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

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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. 48.

NOVEMBER 29, 1935.

Twopence

SAVIOUR



"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER



## Meetings for the Deepening of Spiritual Life at Bristol

### Principal George Jeffreys and Party in the City

Great blessing rests upon the meetings for the deepening of spiritual life that are proceeding in the Pembroke Hall, the regular Elim Church centre in Bristol. Although the Principal's messages are directed to believers a number of unsaved have definitely decided for Christ, including sixteen at the crowded service on the first Sunday evening. The teaching on sanctification, the baptism of the Spirit, miraculous gifts and Bible prophecy is being anointed by the Spirit and the atmosphere is charged with revival power. The Word is being confirmed by scriptural signs, and some remarkable testimonies of healing are being given. Believers from the various centres around are rejoicing in the deep work of the Spirit of God. The Empire Theatre in the main thoroughfare has been booked to carry the Foursquare Gospel message to the general public, and a final four days' rally is being arranged in Bristol's great Military Drill Hall accommodating 4,000. Readers, pray on!

COMING KING



"I  
will  
come  
again."

John XIV. 3.

BAPTISER



"I will;  
be thou  
clean."  
Mark I. 41.



"I will  
send Him  
(the Comforter)  
unto you."  
John XVI. 7.



## The Elim Evangel

AND FOURSQUARE REVIVALIST

(Editor: Pastor E. C. W. Boulton.)

Official Organ of the Elim Foursquare Gospel Alliance.

EXECUTIVE COUNCIL:

Principal George Jeffreys (President)

Pastors E. J. Phillips (Secretary-General), E. C. W. Boulton,  
P. N. Corry, R. E. Darragh, W. G. Hathaway, J. McWhirter,  
J. Smith & R. Tweed.

General Headquarters:

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

Vol. XVI. November 29, 1935 No. 48

### CONTENTS

Power from on High	753
From Here, There, and Everywhere	755
Anglo-Catholicism Examined and Exposed	756
Music: Stretch Forth Thy Hand	758
Bible Study Helps	758
Family Altar	759
Revival	760
Editorial	762
The Glory Within	762
The Anointing	763
Contending for the Faith	765
The Crusader Page	767
Youth and the Kingdom	768

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## Principal George Jeffreys

AT

## BRISTOL

**PEMBROKE HALL, Terrell Street (Nr. Infirmary).** Meetings for the deepening of spiritual life. Week-nights at 7.30 p.m. (except Friday), Sunday, 3 and 6.30 p.m. Wednesday, 3 p.m.

**EMPIRE THEATRE, Old Market Street.** Special Public Meetings on Sunday, November 24th at 3 and 6.30 p.m.

**THE DRILL HALL, Old Market Street.** FINAL FOUR DAYS' RALLY. Saturday, November 30th. Sunday, December 1st. Tuesday, December 3rd and Wednesday, December 4th. Each week-day at 3 and 7.30 p.m. Sunday at 3 and 6.30 p.m.

NOTE! Accommodation for visitors within easy reach of the campaign meetings. Apply: Miss M. G. F. Barbour, 8, Goldney Avenue, Clifton, Bristol.

## ANNUAL

## NORTH OF IRELAND CONVENTION

**ULSTER TEMPLE, Ravenhill Road, Belfast.** December 25 and 26. Each day at 11.30, 3.30, and 7 p.m. Speakers include: Principal George Jeffreys, Pastor E. J. Phillips, and Pastor W. G. Hathaway.



**BERMONDSEY.** November 17—December 4. Elim Tabernacle, Upper Grange Road. Special Youth Campaign conducted by Evangelist D. Vanstone.

**BOGNOR.** November 27—December 15. Pier Concert Hall, Evangelistic Campaign by Pastor H. O. Bale. Sundays, 6.30 p.m.; weeknights (except Fridays), 7.30 p.m.

**CLAPHAM.** December 3. Elim Tabernacle, Park Crescent. Special Farewell Service of Mrs. C. Taylor (Elim Missionary to Congo).

**COLCHESTER.** November 17—29. Elim Tabernacle, Fairfax Road. Revival and Healing Campaign conducted by Pastor J. A. Wright (of Chelmsford).

**ELIM WOODLANDS** will be opened to visitors on Wednesday December 4, when Mrs. Cyril Taylor will have a farewell "At Home." Crusaders and older friends will have an opportunity of hearing about the work in the Congo and wishing our sister Goodspeed. Tickets, 1/-, can be had at the door of the Woodlands.

**ERDINGTON, BIRMINGHAM.** Regular Foursquare Services in the Elim Hall, 83, Gravelly Hill North.

**FARNHAM.** Regular Foursquare Services in the Owen Hall, Union Street. Sundays, 11 a.m and 6.30 p.m. Thursdays, 7.30 p.m.

**HALIFAX.** December 2—4. Hanover School, Bond Street, Hopwood Lane. Visit of Pastor W. N. Brambleby.

**HUDDERSFIELD.** December 14—16. Elim Tabernacle, South Parade, off Buxton Road. Special visit of Mr. John Leech, K.C.

**HULL.** December 8. City Temple, Hull. Visit of Pastor W. G. Hathaway.

**KENSINGTON.** December 7. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special Youth Meetings conducted by Pastors J. McWhirter, D. B. Gray and G. Bishop.

**KENSINGTON TEMPLE** (one minute from Notting Hill Gate Stations). Every Friday at 7.30 p.m. Tarrying meetings for those seeking the Baptism of the Holy Spirit. Last Friday of each month "Students' Night," conducted by Elim Bible College Students.

**KENSINGTON.** Kensington Temple, Kensington Park Road, Notting Hill Gate. Pastor P. N. Corry will give a series of four special Bible Readings on "The Trial of Jesus Christ." Wednesdays, November 27, December 4, 11, and 18.

**KNOTTINGLEY.** November 17—December 1. Elim Tabernacle, Cow Lane. Revival Campaign conducted by Pastor W. N. Brambleby.

**LEIGH-ON-SEA.** November 27. Elim Hall, Glendale Gardens. Special visit of Rev. L. Pearson.

**LONDON, HYDE PARK.** Saturdays at 7.30. Open air services conducted at Marble Arch by Mr. John Knox.

**MYERGATE, BALLYCASTLE.** Now proceeding in the Protestant Hall, Special Campaign by Evangelist D. Hood.

**PLYMOUTH.** December 7—9. Elim Tabernacle, Rendle Street. Special visit of Mr. John Leech, M.A., K.C.

**RAYLEIGH.** November 24—26. Elim Tabernacle, Castle Road. Palestine Exhibition by Rev. L. Pearson.

**SOUTH GROVDON.** Elim Hall, Selsdon Road. December 1. Anniversary Services. Speaker: Pastor P. N. Corry. December 3, at 7.30 p.m., Pastor P. N. Corry: Lecture on Archæology.

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

**WIMBLEDON.** December 8. Elim Hall, Southey Road. Special visit of Pastor E. C. W. Boulton.

**WINTON.** December 8, 9. Rechabite Hall, Kemp Road. Visit of Pastor P. N. Corry.

**YEOVIL.** December 14—16. Elim Hall, Southville. Special Anniversary Services. Speaker: Pastor E. C. W. Boulton.

# 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. 48

NOVEMBER 29, 1935

Fridays, Twopence

## Power from on High

### XII. Tarrying Meetings

By Pastor A. LONGLEY

ONE definite rule stands out boldly in I. Corinthians xiv. 26 for the control of all manifestations in Church meetings, "Let all things be done unto edifying." It must be borne in mind that this rule was given to an organised Church for the control of all extraordinary events, public ministry and activity of any kind. Paul did not expect this rule to be applied to evangelistic services held among unbelievers. In cases where unbelievers are being pricked to the heart, uproars and sensations that all the efforts of an evangelist cannot control are to be expected. All extravagance and unseemly manifestations would be eliminated from Church meetings if believers who are possessors of and seekers after spiritual gifts would be as zealous for edification of the whole Church as the Apostle Paul. It is difficult to read those three chapters of I. Corinthians dealing with spiritual gifts without being impressed by the apostle's repeated urging to seek to edify not merely self but the whole Church. He reveals a remarkable control over gifts himself in I. Corinthians xiv. 18, 19 when he says, "I thank my God, I speak with tongues more than ye all: Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." He prefers to teach others in a natural form of speech because it edifies rather than use a very fluent gift of tongues. There is no suggestion of despising his gift of tongues here, for he thanks God that he speaks in tongues so much. This fact makes the control of his gift more remarkable. He urges believers to

#### SEEK TO PROPHECY

because it edifies the Church. He teaches those that are zealous for spiritual gifts to seek to edify the Church. In verses 15-17 he rules as being out of order a perfectly functioning manifestation of tongues because it does not edify the Church. If there were no rules to govern manifestations the very gifts that are given to unify the Church would bring confusion and disorder.

