the end."—John xiii. 1.

"Unto the end" Thy love didst go,
The bitterness of death to taste
For friend and foe.
O teach me thus my cross to take,
And never let Thy perfect will,
This heart forsake.

"HE loved them unto the end!" What a picture of enduring love is presented in these words. Tireless, exhaustless, limitless and unfathomed love. How vast and wide is the reach of love "so amazing, so divine." On, ever on it moves in its beneficent quest, breasting the bitter tide of Golgotha's shame and anguish, accepting even the challenge of death itself, in its relentless pursuit of uttermost triumph.

How terrible were the demands made upon that selfless passion which burnt in the bosom of the Redeemer. Wave after wave of judgment went over His innocent head; the floods of implacable hate were hurled upon Him; all the worst passions of mankind were loosed in that awful hour of humiliation and crucifixion. And yet under all this fearful pressure Love never gave way, but remained unmoved and unaffected "unto the end."

How deep, how full the cup
Which Christ for me didst sup.

"Loved . . . unto the end." Then this means that there is not one of the days that Divine Love shall not overshadow and encircle my path; this measureless, changeless love of the Father shall constantly be my portion. Deeper and deeper may grow the darkness of the oncoming night; fiercer and fiercer may grow the fury of the gathering storm of tribulation, yet in that deathless love of God my soul shall pavilion "until the day break and the shadows flee away."

Oh let me drink of that cup of undying love, and be baptised in that spirit of unconquerable devotion. Make this nature to partake of Thine own uttermost love. Show me how with unfaltering step and unshrinking heart to tread the path of persevering and unswerving loyalty to Thee and Thine. Give me a passion that will stand the shock of calamity, that will lift up its head amid difficulty, danger and disappointment, that will not give way before ridicule and reproach, that can rejoice in tribulation and glory in infirmities.

O Love enduring and divine,
Possessing Thee, all wealth is mine.

Not in my love for Thee lies my security or my glory, but in Thy love for me is the pledge of the eternal and incorruptible inheritance, reserved in heaven for the blood-redeemed. In the hour of anguish Thy love shall be my anchorage; in the moment of betrayal it shall prove my benediction; in the season of deprivation it shall be my delight, and in the time of crucifixion it shall be my consolation.

Lessons from the Life of Moses

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

IT is said of Moses that he was forty years in Egypt, learning to be *somebody*; forty years in Midian learning to be *nobody*, and forty years in the wilderness showing what God could do with a *nobody*.

He was the Crown Prince and Heir-Presumptive to the Throne of the most civilised and learned country in the world at that time, and was himself skilled in all the wisdom of the Egyptians, but all this he surrendered, "refusing to be called the son of Pharaoh's daughter, choosing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season," and attaining finally to such a spiritual eminence that he even "counted the reproach of Christ greater riches than all the treasures of Egypt." In the greatness of his meekness he became a type of the Coming One, for speaking of Christ he said: "A prophet shall the Lord your God raise up unto you, like unto me." As a servant of God, Moses was so faithful in all His house that he became the head of the house of servants just as Jesus afterwards became the Head of the house of sons. Before his Midian experience which was like death to Moses, he supposed that his brethren knew that God by his hand would deliver them, but so far from understanding any such thing they said: "Who made you a ruler and a judge over us?" (Acts vii. 27). He was surprised at his rejection, such a thought had never entered his mind that what appeared so obvious to him had

NO PLACE IN THEIR MINDS.

But in Midian, he had much time for reflection, the prince had become a shepherd, and toward the end of the Midianite experience, he wrote in the 90th Psalm: "Our life is seventy years at most, or eighty at the best; it is a span of toil and trouble, soon over and we flit away" (v. 10).

He had lost all hope of becoming the deliverer of Israel. How could he, as a shepherd, do anything for them?