On the Day of Pentecost about a hundred and twenty spoke in tongues in the hearing of a great number

of unlearned and unbelieving people. This would be out of order in a Church meeting as Paul shows in I. Corinthians xiv. 23, and if we look carefully at the two incidents we shall see that there is a difference. On the Day of Pentecost the unbelievers and unlearned who heard the speaking in tongues heard their own languages spoken but the unlearned person that Paul is referring to in the Church meeting is a native of the place who does not understand the tongues that are spoken. The word "unlearned" that is used to designate this person means a "private person." It seems to indicate someone belonging to that locality but not belonging to that local Church where spiritual gifts are exercised and who is therefore entirely ignorant concerning manifestations of the Spirit. The instructions of Paul are that if such a person is in the meeting it must be organised in such a way as to eliminate all manifestations that will be confusing to that person. It will be noticed there are

#### THREE CLASSES OF PEOPLE

to consider in organising a meeting; the unbeliever, the unlearned, who may be a believer, and the learned believer, and we must organise the Church meeting to edify them all. In a meeting where believers are waiting upon God for an outpouring of the Holy Ghost in a manner similar to that of the Day of Pentecost it is certain that if the Holy Ghost does come upon them many will be speaking in tongues together. If there were unbelievers or unlearned present at such a meeting where the Holy Ghost was being outpoured, when they heard a number speaking in tongues, unless they understood the tongues as on the Day of Pentecost, they would fulfil the apostle's predictions and say that those people were mad. Because such a situation is forbidden as being out of order it is necessary in all meetings where believers are tarrying for the Holy Ghost to prevent the presence of all who are unlearned whether unbelievers or believers. A person that is intelligently seeking the baptism with the Holy Ghost, though that person knows very little about manifestations of the Spirit, could not be described as unlearned. Only those that are not of the same mind and purpose

with the believers in the meeting, and to whom the manifestation of the power of God are strange are unlearned.

In Acts ii. 1 we read that those who tarried for the outpouring of the Holy Ghost ". . . were all with one accord in one place." There was no ignorant person present on this occasion, and no one strange to the knowledge of the purpose of that meeting. No curious sightseers were there and not even one without the desire to receive

#### THE PROMISE OF THE FATHER

for they were "all" filled with the Holy Ghost. The same conditions will be noticed when the Ephesian disciples tarried for the Holy Ghost (Acts xix. 1-7). In this case it seems that all the disciples that Paul spoke to concerning the Holy Ghost received Him at this time, so they must have all been of one accord in this matter. Again the same thing is apparent when the Gentiles received the Holy Ghost in the house of Cornelius (Acts x. 44-46), though this is not a tarrying meeting but a preaching meeting, ". . . the Holy Ghost fell on all them which heard the word." Every one present must have been ready to be filled and this would not have been the case had there been any unbelievers or unlearned present. Unless this scriptural rule is adhered to in meetings where believers are waiting upon God for an outpouring of His Spirit confusion and misunderstanding are sure to arise. A proof of this is found in the tarrying meeting held at Samaria (Acts viii. 14-24). Simon ought not to have been in that meeting where the apostles were laying on hands for believers to receive the Holy Ghost, for the description of him that Peter gives in his rebuke shows him to be a perfect example of the unlearned. Evidently the apostles did not know the true state of his heart until later or they would have prevented him from being present and thus saved him from the grievous consequences of his ignorance.

If we consider the difference in the character of a tarrying meeting from the character of a Church meeting we will be further convinced of the

#### NEED OF THIS RULE.

In Acts i. 14 we read, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." It seems that not only these here mentioned by name continued in prayer but all those that were in the upper room were also praying by the time the Day of Pentecost was come. Even if only about twenty continued in prayer and supplication we can imagine the various sounds that would be filling that room would be misunderstood by anyone who was not of the same mind and purpose. We can rule out the idea that these disciples continued in prayer in whispers, which were scarcely audible, as being foreign to scriptural prayer meetings. It would be difficult to imagine the effectual fervent prayers of these righteous men being expressed in such a manner. Rather would their prayers at this time be like Daniel's that could be heard through his open window or like those of Paul and Silas which the prisoners in the adjoining cells heard. The character of this meeting can be better understood by reading the description of that prayer meeting in Acts iv. 24-31, for the two are very similar. In this case we

read ". . . they lifted up their voice to God with one accord." It will be noticed again that they were of one accord and that means that no one that was unlearned was present. The lifting up of the voice can mean nothing less than praying aloud. Something of what they prayed is recorded in verses 24-30. Perhaps one of them was responsible for uttering the words which were

#### THE SENTIMENTS OF ALL

who were gathered together and no doubt the rest of them gave assent by their "amens" and other forms of affirmation. Such a prayer meeting as this would have shocked many orthodox religionists of to-day. It would have been sufficient to have prompted many self-respecting and unenlightened unbelievers to have declared them mad. When they had prayed the place was shaken and they were all filled with the Holy Ghost: evidently such meetings are pleasing to God. There is no doubt that the character of the tarrying meeting that lasted until the Day of Pentecost was the same as this one. Had there been any of the unlearned present that later heard them speak with tongues they would no doubt have described the meeting in more derisive terms than those which they used to describe the speaking in tongues. When a number of believers are waiting before God for an outpouring of His Spirit some may be constrained to follow the lead that the Psalmist gives in Psalm cxxxii. 9 for those who worship at God's footstool. "And let Thy saints shout for joy." Others may feel as he felt on another occasion when he says in Psalm lvii. 7, "I will sing and give praise." Others may have tears to present a prayer of humility as he had, evidently when he says in Psalm xxxix. 12, "Hold not Thy peace at my tears." Mingled with these various sounds would be other fervent prayers.

All these expressions of sincere hearts are delightful to God but most unseemly and disconcerting to the unbeliever or one who is not of the same mind. Not only is it necessary therefore to

#### EXCLUDE THE UNLEARNED

from tarrying meetings where these manifestations are likely to occur but it is also necessary to prevent the occurrence together of these manifestations in meetings that are opened to the unlearned. In a meeting where believers are tarrying for the Holy Ghost hearts are opened and a sacred store of sentiments and desires is poured out with a candour that is only surpassed in the privacy of the secret chamber. To engage in this kind of ingenuous prayer and devotion in a public meeting where unenlightened minds and uncircumcised ears are, is a folly that Christ warns us of in Matt. vii. 6, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." If we demonstrate the depth of our feelings where unbelievers are and they ridicule our sacred sentiments and mispresent us as unbalanced and fanatical we have only ourselves to blame for disregarding the instructions of the apostle to do all things unto edifying. We cannot expect the natural man spiritually to discern the holy aspirations beneath our words nor reverence the private emotions of our hearts.

There is even a further possibility of excess in a tarrying meeting where all are of one accord. A com-

pany of believers shouting as loudly, singing as heartily and weeping as considerably as their feelings prompt them would soon become disorder even among themselves and thus edification would be lost in the extreme fervency of expression. To avoid this kind of condition the apostle has left the instruction in I. Corinthians xiv. 40, "Let all things be done

**DECENTLY AND IN ORDER."**

To obey these instructions those that were tarrying for the Holy Ghost would have to refrain from full-throated praying and singing and loud-voiced weeping all at the same time.

Some people resist the governing of tarrying meetings because they insist that the Holy Ghost must have liberty to work, but how can the Holy Ghost be bound in a meeting that is governed in the manner that He has defined Himself in the Word of God? The way to bind the Spirit is to ignore the Scriptures and alter the order of a meeting to suit personal opinion. It is only by governing a meeting according to the instruction the Spirit has inspired through the apostles that we can have liberty without excess. Any other form of meeting will only prevent and even destroy the work of God.

## From Here, There, and Everywhere

### ARE YOU WILLING?

An unknown author asks :

#### ARE YOU WILLING?

To close your book of complaints and to open the book of praise?

To stop looking for friendship and to start being friendly?

To be content with what you have and to stop whining for what you have not?

To cease looking for someone to help you and to devote yourself to helping others?

To consecrate your life to the service of an imperfect Church and to remember that Christ chose twelve imperfect men to be His disciples?