So when God called him to do the very thing that he had longed for forty years before, he had lost every atom of self-confidence, and even after God had shown great signs before him, he still said: "O Lord, who am I? I am not eloquent, neither heretofore, nor since Thou hast spoken to Thy servant; I am slow of speech, I have no command of words. Send whom You will, Lord, anybody but me." But God answered him, "Who gives man his mouth? Is it not I, the Eternal? Go then, I will be with your mouth and teach you what to say. Also, Aaron your brother, the Levite, is coming to you, he can speak well. And he shall be thy spokesman to the people; he shall serve as a mouthpiece for you, for behold, I have made you a god unto Pharaoh, and Aaron shall be your prophet." So Moses is exalted to a high position, as vicegerent of God, and mediator between Him and the Egyptians, just as our Lord

afterwards became Mediator between God and the whole world. So in this he was

A TYPE OF THE SON OF MAN,

to whom all judgment was committed. He was the executor of God's judgments upon Egypt. His position as such was fraught with extreme danger.

But the power of God was so manifestly with him that Moses became exceeding great in the eyes of the Egyptians, and in the eyes of Pharaoh's officers and all the people. God gave him a great and permanent name, so that he is known among all the peoples of the earth to-day.

The wilderness journey was a time of trouble to Moses. They repaid his services to Israel with such ingratitude, that at times they threatened to stone him, and appoint a leader to take them back to Egypt, but God honoured him by speaking to him face to face as a man speaks to his friend (Exodus xxxiii. 11). His face at times shone with the glory of God, that he had to put a veil upon his face. But God will glorify His faithful ones, even to-day, with far greater glory than that of Moses, for "All of us, seeing as if reflected in a mirror, the glory of the Lord, are being transformed into His likeness, from one degree to another, and higher degree of glory" (II. Cor. iii. 18).

The life of Moses mirrors the experience of every one who is striving to follow in the footsteps of Jesus to-day. At the beginning of our pilgrimage we are usually full of self-confidence. We want to be somebody in the Lord's work, but God cannot use us until we have learned in the

UNIVERSITY OF ADVERSITY,

that we can do nothing of ourselves, and so we are brought into a Midian experience at the "backside of the desert" until we learn that we are nothing. It is then by faith that we enter into rest, we cease from our own works and God begins to work mightily in us. Jesus Himself, John the Baptist and all the prophets had to endure thirty years of preparation in the wilderness before they were ready for their life-work. Do not be surprised therefore, you, who are so anxious to serve God, if you have to pass through just such a season of preparation, and of tuition in the University of the Holy Spirit, doing what seems to you a waste of precious time, like Moses in Midian, or Jesus at the carpenter's bench, but "let patience have her perfect work, that you may be perfect and entire, lacking in nothing." God is never in a hurry, and we have to learn that fruit is not borne by doing but by dying, for: "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it beareth much fruit." Let us take hold of every darkness, every difficulty, with both our hands willingly. Rejoice in tribulation and take pleasure in infirmities, necessities, distresses, persecutions, insults and injuries, so that the power of Christ may rest upon us, for His power is made perfect only in our weakness.

A Present Help

There is never a day so dreary,
But God can make it bright;
And unto the soul that trusts Him,
He giveth songs in the night,
There is never a path so hidden,
But God will show the way,
If we seek for the Spirit's guidance,
And patiently watch and pray.

There is never a cross so heavy,
But the loving Hands are there,
Outstretched in tender compassion,
The burden to help us bear.
There is never a heart that is broken,
But the loving Christ can heal,
For the Heart that was pierced on Calvary,
Doth still for His people feel.

There is never a life so burdened,
So hopeless and so unblest,
But may be filled with the light of God,
And enter His promised rest.
There is never a sin or a sorrow,
There is never a care or a loss,
But we may carry to Jesus,
And leave at the foot of the Cross.