To accept Jesus Christ as your Saviour and let your life be an outlet for His joy, love, and peace?

### DR. J. M. GRAY

The death of Dr. J. M. Gray of the Moody Bible Institute at the advanced age of eighty-four, stirs us up to remember what a widespread influence for God he exerted. For forty years Dr. Gray worked in association with the Bible Institute, and year by year his influence increased. Although he had manifold duties to perform he kept bright, active and victorious through all. One of his outstanding sayings was, "Always push your work; never let your work push you."

### DR. GRAY'S CONVERSION

Preachers, especially, will be glad to have an account of Dr. Gray's conversion.

"At fourteen years of age, when I knew 'the Creed, the Lord's Prayer, and the Ten Commandments,' I was 'confirmed in the most holy faith' by a bishop of my Church, and was taught in the catechism that I had become 'a child of God, a member of Christ, and an inheritor of the Kingdom.'

"But I have believed none of that since I was converted. That happy event took place about eight years after my confirmation. I had already turned my face toward the Christian ministry, not as a divine calling, but a human profession, before I was really saved. My conversion was like this: I was reading a book by Rev. William Arnot, and the title was, *Laws from Heaven for Life on Earth*, a series of homilies on the Proverbs, addressed to young men. The book attracted me, though I did not care for my Bible.

"In the quiet of my room one night, after an evening of excitement among worldly people, my eye fell on this sentence: '*Every soul not already won to Jesus is already lost.*' It was an arrow of conviction to my soul. An overwhelming sense of my lost and hopeless condition fell upon me. Hell seemed open to receive me, and my soul was hanging over the abyss. I had absolutely no plea but for mercy.

"Daily I had said my prayers since childhood, but that night, like Saul of Tarsus, I really prayed. The blessed Saviour placed upon my lips: 'God be merciful to me a sinner!' In my agony I uttered it with my face upon the floor. And God heard it. He always hears that prayer. That night He lifted me out of the miry clay, and planted me upon a rock. He put a new song in my mouth, which I have been singing ever since, even salvation unto my God!"

### LUDENDORF'S ANTI-CHRISTIANITY

Described as Germany's greatest living soldier the following words reveal Ludendorff to be Germany's greatest spiritual enemy.

"I must reject the Bible from the very bottom of my soul. In the Old Testament stands plain and clear the command of Jehovah that the Jewish race shall achieve world domination, and directions for the rooting out of all non-Jewish peoples. And in the New Testament the fulfilment of these Jewish laws has become an accepted religious goal proclaimed through the mouth of Jesus at Nazareth. The enlightenment which I have given the German people concerning Christianity is perhaps a greater deed than the victory of Tannenburg."

### THE PROBLEM OF PLEASURES

Pleasure seeking is one of the great problems facing the Christian Church. To what extent and under what circumstances may a Christian indulge in pleasure seeking? F. W. Boreham closes a striking essay on this subject with an illustration. He says:

"Petronius dreamed a dream. He was chasing Pleasure. He hunted her up hill and down dale, but could not clutch her skirts. He gave up the chase in despair. And lo, as he abandoned it, he saw One approaching him with marks of wounds in His hands and in His feet, and with scars as of thorns on His brow. '*My ways are ways of pleasantness,*' He said, '*and all My paths are peace!*' And he took the

Stranger's hand and they walked together. And, as they walked, Pleasure returned and took his other hand, and he found that, by yielding to the persuasions of the Christ, he had obtained the company of Pleasure too. And Petronius awoke, and learned by long and happy experience that the dream that he had dreamed was true."

#### BRISTOL AND WESLEY

In the light of Principal Jeffreys' campaign in Bristol extracts from John Wesley's life are very interesting.

"At seven in the morning I preached to about a thousand persons at Bristol, and afterwards to about fifteen hundred, on the top of Hannam Mount in Kingswood. I called to them in the words of the Evangelist-Prophet, "Ho! every one that thirsteth, come ye to the waters; come and buy wine and milk, without money, and without price."

"On Friday, many of us joined in prayer for one that was grievously tormented. She raged more and more for about two hours, and then our Lord gave her rest. Five were in the same agony in the evening. I ordered them to be removed to the door, that their cries might neither drown my voice, nor interrupt the attention of the congregation. But after sermon, they were brought into the room again, where a few of us continued in prayer to God (being determined not to go till we had an answer of peace) till nine the next morning. Before that time, three of them sang praise to God; and the others were eased, though not set at liberty."

"On Wednesday I came to Bristol. It was easy to observe here, in how different a manner God works now from what He did last spring. He then poured along like a rapid flood, overwhelming all before Him;

whereas now—

*He deigns His influence to infuse,  
Secret, refreshing as the silent dews.*

"Convictions sink deeper and deeper; love and joy are more calm, even, and steady; and God, in many, is laying the axe to the root of the tree, who can have no rest in their spirits, till they are fully renewed in the image of God, and righteousness and true holiness."

#### PROPHETICAL PROBLEMS

Italy is steadily sweeping forward in Abyssinia. Where will it end? Italy is increasing her power of striking at Egypt. Where will it end? Will it end in Daniel xi. 43: "But he [Antichrist] shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps"?

Germany apparently has designs on Austria. Where will it end? Will it end in France attacking Germany? Will that bring Russia into the battlefield again? Japan is threatening China once more. Japan is an eastern nation. Where will it end? Will it end in the fulfilment of Daniel xi. 44: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

Palestine is increasingly becoming a priceless prize. Where will it end? Will it end in Mussolini turning his attention to Palestine? How he would like it! Will it end in Daniel xi. 45: "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain"?

But God has designs upon Palestine. Where will those designs end? For one thing, in the way described in Daniel xi. 45, "Yet he [Antichrist] shall come to his end, and none shall help him."

## Anglo-Catholicism Examined and Exposed

**T**HE great campaign which has been conducted in Swindon by Pastor Carver and his staunch workers culminated in the eagerly awaited debate between Pastor Carver and Rev. C. F. Harman, an Anglo-Catholic, on the thesis "That Anglo-Catholicism is a movement of dishonesty and treachery." The Baths Hall was filled with 1,500 people on the occasion. The chairman was Councillor Reuben George.

Opening the debate, Pastor Carver remarked that the day was the anniversary of the landing of William of Orange at Torbay, when he set on his leading banner the words, "The Protestant religion and the liberties of the English people I will maintain." The speaker said that was the object of the debate. An outline of the speech is given hereunder.

"The Anglo-Catholic Movement is the outcome of the Oxford Movement which commenced in 1833 with the Assize Sermon of John Keble. By the aid of Secret Societies it had a phenomenal success, and to-day claimed a large part of the Church of England. I contend that the dishonesty and treachery of the Movement lie in the following features.

"1. The dishonesty of the principles of its early leaders.

"The real originators of the work were Keble, Newman and Hurrell Froude. To know the mind of these men, we have to note that in 1833, just prior to the Assize Sermon, Newman and Froude went to Rome with letters of introduction to Cardinal Wiseman and whilst there they asked him 'on what terms he would take them in to which they would twist their consciences.' Wiseman asked Newman if he would call and see him again, but Newman replied that he could not say as he had a work to do in England. What that work was we all know. Soon after he returned he began to write against the Church of Rome calling her profane, impious, blasphemous, and many other such terms, but later he acknowledged that these were not his real opinions, but merely the general opinion of divines, and that he had used them to "put to sleep the people who were suspicious about him."

"His lying and treachery over the establishment of a monastery at Littlemore is another evidence of his dishonesty. As for Froude, when he returned he wrote shortly afterwards to Newman and said that since he

had returned he had been doing his best to proselytise in an underhand way.

"Another of the early leaders was W. G. Ward, who advised people to 'lie like troopers.' Faber was another, who, whilst rector of Elton went to Rome, fell down before the Pope and kissed his toe. He vowed that henceforward his life would be one long crusade against the diabolical heresy of Protestantism. Yet he returned and for another three years continued to hold a Protestant living until at last he confessed he was living a dishonest life, and left for Rome.

"2. The principle that really actuates the Movement is dishonest and treacherous."

Pastor Carver then spoke of the blighting effects of Popery which he described as the greatest enemy of mankind and Christianity. At the Reformation we were delivered from this abominable tyranny and superstition through the sufferings and death of our noble army of martyrs. Our Church threw over the authority of the Pope, and with it the degrading superstitions and unscriptural teachings of the Roman system. The Prayer Book and the Thirty-Nine Articles became the basis of our belief and practice, and so our reformed Church became truly Protestant. Now to put back history 400 years and bring our Church and land under the rule of the Pope was the definite object of the Anglo-Catholic Movement.