What more can we ask than He's promised,
And we know that His Word cannot fail,
Our refuge when storms are impending,
Our help when temptations assail.
Our Saviour, our Friend, and Redeemer,
Our portion on earth and in heaven;
For He who withheld not His own dear Son,
Hath with Him all things freely given.—*Sel.*

Our Harvest Gift

By Miss E. TETCHNER

While earth remaineth, God Himself hath said,
Seed-time and harvest shall not cease to be,
And by My hand My people shall be fed,
For earth shall yield her fruit abundantly.

Man plants the seed, but God sends show'rs of
rain
And sunshine that the tiny seed may grow,
The corn appears o'er valley, hill and plain,
For God appointed that it should be so.

How liberal is the hand of God to all;
He takes delight in all that He has made,
He notices the sparrows when they fall,
And clothes with beauty, mountain, dell and
glade.

Ah! What is man that God should mindful be
Of him, who daily violates His law?
Yet God remembers and desires to see
The joy of man, and bless him evermore.

A harvest gift to Thee, Lord, we would bring—
(What can we render Him that is our own?
We would present to Him an offering,
But all we have proceeds from Him alone.

Whate'er we have are gifts from God above,
Our very breath each moment He provides)—
We give to thee Thine own,—our hearts, our
love,
Devoted lives, and all we have besides.

Unload Your Cares

Casting all your care upon Him; for He careth for you.—I. Peter v. 7.

A VERY beautiful thought is brought out by the French translation of this verse. Where our version reads, "Casting," the French translation is "Unload." Have you even seen a coal-cart unload? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up and the whole load slide to the ground. You do not have to take up the load; just take out the little pin of your endeavours to help matters, and then, with your hands of faith and committal, tip up the big load, and go on, for "He careth for you."

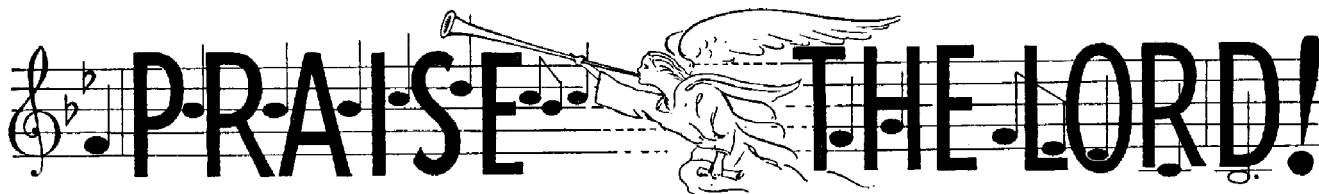
It may be the daily responsibility. There is so much depending on it. Your family must be fed; your children educated; that sick wife or daughter must be tended. It is a heavy load. Little children keep continually on the go; they play from morning till night, and work so hard at it, you can scarcely get them to stop to sleep. It is a wonder to you how

they ever manage to keep up their work and activity so long. The secret is: They do the work and let the father take the worry.

God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is: "Cast thy burden upon the Lord, and He shall sustain thee." The thing that can most surely unload the heart is to come into a consciousness of the fact so plainly stated: "He careth for you." He loves us and sympathises with us, and will exercise His strength in our behalf. God has not left us out of His mind or out of His sight, but is "keeping watch over His own," and will make "all things work together" for our good.

It does no good to be discouraged.
Discouragement is the result of dis-
appointed and despairing self-love.

PRAISE THE LORD!



Gathering Fruit from all Fields—Campaign and Convention Conquests

DEMONSTRATING THE TRUTH.

Old Testament Illustration.

Reading (Pastor Charles W. Stlemming). The following is culled from the Reading "Evening Gazette," Oct. 10th, 1935:

HIGH-PRIESTLY GARMENTS IN A CHURCH.

Minister's Work.

(From a Special Correspondent).

Dressed in a flowing white skirt, a linen coat, the ephod and girdle, and wearing a mitre, familiar garb in the Old Testament days, Pastor Charles W.