Pastor Carver then gave abundant evidence from the writings of Anglo-Catholics to show that

"(1) They hated the Reformers and the Reformation, e.g.:

"I hate the Reformers and the Reformation more and more' (Froude).

"Protestantism is infidel' (Pusey).

"The death of Edward and the accession of Mary was a most fortunate circumstance for the Church of England' (*Union Review*).

"(2) They desire reunion with and even submission to Rome.

"In proof of this striking statements were given such as the Malines Conversations, the telegram sent to the Pope from the Albert Hall Congress, 1923, and many other declarations of individuals and societies to the effect that the Pope was the true Head of the Church and that the Church of England was in a state of sin until she returned to him.

"(3) The doctrines they are re-introducing are treacherous."

Time failed to deal with many of them so attention was confined to the Confessional system.

On this point Pastor Carver made a slashing attack on what he termed "the most degrading institution known to mankind, and which was as big a sink of iniquity as Sodom and Gomorrah." This was no wild assertion, for tremendous evidence was brought forward from the statements of an ex-Roman Catholic priest of twenty-five years' standing, who, after his conversion, toured the British Empire, exposing the diabolical evils of the Confessional system. The revelation was astounding, supported by the mention of a case in America only recently where a young man had shot his wife and a priest when he found them in a state of sin during a supposed Confession. This evidence was a bit too much for the "Catholic" element of the audience and they began to protest, but

could not dispute the truth of the statements made. Mr. Carver then showed the evil of this in the Anglo-Catholic Movement, making a striking revelation of the exposure in the House of Lords, in 1877, of the book, *The Priest in Absolution*. This book was to enable Anglo-Catholic priests to question penitents and was vile and filthy.

Time failed for Mr. Carver to deal with the falsity of the Anglo-Catholic clergy to their vows.

Mr. Harman then made his reply, and tried to make out that because one or two men were dishonest the whole movement should not be characterised thus.

Mr. Carver replied by saying that in Mr. Harman's Church, on the bookstall these very men were advertised as "Heroes of the Catholic Revival."

Mr. Harman proceeded to speak of the alleged good done by the Anglo-Catholic Movement in "reviving the glowing embers of devotion in the Church of England."

Mr. Carver then countered that by asking if these glowing embers of devotion consisted of the pagan superstitions of such places as Walsingham where cards are sold to the people telling how the Virgin Mary and the Angels came down and carried the shrine two hundred yards to its proper place.

A denial of the Romeward tendency was the next point which was easily met, as was also Mr. Harman's weak argument for the good of the Confessional.

Finally one can truly say, that while the opponent tried to explain away Pastor Carver's arguments, not one of the quotations made were denied and none of the arguments were in the least refuted.

Question time later followed, and very soon the Anglo-Catholic was bombarded with a volley, some of which were clearly beyond him and concerning which he was compelled to admit on three occasions, "I do not know."

So we give praise to God for a signal victory in this battle, and we have since heard that several Anglo-Roman Catholics who were present received a terrible enlightening and have decided to leave these antichristian systems alone.

**Special**

## Pentecostal Convention

in the **ELIM TABERNACLE,**  
Central Park Road, East Ham, on

Friday, November 29th at 7.30 p.m.

Speakers :

Pastors E. C. W. BOULTON & P. N. CORRY

Convener : Pastor W. G. HATHAWAY

Supported by the Ministers of the East London Elim Churches

— SPECIAL MUSICAL ITEMS —

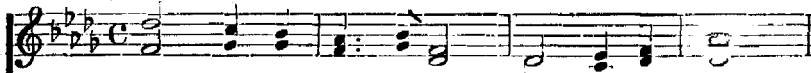
**Pray for a real outpouring of Pentecostal power and glory**



# Stretch Forth Thy Hand

E. C. W. BOULTON.  
*Andante.*

C. C. SWIFT.



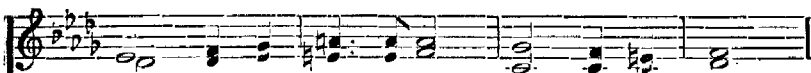
1. Stretch forth Thy hand, O Lord This life to touch;  
2. Thy call to union deep Has reach'd my heart;  
3. Thy re-sur-rec-tion life I long to know,  
4. As soft-en'd wax with-in Thy hand I lay,  
5. O what a shore-less sea Of love and grace,



A ves-sel un-to praise, O make me such;  
From all that holds me back I fain would part;  
Whilst in Thy ho-li-ness I dai-ly grow;  
O shew Thy skill, dear Lord, Thy pow'r dis-play;  
That bears me to my home In Thy em-brace;



From all un-wor-ty aims this heart keep free,  
No o-ther bonds to know, Than love has wrought,  
Pour thro' this yield-ed soul Glo-ry di-vine,  
Up-on the ten-der'd life Im-print Thy seal,  
That brings my self-bound soul To li-ber-ty.



A sa-cri-fice complete I now would be  
A joy-ous cap-tive led, And Spi-rit taught,  
And let Thine i-mage, Lord, With in me shine.  
That ev-'ry thought and deed Shall Thee re-veal.  
And makes me find all joy Hence-forth in Thee.

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# Bible Study Helps

## THE UNSPEAKABLE GIFT (II. Cor. ix. 15).

Introduction: The word in the original, translated "unspeakable," occurs only here in the Bible. Christ is God's "unspeakable" gift, although God has given many great gifts and is the Giver of all good gifts (James i. 17).

1. He was a "love gift." God loved and gave (John iii. 16; I. John iv. 9). He reveals God's love.

2. He was a "grace gift." Absolutely undeserved. What we deserved.

3. He was a "great gift." "Unspeakable"—He was Creator, Divine, Only-begotten.

4. He was a "promised gift." Trace God's promises from Genesis iii. 15 through the Old Testament. God's promises are sure.

5. He was a "universal gift." God loved the world—gave Him to the world. All nations have their great men. All the world celebrate the coming of Jesus.

6. He was a "needed gift." Every human being needs a friend, a teacher, a healer and a Saviour. In Christ, we find all these.

7. He was largely an "unappreciated gift." No room in the inn. "He came to His own . . . received Him not." For neither His brethren believed on Him. He could do no great miracles in His native community. However, a few faithful waited for and received Him.

### "EBENEZER"—"HITHERTO"

"Ebenezer . . . Hitherto hath the Lord helped us" (I. Sam. vii. 12).

God's people may fittingly celebrate His goodness and faithfulness at the dawning of a New Year.

#### I. The Past—An Experience of His Grace.

1. Jacob could not forget (Gen. xlviii. 15).

2. David was delivered from the hand of Saul (Psa. xviii. 6, 17).

3. Paul and Silas were delivered from prison (Acts xvi. 23-26).

#### II. The Present—A Testimony to His Praise.

1. David's heart warmed with praise (Psa. lxvi. 16).

2. Daniel gave glory to his God (Dan. vi. 21, 22).

3. Peter was a grateful witness (Acts x. 39-43).

#### III. The Future—Providences Become Promises.

1. Joshua—"As I was . . . so I will be" (Josh. i. 5).

2. Paul's written declaration (Rom. viii. 32).

3. Paul's personal assurance (II. Tim. i. 8).

## A BETTER VIEW—By Edgar A. Guest.

The easy roads are crowded;  
And the level roads are jammed;  
The pleasant little rivers  
With the drifting folks, are crammed.  
But off yonder where it's rocky,  
Where you get a better view,  
You will find the ranks are thinning,  
And the travellers are few.

When the going's smooth and pleasant  
You will always find the throng,  
For the many, more's the pity,  
Seem to like to drift along.  
But the steeps that call for courage  
And the task that's hard to do  
In the end results in glory  
For the never wavering few.

# FAMILY ALTAR



The Scripture Union Daily Portions: Meditations by Pastor V. S. PRITCHARD

**Sunday, December 1st.** Isa. i. 18-31.

"Come now" (verse 18).