Stlemming appears before his audience to demonstrate studies of the high priest's robes.



**Pastor
C. W. Stlemming**

SYMBOLISM

The congregation stare in wonderment at a beautiful blend of colour and are fascinated by the story of their meaning—those four great phases of Christianity, deity,

divinity, humanity, and mediatorship. There is a greater romance behind the long skirt and the biblical robes than their colour and their age, of which few know.

How did Mr. Stlemming come to wear this ancient apparel that was worn by the high priests, when even Religion was in its teething period?

I will tell you. He made them himself. The design he gleaned from the Bible, stitching from a scriptural pattern. It took him several months, and he used 137 skeins of silk in weaving the design on the ephod and girdle.

Mr. Stlemming conceived the idea in a big desire to enhance the interest of his talks by demonstrating the nearest approach to "the real thing." And he certainly does it well.

As he stands on the rostrum at the Elim Tabernacle preaching the biblical significance of colour, one can imagine the priests of thousands of years ago carrying their message.

INSPIRING GATHERINGS.

Open Air Efforts.

Wallington. The church here is enjoying much blessing at present under the able ministry of Mr. Lishmund. During the summer evenings open air services have been held following the gospel gathering on Sundays. Though the field is hard and difficult yet the Lord's people are trusting in the power of the inspired message to bring desired results. "His Word shall not return unto Him void." Earnest prayer is ascending for an outpouring of divine

power upon this part of the great vineyard.

SPECIAL CAMPAIGN.

Soulful and Songful Messages.

Maldon (Evangelist R. Jeffery). Great blessing rested upon a special campaign recently conducted by Dr. E. P. Grahame (preacher-musician) in this church. Night after night the Word of God was declared in the power and demonstration of the Holy Ghost, with the result that the saints received revelations of God's Word, revelations that bring emancipation from the entanglements of this world. Two precious souls also passed from death unto life during the week. Dr. Grahame's soulful renderings of the great masters, which interspersed his sermons entranced all his listeners, and the church eagerly anticipates a return visit of this brilliant musician and composer.

ENTHUSIASTIC CONVENTION GATHERINGS.

Feasting with the Lord.

Huddersfield (Pastor W. B. Kelly). A huge pie upon which the local citizens were accustomed to feast, used, at one time, to distinguish this particular holiday, but the passage of the years has caused customs of this kind to disappear. The local Foursquare Gospel Church, however, seize this opportunity to hold an annual convention.

The Convention was characterised by enthusiastic singing and soul-strengthening ministry of the Word; the special speakers; Pastor R. Mercer, F. Farlow and W. Hawkins brought living messages from the Lord which met the need of both saint and sinner. In the highest and holiest sense of the term, the Convention proved a feast of good things.

NEW CHURCH OPENED.

Helpful Ministry.

Doncaster (Pastor A. E. Pike). An Elim Church has now been opened in Doncaster, and it is hoped that this Bethel shall be the birthplace of many precious souls, and that signs and wonders shall follow the preaching of the Word.

The opening services were conducted by Pastor and Mrs. A. E. Pike, who have now taken over the pastorate of the church.

In the morning meeting the Lord's presence was very manifest as the Pastor, unctonised by the Spirit, spoke on "The House of the Lord," when believers were brought face to face with their responsibilities, as servants of the Lord, not to allow anything that would defile the sanctuary. This theme was continued in the evening meeting when a goodly number gathered together to listen to the Word.

SUCCESSFUL BAPTISMAL SERVICE

Months of Progress.

Coventry (Evangelist W. Evans). It is nearly three years since Elim came to this ancient city and there has been much for which to thank the Lord. Since writing the last report the work has been steadily going on under the ministry of Evangelist W. Evans. Nine souls have been saved and five backsliders restored, the sick have been prayed for and definite results of healing have been experienced. These signs of God's power and goodness have inspired faith and love. To prove this, eighteen candidates recently followed their Master through the waters of baptism.

Some weeks ago the Sunday services were conducted by four brethren from London; their sincerity and fervour incited all to reach out after Christ.

The baptismal service, held in Queen's Road Baptist Church (kindly lent for the occasion) was conducted by Mr. Evans, assisted by Pastor A. Longley and Evangelist J. Frame of Birmingham. The Birmingham churches were represented, and in addition the Crusader choir conducted by Mr. Lyson brought much joy to the congregation by their hearty singing. An uplifting message on the significance and mode of Baptism which gave to the believers a challenge to obedience and holiness.

All the candidates publicly witnessed to what Christ meant to them.

The expressions of gladness following this gathering was sufficient evidence of the Holy Spirit's presence, also many Coventry people who had not previously come in contact with the Elim work, now know the blessing of a Foursquare Gospel meeting.



Recent Open Air Baptismal Service at Barnstaple.

(Conducted by Evangelist M. Oliver)

Prevailing Prayer

By Mrs. H. R. PANNABECKER

ONE of the great blessings which we enjoy as believers is the privilege and right of prayer.

But there are certain laws for successful praying; these are clearly set forth in I. John iii. 20, "For if our heart condemn us, God is greater than our heart, and knoweth all things. Behold, if our heart condemn us not, then have we confidence towards God." Then in I. John v. 14, 15 we read, "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

First—Our heart must be right with God; there must be nothing in our heart or conduct that condemns us.

Second—We must keep God's commandments.

Third—We must do those things which are pleasing in His sight.

Fourth—We must have absolute confidence in God.

Fifth—We must ask according to God's will.

Sixth—We must have faith to believe that God hears us and that we shall have the petitions that we desire of Him.

A great deal of prayer fails because we do not meet the conditions, and also because we do not keep God's commandments and live in His will. Let me illustrate this by a certain concrete example.

A professing Christian had become very careless in her habits and practices. She often went to the dances, the theatres, and other worldly places. This worldly conduct had alienated her from Christian fellowship and she regarded believers as

PEOPLE WHO WERE VERY NARROW.

Trouble came her way, her father was taken very ill. She tried to pray but her father died. The shock was so great to her that she said to a friend, "Ever since my father died there is a fight against infidelity. I cannot pray, I cannot read my Bible, I am miserable. When my father was taken to the hospital I was in great distress but turning to my Bible my eye fell on the words, "Ye shall ask what ye will and it shall be done unto you." It seemed like a real message to me; I claimed the promise and did not have a doubt but that God would answer my prayer. When the word came to me about my

father's death the light went out of my life. My confidence in prayer was shattered and my faith in the Bible received a terrible blow." She was telling this experience to a man of God who said to her, "Tell me, what do you call a person who tries to cash a cheque that was made out to somebody else and who endorsed it falsely?" "Oh," she answered, "that would be forgery." "Well," said the man of God, "I fear that is your case. You tried to cash a cheque on the Bank of Heaven that was never intended for you. Look at the conditions, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John xv. 7). See to whom it was made out? Were you abiding in Christ in the ballroom? When you sat in the theatre? When you went to places of amusement instead of coming to the house of prayer? What right have you to try to cash

THAT PARTICULAR CHEQUE?"

Startled, she saw the point, and burst into hysterical weeping. The man of God said, "If you had been abiding in Christ you would not have demanded of God what was not clearly His will. He saw that your dear father's work was done; it was time for him to go Home. You did not take this into account because you were out of touch with the Lord. The Word says, "If ye ask anything according to His will, He heareth us." The submissive soul will say with his Lord, "Not my will but thine be done." You overlooked this and so you had a lesson to learn."