What wonderful love! Just like our Father God. He would not have the sinner suffer from his sin one moment longer. Infinite holiness stoops down in an entreaty of love, to the polluted child of nature. He would have us near, not remain afar off. He woos, hoping to win. Who can doubt that God is love when here He gives us abundant proof. Ah, He knew our state, how deeply we were dyed, and how hopelessly beyond eradication our sins were. Yet He called, "Come!" Now, just as you are. Come now to Me; for I am your only hope and cure." Hallelujah! How helpless and hopeless we sinners had been, if He never had loved us, till cleansed from our sin. Bless His Name! He called, He cleansed, He made us white in the blood of the Lamb. And now to us His children, He still calls and in every time of need, perplexity and trial, we may hear His voice calling "Come now!"

PRAYER TOPIC:

For a special outpouring of the Holy Spirit upon the Christmas Convention in N. Ireland to be held in Ulster Temple, Belfast.

**Monday, December 2nd.** Isa. ii. 1-18.

"Let us walk in the light of the Lord" (verse 5).

What a whole-hearted "Amen" we should give to this glorious appeal, for it is the rightful element of the regenerate. For we who were sometime darkness are now children of the light. The light of Him in whom is no darkness at all. The call is to the house of Jacob. He, who in the horror of darkness and desolation, got at grips with God and through wondrous grace was allowed to prevail, hanging on for a blessing and securing it. "The day breaketh," said the voice and truly the light of a new day dawned upon Jacob. We, too, had been supplanters, deceivers, outlaws! But Hallelujah! God came down in Christ, gripped our hearts, touched the very sinews of our being, and when we begged for blessing, granted it. The blessing of a new day, a new name, a new light. God ever give us grace to walk in Him, our Matchless Star of Jacob, Sun of Righteousness. As we walk in Him, no power of darkness can harm us. No weapon formed against us can prosper. Here we are kept cleansed.

PRAYER TOPIC:

Praise for steady advance of glorious life-changing Foursquare Gospel message through recent consecrated campaigns held both in N. Ireland and Great Britain.

**Tuesday, December 3rd.** Isa. v. 1-10.

"Yea, ten acres of vineyard shall yield one bath" (verse 10).

God broadcasts and forecasts. He chose His own people, not for their merits, but from His own unerring plan and purpose. He called them His vineyard. He safeguarded them, putting around them the fence of His impreg-

nable Word or Law. He gathered out the stones of idolatries, made a winepress. God was the gardener. His work was perfect. So much so, that He challenges man to find anything incomplete that should make for fruitfulness. He watched, waited and yearned for fruit, and behold, bitterness. A show of fruit, but wild, hard, wineless berries, stony and bitter. What can He do? Well, if His chosen will not have His care, He must leave them to themselves. They co-operate, and the result of human co-operation with human is merely one bath to ten acres. Such acreage should normally yield 500 baths. We have been chosen in Christ Jesus, God has done all He can for us. By abiding in Christ we can bring forth much fruit. Apart from Him we can do nothing. A mere professional show of something which looks like grapes, perhaps, but nothing worthy to put into His winepress.

PRAYER TOPIC:

That grace divine may help suffering believers (waiting long for complete deliverance in their bodies) not to grow weary, but to trust Him where they cannot trace Him.

**Wednesday, December 4th.** Isa. v. 11-25.

"Woe unto them that call evil good and good evil" (verse 20).

None of us like the "woes" of God. Yet behind these "woes" there is the wooing note of tender entreaty. God being honest would warn us in love, that nothing but woe can result from dishonesty, and would have us honest. To have a conscience void of offence before God and man. God honestly calls things by their right names, and would have us do the same. The Devil and his satellites are for ever changing the labels. Modernism in preaching, is, they say, suiting the gospel to the needs of the times. It is "no good," they say to-day, to proclaim the old Bible Fundamentals of Heaven and Hell, Sin and the Blood Offering. The old-fashioned preachers of the old-time truths are labelled "stick-in-the-muds." The honest objectors to unsanctified methods of church service and offerings are labelled narrow-minded. Pentecost is labelled "A.D. 34." But the woes of God await the dissemblers. Let us be honest. For sin is still sin. The Blood the only cure. Christ our only hope. Heaven our home, a heaven to gain and a hell to shun, and the wine of Pentecost still makes glad the heart that is willing to be filled.

PRAYER TOPIC:

That all Elim Churches may accomplish deeper and richer results for the extension of God's Kingdom this winter than ever before.

**Thursday, December 5th.** Isa. vi. 1-13.

"Thine iniquity is taken away, and thy sin purged" (verse 7).

Hallelujah! for this glorious two-fold blessing. We must first realise God's presence, His holiness, majesty and might, before we can realise our own

uncleanness, misery and helplessness. A vision of God brings a cry of distress, but praise God, to every contrite heart, there is sent the swift ministry of mercy. From the altar, the place of sacrifice, is granted release from the sin load and cleansing of heart. Blessed Lamb of Calvary! Glory to Jesus! He bare my iniquities in His own body on the tree, He set me free. The load is gone. I lost it at Calvary's Hill. Yes, I've been to Jesus for the cleansing power. I've been washed in the Blood of the Lamb. Only so am I able to stand in Thy presence to hear Thy Word, receive Thy commission and go forth as Thy ambassador.

PRAYER TOPIC:

For a special sense of God's presence and blessing on World Crusade meetings to-night in the churches.

**Friday, December 6th.** Isa. vii. 1-16.

"Fear not, neither be fainthearted" (verse 4).

Thus God speaks in times of stress. Bad news had moved the hearts of king and people, as trees were moved by the wind. Upon their fluttering hearts comes the voice of Eternal Peace. Such a time as that is not for fear and foreboding, but for calm quiet confidence. The clashing arms of Rezin and Pekah sound very formidable. But God speaks peace and cheer into the fearful hearts, saying "Fear not, neither be faint-hearted." Literally, "Don't be soft-hearted." The doctors tell us that people with flabby hearts are unable to stand up to the battle of life. In times of wars and rumours of war we need stout hearts. They are acquired by heeding the cheering voice of God.

Oh, my soul, be not foolish in leaning to thy own understanding and estimate of the enemies' strength. Be not fearful nor soft-hearted, but be strong in the Lord thy God, who watcheth for thee against thine enemies and sees their end. Trust in the Lord and He shall strengthen thy heart.

PRAYER TOPIC:

Praise for recent testimonies from readers of the "Elim Evangel" of definite spiritual blessing and helpful enlightenment received from reading its pages.

**Saturday, December 7th.** Isa. viii. 11-22.

"And He shall be for a sanctuary." (verse 14).

How wonderfully this has been fulfilled to them who trust Him. To the trustful soul Christ is indeed a sanctuary. A blessed refuge in every time when the enemy of the soul presses sorely. Oh, happy day when, hunted by the enemy, we ran into Christ for shelter. The enemy could not pass those blood-stained portals. When he has come as the accuser of the brethren, Christ the Truth has ever been the blessed sanctuary in which we find safeguard. When the demon of disease and pain has been upon our track, it has been Christ the Great Physician who has been our Sanctuary. When the storms of temptation have raged we have retreated into Christ and found in Him our peace and victory. For all the sweet, strong sanctuary that Thou art, oh, Christ, glory to Thy name! A Blessed Sanctuary art Thou to me. No fabled shrine, but glad reality.

PRAYER TOPIC:

That God's presence in holy, searching, sanctifying power may grip the special Youth's Meeting to-night in Kensington Temple.

**I** NTERPRETERS are of the opinion that the Psalm in which we find this prayer for revival was penned after the return of the Jews from their captivity in Babylon.

As the writer mused upon the goodness of the Lord in bringing them back from the land of their bondage, he breaks out in prayer for revival. Not for the revival of material things but of real religion. "Wilt Thou not revive us again; that Thy people may rejoice in Thee?"

*In his prayer is a confession of deadness.*

Although restored in mercy to their own land, the people were not wholehearted in their service and worship. In the sight of God they were not what they ought to have been. Spiritual decline had set in. The Psalmist cries, "Revive us," restore us to life again, bring us out of our state of languor and decay.

Notice it is not the giving of life to the dead in trespasses and sin—that is conversion. Revival will certainly result in the salvation of sinners, but we must not confuse the subjects of revival with the outcome of revival. For instance, you cannot revive a corpse, but you can an unconscious person. A party of young men went to bathe in the river Eden. One of the company got into difficulties. My cousin who was with the party went to his aid, both of them were eventually brought out unconscious. Artificial respiration was tried; one young man revived, the life within began to manifest itself. Not so with my relative,

#### **LIFE HAD LEFT HIS BODY;**

he was a corpse and as such could not be revived. The same applies spiritually. Where life exists by regeneration there can always be a revival, but where souls are dead in sin there can be no hope of revival. Life is the need in those cases. Revival is not for the lost but for the saved. As members of the Church of Jesus Christ do we not need to cry, "Wilt Thou not revive us again?" The trouble with the Church is not external but internal. She must set her house in order before she can expect blessing. First things must come first. Samuel endeavoured to drive this home to the children of Israel. For twenty years they had not publicly worshipped God. They had lost the ark. The yoke of the Philistines pressed heavily upon them. Yet as the prophet declared, blessing could be restored to them and enjoyed by them if they would return unto God. Israel had altars but no ark. They had a round of external performances but no manifestation of the divine presence. When at last they thought upon their ways it was the first step toward revival. As believers let us think upon our ways and see if they are the ways of God.