We read in connection with Finney's great revivals that prayer became one of the dominant factors. When he became converted he was astounded at the way people prayed in the churches and never expected any answer. Speaking of his own experience Finney said, "Unless I had the experience of prayer I could do nothing. If even for a day or an hour I had lost the spirit of supplication I found myself unable to preach with power and efficiency, or to win souls by personal conversation. Sometimes I would say to God that He had made a promise to answer prayer and I could not, and would not be denied."

Dear ones, let us meet God's conditions and then come boldly to the throne of grace with full assurance that our prayer is being answered in His own way.

CLEFTS OF CALVARY

In Fleming's "Christology" it is stated that an unbeliever visiting the sacred places of Palestine was shown the clefts of Mount Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-travellers and said, "I have long been a student of nature; and I am sure that the rents and clefts in this rock were never done by nature or an ordinary earthquake. By such a concussion, the rock must have split according to its veins, and where it was weakest

in the adhesion of parts: for this," he said, "I have observed to have been done in other rocks when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins in a strange and preternatural manner; and therefore," said he, "I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."



(Conducted by Pastor DOUGLAS B. GRAY)

The Great National Drive

Victory! is the ringing sound at the conclusion of the great National Crusader week. Although full detailed reports are not to hand when going to press, yet advanced news from all parts of the British Isles has been received at Headquarters telling of glorious results. Crowded meetings, a great ingathering of precious souls, a vigorous and convincing youth witness, successful and soul-stirring scenes everywhere, pledging their allegiance to the cause of our Lord and Saviour Jesus Christ. The great rallies, touring parties, ministers and messengers all report a victory for the Kingdom of God. Fuller reports will appear in our later issues.

LOOK! A National Crusade News Bulletin will be issued shortly as a supplement to the "Evangel." Full reports and photographs.

Annual

Crusader Gathering and Rally Saturday, 2nd November

Afternoon at Elim Woodlands from 3.30 p.m. Crusader Tea from 4.30 p.m.

Public Meeting and Rally
at 7.30 p.m.

Elim Tabernacle, Clapham

conducted by Pastor

JAMES McWHIRTER

(Crusader President)

Items by the

McCrossan Musical Messengers

EAST LONDON RALLY

in the

Baths Concert Hall

East Street (nr. station and Broadway)

BARKING

Wednesday, November 13th

at 7.30 p.m., conducted by Pastor

DOUGLAS B. GRAY

and the

McCrossan Musical Messengers

also Barking, East Ham and Ilford
choirs participating

ALL HEARTILY WELCOME

CRUSADERS!

Why not join the Elim Bible College Correspondence Course and study the Word of God during the winter months!

THE DIVINE LAW OF MARRIAGE

Book Review by Pastor James McWHIRTER

(Crusader President)

HERE is a very remarkable book all about love, courtship and marriage and lots more about which we have heard pious people whisper. The whole work is based entirely on the Scriptures and the author calls it "Bible Study Notes." And it might have been added "for students," for I am perfectly sure it is much too deep for ordinary readers, the majority of whom like their thinking done for them. There is no "light reading" for entertainment here. Every page provokes enquiry and makes you refer to your Bible. At least two things make this book unique and outstanding—its outspokenness and its penetrating psychology. The guidance given to women prospecting a husband is superb. I am at once glad and sorry for the "sentimental Sally" who comes under the withering scorn heaped upon lots of stuff that passes for "love." The instruction given to prospective mothers of all ages is magnificent. I sent this book to one of the most profound students of the Old Testament that I know, one who has always been able to help me when in difficulty with the Old Testament. The reply I received was "the book has charmed me and thrilled me more than I can say." And she went on to say "but it is a book that only students will understand." I am happy to believe that in every Crusader branch there are Crusader leaders who are fitted to retail in intelligible terms its contents. That there is a dire need for such teaching every thoughtful person admits.

"The Bible treats all the essential facts of sex with frank simplicity, scientific brevity and impersonal absence of emotion." This is the model the authoress has taken for her helpful book. Thousands will rise to call her blessed for this exposition of divine truth. As Peter wrote of Paul's writing that there were "some things hard to understand," so we are compelled to say of these "Bible Study Notes." But the real student will not be in the least put off by an unusual terminology or even a few deductions that he is unable to accept until he learns his physiology and

psychology from Christ in both the Old and the New Testaments. Then he will find no difficulty. Moses as a teacher of the people of God stands in a fuller light in this book than we have ever perceived him before. We have known eminent scholars who have given him an exalted position among Egyptian physicians, but here he is seen as the very mouthpiece of the Creator to men in all the ways of life. Here are "the inner secrets of knowledge contained in the Mosaic code." Moses on food, the effects of thought upon the body, personal hygiene, child psychology, medical science, etc. There is a truly awful word about the teaching of children. Here are a few lines. "Long, long before they are old enough to be sent away to school they will ask you to tell them the meaning of your life and their own. Every puzzled glance at your face when you are ill, angry, foolish, worried or depressed, is an unspoken but most eloquent 'Why?' From how many childish hearts at every hour of day and night rises to heaven the confused, distressful cry 'If God is love, why is Mummy or Daddy like this?' How shall we who have read our Bibles stand in the Judgment on this count?" Many such searching questions are raised about various aspects of matrimonial relationship. But this book only raises questions to answer them, and cites problems to show their solution. Celibates are not flattered any more than the thoughtless flirt or the ignorant parent, but they are called to the bar where there is no escaping righteous judgment. One last quotation from these "Bible Study Notes" that is representative of their character-forming thoroughness.

"Every lesson must be put into conduct: for such is the unalterable condition of spiritual teaching. Divine truth is never learned by thinking. No intellectual gymnast will ever take anyone into the Kingdom of God. Brilliantly clever ideas can pave the way to hell as surely as stupid ones. And by 'conduct' is not meant airing one's discoveries in talk to other

people, but deep inward and radical changes in the character of all reactions in daily experience, new habits of feeling about everything, a changed relation to everyone. Talking, listening, reading, writing, buying, selling, eating, drinking,

sleeping, dressing, working, playing—all must be brought into line with what is being learnt; and this is not necessarily by drastic and dramatic revolution in the order of existence, as is nearly always the suggestion of self-will,—but by

quiet unobtrusive little differences which excite no attention and bring no *kudos*. The proof of diligent hearkening to God must be to Him and to such of His servants as can see the inward states by spiritual discernment."

Bonds of Love (continued)

The Law condemned her, but Christ pardoned her, The Law slays, but grace makes alive. The Law takes a man to death and judgment, but Christ leads him to life eternal.

Sinai says, "Do this and thou shalt live." The message of Calvary is live and then thou shalt be able to do.

Sinai brings condemnation and death, but the message of Calvary tells that God loves and has provided a way of cleansing. When the Law was given at Horeb 3,000 men were destroyed. At Pentecost under grace 3,000 were saved. What a contrast! Under the old covenant when Moses drew near to the burning bush he was commanded to take off his shoes. But under the new covenant when the prodigal returned home he was given shoes to put on his feet.

The Law is a schoolmaster cold and severe saying all the time—"Thou shalt," or "Thou shalt not." Well do I recall my schooldays! At that time my conduct was anything but exemplary. Few days passed but what I was at the front of the class receiving well-merited correction. But it seemed the more I had the more I needed (and got). As a result I became hardened, and just went each day expecting that

which I also received. To the teachers I must have appeared a hopeless case. But one day when we arrived at school, we found a new teacher. How he watched me during my mischief, but to my surprise, no cane came out; I was dreading what would happen after classes, but not a word was said until I was going home. Then he laid his hand lightly upon my shoulder and said he would like to walk with me; there he told me how he wanted to be my friend; how he wanted to help to make a man of me. I thought I saw a sign of tears in his eyes as he pleaded with me. At once he won my heart; we were friends—and my school life was changed. The cane had failed, but the new teacher's love won me at once (Rom. viii. 2, 3).