Charles G. Finney, the great American revivalist, said that God's people could have a revival of

# REVIVAL

By Pastor W. M. BARTON (*Eastbourne*)

religion whenever they were willing to pay the price. In Wales, when Christian men and women awoke to the unsatisfactory state of their spiritual life and acknowledged their debts and people set out to forgive wrongs the hindrances to spiritual blessing were removed and revival swept through the land. During this time a stranger visited the Rhondda Valley with the intention of seeing something of what was going on. Approaching a policeman he asked him where the revival was. In reply the officer placed his hand upon his broad chest and said, "Here, sir."

The revival of God's Church begins with the revival of individual souls. Let me ask you, Does your spiritual life still retain all the freshness and charm of its birth? Is life in Him more real, more earnest, more fully developed by the lapse of time? Answer these questions in the secret of your own soul, and before His mercy seat.

A certain great musician used to say, "If I neglect practice one day I notice it; if two days my critics notice it; if I neglect three days everybody notices it." So with our spiritual life. We are either in the place we ought to be or in the place where no one knows about the backsliding heart, or perhaps a few have noticed the careless attitude, or maybe everyone knows about a sad falling from grace. Whatever our state revival can be our experience. "Draw nigh unto God and He will draw nigh unto you." "I will heal their backsliding" is as true to-day as ever it was. Heaven waits for us to make our confession. This is the first step toward revival.

*In his prayer there is a desire expressed.*

"Wilt Thou not revive us?" Thank God for the desire for revival.

Sad to say there are some Churches who do not want revival such as was experienced on

#### **THE DAY OF PENTECOST.**

Is it not a significant sign of the times that in assemblies where God is professed to be worshipped we find lovers of pleasure more than lovers of God?

Church notice boards give a clue as to the spiritual condition of the worshippers. Lovers of pleasure, they bring the world within the sanctuary. Dances, card parties, entertainments, but no time

**L** for prayer meetings. Some Churches remind one more of a public hall than the house of God. The excuse is advanced, "We must move with the times." The trouble is time is moving souls into hell. Surely the Church of Christ has something better than bubbles to offer a sin-cursed and perplexed world. Let us cast out the substitute, and consign worldliness to its own place. Give Christ His rightful place. Those who care nothing for the prayer meeting and Bible study and prefer socials to souls indicate that revival is not wanted by them, there is no desire in their hearts as in the Psalmist's.

There is another class. They want revival but it must come according to their ideas. In a certain city some Christian people gathered to pray for revival. God graciously sent revival, but these good people closed their eyes and their ears to what was happening and kept on praying. The revival was not according to their pattern so they would not acknowledge it. It did not come to their Church

so it was not the right kind of revival. Let us remember His ways are not our ways, neither His thoughts our thoughts. If we sincerely desire revival we must seek God's face for it but not dictate to God how it should come. Let it come in God's way, then get into the stream of heavenly refreshing and enjoy it.

When the sun shines

★  
*"Wilt Thou not  
 revive us again:  
 that Thy people  
 may rejoice in  
 Thee?" (Psa. lxxxv. 6).*

★  
 everybody enjoys it no matter what denominational label they may wear. When God revives His people saints in all denominations are quickened and sinners are attracted and inquire the way of salvation. The Lord's great desire is to see men and women saved and snatched as brands from the burning. May our desire for revival be so great as to enable us to accept it as the Lord sees fit to send it. Christmas Evans said, "Brethren, this is the time. The mulberry trees are shaking. God is going before His people to prepare the way to victory. The hand of divine providence is opening a great and effectual door for the gospel. Let us enter in."

*In his prayer he acquaints us with two facts.*

(i) The source of revival is God. "Thou hast brought us out of captivity. Thou hast forgiven the iniquity of Thy people, Thou hast covered all their sin, Thou hast taken away all Thy wrath. . . . Wilt Thou not revive us again? God had revived

them in the past, He would do it again. In Ezra we read of a reviving whilst the Jews were yet in captivity. Was not their return from Babylon as life from the dead? Now, Lord, wilt Thou not revive us again? It is the Lord who must revive. It is not something worked up. Revival comes down in answer to the petitions of God's children.

There were hundreds of

#### POLISHED PREACHERS

in Wales on September 29th, 1904, but Seth Joshua and others had been praying that God would raise up a revivalist from among the people, from the mine or from the plough. Now take a look inside a little Methodist Chapel at Blaenarch. The silence of the Church is broken by the sound of a voice pleading with God. A young son of toil is praying, "Bend me, O Lord! O Lord, bend me." Evan Roberts rose from his knees in that little chapel fired with a love for every soul in Wales—revival had begun. Its source was in God—man was the channel and through him God worked and revived His people. Revival is of the Lord. We bow and acknowledge the Source of genuine revival. We must not stop here. The second fact taught by this prayer is

(ii) The human side. This petition went up from human lips. Both the divine and human are concerned with revival. If revival tarries as it so often does, it must be that we are to blame, not God, for He longs to bless His Church. The gospel is not at fault. It is still the power of God unto salvation to every one that believeth, that with the Holy Ghost He is still able to break hard hearts.

Before the New England revival Jonathan Edwards' lament was, "We have long been in a strange stupor." The plain truth is we have yet to awaken from a strange stupor.

#### A PASSION FOR SOULS

is not common in these days. Very few lose their sleep because of the lost, who are daily being carried into eternity without God, without Christ, without hope. Let us awaken to these facts and then we shall awaken to the human side of revival, then shall prayer ascend not only from our lips but from burning hearts. Then shall the windows of heaven open and the blessing fall. Who can stand against the resources of heaven? Neither the world, the flesh nor the Devil.

God is the source of revival. Man is the channel through which it flows to man. Therefore if revival is to be enjoyed man must play his part, which is prayer. Get in touch with the Source. Great was the awakening in Scotland when, under the preaching of an open air sermon on June 21st, 1638, about five hundred professed conversion, but I would remind you that the previous night was spent in prayer

*(continued on page 766)*





## Passing Onward

THE Rev. William Sunday has died at the age of seventy-two. One paper speaks of him as "the rag-time evangelist." He treated Churches "like baseball grounds," so says the same paper. Out in America hundreds of thousands professed salvation through him. He was known to the crowds as "Billy Sunday." Just as C. T. Studd is associated in English thinking with the cricket field, so Billy Sunday was associated in American thinking with the baseball field. It is said that his methods and his language would not have suited English people. Perhaps not! Anyway the Lord did not lead him to England. He certainly suited a certain class of American people. One of our conservative and trusted ministers said, after hearing him, that it was not fair to judge him by press reports and detached sayings. Atmosphere can alter the force of sentences. It was in an atmosphere of keenest surrender to God that Billy Sunday hit at sin. He hit sin in the vocabulary that the common people understood. Let us praise God that many a heart was converted and many a city was "cleaned up" through this fearless advocate for righteousness.

To his own Master he will stand or fall—and we believe he will stand.

Meanwhile let us remember that the passing of the "giants" is a call to us to be faithful just where we are and to pray that more "giants" may be raised up.

## Prayer Changes Things

Philippians iv. 6

### Prayer is requested for:

A servant of Christ who is suffering with cancer in the breast.

A sister suffering with nose and mouth trouble.—*Mrs. E.*

A daughter seriously ill with tuberculosis of the lungs.—*A.L.T.*

A young man with rheumatoid arthritis who is bedridden; also for woman in hospital who is un-saved.

For an elderly Christian suffering with eczema, that the Lord will speedily heal her.—*C.B.*

A believer suffering with catarrh and deafness, also nerve trouble.—*O.M.*

A sister in serious spiritual perplexity, that God might make clear His will.—*Mrs. E.*

A person suffering from a cancerous growth and has undergone several operations, that she may be completely delivered.—*A.F.*

## Clusters of Camphire.

### THE GLORY WITHIN

By Pastor E. C. W. Boulton

"That in our bodies it may also be clearly shown that Jesus lives."—II. Cor. iv. 10 (Weymouth).