This is why Christ did not come down from the Cross. He was determined to open a way to life for all men, and to destroy the works of the Devil. He was devoted to His Father, yielded to His will, and pledged to restore communion between God and man.

He came to save, not only to save from hell—that is only the result of being saved—but He wants to save from the power of sin, and to give the hope of this life, as well as the hope of the life to come.

ASSURANCE

A LAD of sixteen was suddenly taken ill at school, and when the doctor came he said to the master, "There is no hope for his recovery, you had better break the news to the boy and tell him he is dying." The boy was a newcomer, so the master knew very little about him. He sat down by him and, after some conversation, said, "You are very ill."

"Am I dangerously ill?" asked the boy.

"Yes; would you be afraid to die?"

With an earnest look and calm voice the boy said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." This boy was not afraid to face eternity; rather, he was glad, because he had the assurance that he was secure and that, if he died, he would go to be with his Saviour.

How often in the daily life we like to be sure about things. When going a journey we are earnest to make sure that we are in the right train or on the right road. It is very much more important in regard to eternal things to make sure that we are travelling aright.

There are numbers of people who have put their trust in the Lord Jesus Christ and who believe that His precious blood has cleansed away their sins, but they have not got the assurance that all is well, and they cannot look into the future with certainty. Why is this? The reason is that they keep looking within at their own feelings and shortcomings, or around at their circumstances and difficulties. Instead of looking to the Lord,

they are looking to themselves, and in place of assurance and joy they give way to murmuring and unbelief.

Assurance is resting upon God and finding Him to be all that He promises.

The first great thing we need for assurance is trust,—confidence in God and faith in the Lord Jesus Christ. When you go on a railway journey, you simply get into the carriage, sit still and trust. You commit yourself to the train and you know that you will be all right.

God gives us many great and wonderful promises and, if we trust Him, He will lead us in the way everlasting. When the Lord Jesus Christ was here He declared very plainly that "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Further, He said, "I give unto them (My sheep) eternal life; and they shall never perish." Notice the importance of the word hath. It is those who have the Lord Jesus Christ who have eternal life.

God has laid a strong Foundation for us—a Foundation which is sure, solid and eternal. A Foundation upon which we can rest. Around us is the troubled sea of the world's conflict. Men are perishing, many are in difficulties and doubts, but, if our feet are set upon the Rock, we are safe whatever may happen.

The Lord Jesus Christ leads the way to the glory, and if our trust is in Him, we can rejoice in the sure and certain hope of an entrance into His presence, to be for ever with Him who said, "I have redeemed thee, . . . thou art Mine."

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MARRIAGE.

Bingham: McCabe.—On October 12th, in the Elim Tabernacle, Melbourne Street, Belfast, by Pastor S. J. Cooper; David Samuel Bingham to Violet Annie McCabe.

WITH CHRIST.

Ross.—On September 5th, Mary Ross, aged 65, member of the Elim Church, Saunders Street, Belfast. Funeral service conducted by Pastor S. J. Cooper.

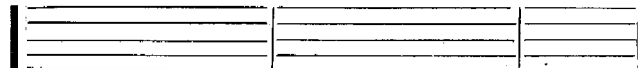
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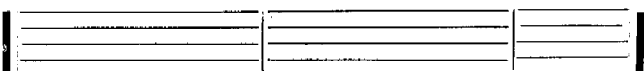
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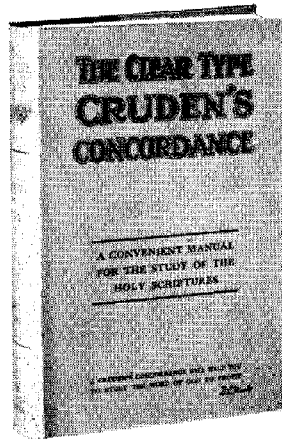
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