This temple of clay I yield Thee,  
Henceforth Thy purpose to serve,  
O take it, dear Lord, and fill it;  
From all that defiles, preserve.

**T**HIS places the body of the believer in an entirely new light. Here it is seen as the Spirit-possessed medium of divine manifestation—the consecrated channel through which flows the very life of the risen Lord Himself. Can anything more glorious be conceived as a vocation for the tabernacle of flesh? The habitation of God—the dwelling place of Infinite Grace and Truth—the home of Eternal Light and Love—the abode of Omnipotent Holiness and Wisdom.

How this conception of the earthly temple enhances its value and increases its importance and should create a new and prayerful carefulness in the treatment of that part of the being. Hands and feet, eyes and ears, mind and mouth all set apart for Jesus, all in consecrated co-operation to reveal the beauty of His glorious nature. Thus the life may become one wonderful vehicle for the expression and radiation of Him who is the Resurrection and the Life.

His is the right to reign o'er the redeemed bodies of His people—theirs the privilege to yield those bodies as "living sacrifices, holy and acceptable unto Him." God has purposed in those blood-purchased temples to display the wonder of His power, the glory of His grace.

A vessel unto honour would I be,  
Fill unto the uttermost with love for Thee.

The potentialities of the human body are tremendous, possessing as it does powers which when exercised to the full may wield mighty influence for good or ill. Yet when those same powers are harnessed to the vast resources resident in Christ, and the life is so yielded that those divine forces may flow into it and through it, what inconceivably glorious results may follow. When all the capacities of the body are energised by the Spirit of life in Christ Jesus, they become possessed by an irresistible dynamic for the accomplishment of the divine will.

O Master of my being, take Thou complete possession of the sanctuary of my body. Govern Thou its passions, control its appetites, direct its desires and harness its hunger. Let the kingdom of my physical life rejoice in Thy sovereignty. In fellowship with Thee let the natural be disciplined and developed by spiritual principles. Suffer not Thy servant to become the slave of the physical; in the tripartite realm of my being make spiritual desires dominant. Grant that all those splendid possibilities with which this body is endowed may come to blessed realisation in Thy perfect will.

Within this mortal body  
Thy glorious pow'r display,  
Nor suffer that one member  
Should ever say Thee nay.

# The Anointing

Notes of a Sermon by Pastor W. L. KEMP (Bournemouth)

*Let thy garments be always white; and let thy head lack no ointment.*—Ecclesiastes ix. 8.

*But the anointing which ye have received of Him abideth in you.*—I. John ii. 27.

**S**AD to say, through lack of obedience, the anointing does not always abide. Frequently owing to absence of faith we find ourselves as weak as other men who do not profess the relationship to God that we claim. This is followed by a period of formal and unfruitful service. Earnestness abides, zeal and activity abide, but the Christian shakes himself Samson-like only to discover that service is no longer rendered by virtue of the anointing. Then there is the subtle temptation of making efforts to produce effect; substituting a false spirituality to take the place of the anointing. But no amount of fervour, however clever, can achieve the same results; one is natural and the other is supernatural: one is human and the other is divine. The penalty under the Mosaic Law for imitating the anointing oil was death.

When considering the holy anointing we are face to face with something that is not optional. Having accepted Christ's atonement as sufficient for our salvation we have no choice but to accept the anointing of the Holy Spirit as necessary for our service. It is time that we recognised that the precepts of Christ like His laws must be obeyed. "And being assembled together with them commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which, saith He, ye have heard of Me" (Acts i.4).

The distinctive name in the Old Testament for our Lord is Messiah, which means the Anointed. The New Testament name to correspond is Christ, meaning also the Anointed. We are called Christians—anointed ones, who are following the Anointed (Psalm cv. 15).

In the old dispensation the anointing was for the official inauguration of three of the highest offices—prophetic, priestly, and kingly. These three offices are typical of the personality of the Lord Jesus. In the synagogue He took the roll saying, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor" (Luke iv. 18).

In the house of Cornelius Peter said, "How God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38). "... God hath anointed Thee with the oil of gladness above Thy fellows" (Heb. i. 9). We are His fellows. The language used for the Lord Jesus can also well apply to His followers. The Father is the anointer, the Son the anointed, the Holy Ghost the anointing. Without this anointing there may be power but no true unction. He who was anointed with the oil of gladness above His fellows now anoints His followers. The oil poured on the head of Aaron the high priest, running down his beard can only be typical of the anointing of our Head, and we as members of His Body being partakers of that same anointing. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts ii. 33).



Pastor. W. L. Kemp

## 1. *The priestly anointing for all believers.*

Imagine if you can a priest under the old dispensation attempting to fulfil his duties without first being anointed with the holy anointing oil. It is difficult to conceive any Israelite daring to touch the holy things of God without this official anointing. God was so jealous of this divine office, that even Aaron and his sons must be washed and afterwards duly anointed in order to fulfil their priestly duties. The anointing was to be the outward and visible sign of the impartation to the priests of these gifts and graces which qualified them for being the ministers of the Lord.

Never were priests of whom it could be said, "Ye have an anointing from the Holy One," more needed than to-day. Men may attempt even in our day this holy office without the anointing, only to find their entire lack of real power in intercession. What a field of service is open to the believer through the ministry of intercession. The Levitical priests were links of communion between Israel and God. Spokesmen for those outside who because of sin could not themselves approach God. The anointed one of this dispensation has a like precious ministry, and if the race of God's priests were removed from the earth it would prove no small calamity for the great mass of humanity who are still without God.

Another sacrifice which we as spiritual priests can only offer through the virtue of this anointing is the sacrifice of praise. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. xiii. 15). Just as fruit is the natural outcome of a healthy tree, so praise is the result of a healthy spiritual life. He who has saved us to the uttermost claims that we shall continually praise Him. The fruit of our lips is the unfailing test of the depth and health of our spiritual life. Mark the word which the apostle uses, "continually." Praise is never out of season. There is no room for complaint or discontent. We can be sure that the Christian who is always pouring out his string of complaints to others has not realised the full enjoyment of this glorious anointing, for he who lives within the veil takes his trials to God in prayer. They who breathe the atmosphere of the holiest find no material there for a discontented mind to feed upon.

## 2. *The prophetic anointing is for all believers.*

"But ye have an unction from the Holy One, and ye know all things" (I. John ii. 20). John undoubtedly is speaking to the believers of this present dispensation. Under the old dispensation however, this office was only for a select few. The one whom God chose and caused to be anointed that He might

reveal to him His will, His purpose and His plan concerning His people. The prophet himself responsible to communicate the same to God's people. It is now the birthright of every child of God, for the anointing of the Holy Spirit brings with it a knowledge of the things of God. John says, "Ye know . . ." They who have received this anointing gain such a vision of spiritual things that the spiritual world becomes to them as real as the actual world. It quickens the spiritual senses, giving a keen perception of the facts of the spiritual life. Sin has rendered our spiritual sense inactive, the anointing of the Holy Spirit clarifies, intensifies and quickens, so that the anointed believer perceives duty where others only see confusion. A prophet is not only one who sees, but one who also speaks. Witness comes from the Saxon word *witan*, which means "to see and to speak." Two characteristics are necessary for a prophet, knowledge and utterance.

Peter says, "We cannot but speak the things which we have seen and heard." There is a great need to-day not only for believers who have strong convictions and clear spiritual insight, but who possess the power of true utterance under the anointing of the Holy Spirit.

### 3. The kingly anointing is for all believers.

One has said, "What is man that Thou art mindful of him, or the son of man that Thou visitest him." Man's kingship was lost in Adam but has been restored in Jesus Christ. Sin had disrowned us, the sceptre had fallen from our hand. Losing his purity man lost his power, losing his character he lost his royalty, but the crown has been recovered. "Unto Him who hath loved us and washed us from sin and has made us kings and priests unto God." ". . . They which receive abundance of grace . . . shall reign in life . . ."

(Rom. v. 17). Let it be noted that the believer's reign starts in this life.' "They shall reign in life."

*Firstly*, they shall reign over their temperament. The anointed believer will rule in the monarchy of his own life. The wise man says, "He that ruleth his spirit is better than he that taketh a city." The anointing then is not given that we should lord it over others, but that we might the better be able to rule ourselves. The moment of absolute submission to the Lord Jesus and the Holy Spirit is the day of His coronation; and as the anointing abides so we obtain heavenly calmness, heavenly patience, heavenly meekness and gentleness.

*Secondly*, we reign over our circumstances. "They which receive abundance of grace shall reign in life." We derive our monarchy from the King who makes our circumstances, and surely God is greater by the indwelling of the Holy Spirit in us, than all the circumstances that He makes for us.

*Thirdly*, we shall reign over our fellows. In the presence of God's true anointed believers, foul language will often hide itself in shame. The anointed believer carries with him a restraining influence, and as the anointing abides and increases that influence will be more realised in the presence of his fellows. For is it not true that men will bow in submission when they come to a life that is all aflame with the love of God?

The world is hard, rude, blind and stupid. Surely there is no crust of stupidity or hardness through which the influence which emanates from a Spirit-filled believer cannot penetrate.

*Fourthly*, the anointing will give stability. "Now He which stablisheth us with you in Christ, and hath anointed us, is God." This is the greatest cure for fickleness. Fixing our wills in obedience to the Lord, and through the anointing which God gives the apostle declares we shall obtain stability.

## Have You Heard?

That Mrs. M. V. Taylor returns to the Belgian Congo next month, sailing by the "Balmoral Castle" on 6th December, and that a farewell service is to be held at Elim Tabernacle, Clapham, on Tuesday, 3rd December.

That Mr. J. A. Vanstone is now in charge of the Elim Church at Forest Hill, Mr. E. J. Jones at Horsham, and Mr. A. A. Biddle at Erdington (Birmingham).

That the prices of both the Elim Crusader badge and the open Bible pattern of the Foursquare Gospel Testimony badge have been reduced from 1/3 to 1/-.

That the telephone number of 3, University Avenue, Belfast was changed to Belfast 24068 on 2nd November.

That the following telephone numbers are unchanged: Elim Headquarters and Editorial Offices, Tulse Hill 2227; Elim Woodlands, Tulse Hill 3860, and Elim Publishing Co., Ltd., Macaulay 2981.

That each of the following telegraphic addresses is charged as two words only: Elim Headquarters and Editorial Offices: "FOURSQUARE CLAPCOM-LONDON." Elim Publishing Co., Ltd: "VICPRESS CLAPCOM-LONDON."

### ANONYMOUS GIFTS

We have received the following donations from anonymous friends, and gratefully acknowledge same:

Foreign Missionary Fund; Clapham Sister (X.Y.Z.), per Miss Henderson, £10; Caterham (Z.Y.X.), per Miss Henderson, 5/-.

Work in General: Amman, Transjordan, 8/-.

Revival and Healing Campaigns: Birmingham, 10/-.

A Christian is what his faith is. It does not follow because he was abiding in Christ yesterday he is so to-day. You can't accumulate faith any more than you can accumulate breath; if we want to go on living, we must go on breathing.

# CONTENDING FOR THE FAITH

## New Churches and New Members—Campaign Results

### THE FOURSQUARE GOSPEL MOVEMENT ON THE MOVING MOUNTAIN

**Abertysswg.** The grand Foursquare Gospel has set up its standard in many strange places. We read of Principal's third campaign in German Switzerland and French Switzerland, and of Pentecostal Revival with signs following. But the strangest of all places, where the Elim Flag has been unfurled, is at Abertysswg, where God moved a mountain, and converted a railway station into an Elim Tabernacle.

On the last Saturday of the month of October, 1935, we see crowds of happy-looking people walking down Station Road, all heading for the station, and, what is this? A bus-load of singing Foursquare Gospellers driving through the station gates into the station yard, all in a care-free mood, making their way into the booking-office, and taking a seat (not on a train, they have ceased running, for the mountain has moved yard by yard until the lines are buried under the moving mass of debris). Here the crowds sit waiting (not for the guard to blow the whistle) but for Pastors J. R. Moore of Cardiff, S. J. Cooper of Belfast, Mrs. A. Patterson of Dowlais and Mr. Benbow of Pantywaun, to take the pulpit and proclaim the Foursquare message. The Annual Meetings and the Monthly United Fellowship gatherings fell on the same week-end. Foursquare gospellers from the surrounding valleys assembled. The service on the Saturday started with a note of praise, as Mrs. Rhys Jones, the Elim Evangelist who founded the work, and consolidated the results of her efforts by her wise leadership, led the congregation in song. Welsh hearts and Welsh lips caught the refrain and sang passionately:

Oh! what He's done for me;  
Oh! what He's done for me;  
If I tried to eternity, I never could tell,  
What He's done for me.

Pastor J. R. Moore rises and says, "The way you Welsh people sing always brings me nearer to heaven, sing it again," and they sang it again and again, and an occasional "Diolch Iddo" and "Bendigedig" was heard ringing through the building. Pastor Moore's message on "Immortality" was impressive, and wet eyes could be seen here and there in the audience. Mr. McKendrick, a local mine-manager sang a solo "Tell mother I'll be there," which lent effect to Pastor Moore's forceful words.

Pastor S. J. Cooper stated that in these days of declension, there was a "great need of an outward manifestation of the inward presence of the Holy Spirit," and contended that the masses

should be taught the truths concerning the Holy Spirit and His work.

Mrs. A. Patterson's theme was of "The Manifestations of Divine Sonship," taken from I. John iii. 1-3; and she pointed out that the "imperfection of the believer's knowledge" contained in the phrase "It doth not yet appear what we shall be," was the negative side of the positive and glorious "consummation of the believer's faith"—"for we know that when He shall appear we shall be like Him."

Mr. Benbow, a deacon from the Pantywaun Church, spoke on the great sacrifices of the Old Economy, and how they pointed to the Paschal Lamb of God.

The mountain still moves, and lately has carried a newly-made road down into the valley, and while you read this "Evangel" it is still moving, the walls of Troedyrhiwfeuch School are cracked, and many of the houses are in danger of collapse, but while the mountain moves on, destroying all in its path, the Foursquare Gospel Movement moves by the power of the Holy Spirit, rebuilding the lives of men and women.

### ALL-NIGHT PRAYER MEETING Helpful Campaign

**Chelmsford** (J. A. Wright). Fraught with blessing in every meeting, a fortnight's Evangelistic Campaign, by Dr. E. P. Grahame, preacher-musician, has just been concluded at this Tabernacle. Three decisions were registered for Christ, two of them being brothers in the flesh. A third brother to these was converted here recently, so now all three are rejoicing in God's salvation. A special divine healing service was held during the campaign in which God's power was mightily manifest, one sister being healed of hemorrhage. Many believers rededicated themselves to the Lord in a special appeal which was made at the beginning of these meetings.

The rich and original expositions of God's Word which Dr. Grahame gave night by night will not soon be forgotten, and as for his gift at the keyboard, no words can adequately describe it! His renderings of the great masters of music were wonderful.

A special feature of the campaign was an all-night prayer meeting, held on a Friday night, to which some twenty believers gathered to pray, and truly the power of the Lord was present.

### ENCOURAGING SIGNS Steady Progress

**Moneyslane and Rathfriland** (Evangelist H. H. K. Mahood). During the past few weeks the hall has been thoroughly repaired and decorated both within and without. Mr. Mahood's

ministry has been greatly blessed to the Lord's people, his expositions of Scripture proving most helpful to all. Studies on "The Baptism of the Holy Ghost"



**Band of Moneyslane and Rathfriland  
Elim Workers**

have been given, these being followed by a series of uplifting messages on "The Fruit of the Spirit." The prayer meetings and the breaking of bread services are marked by the power of God. The Gospel is also faithfully proclaimed from time to time. Open air services have been held in the district and the work in general is going forward. Numbers at both churches are steadily increasing and faith is high for the future of the work in this part of the Lord's vineyard.

### NEW ELIM HALL OPENED Encouraging Opening Services

**Rollestone (Near Southampton).** A new hall has recently been opened at Rollestone. Thus another Foursquare Gospel Testimony centre joins the constantly growing number of Elim Churches. May this new work prove to be another lighthouse set amidst the surrounding darkness.

The opening services were conducted by Pastor D. E. Forsyth, whose ministry was greatly appreciated. Although quite a country place, with very few local people knowing about the Foursquare work, yet 80 people gathered for the first meeting. A few friends came over from Southampton and Romsey, which naturally proved an encouragement. Seeing no previous meeting had been held in the district, as the building went up before the church was formed, the attendance was quite good.

Regular meetings now being held, show that obviously a good work can be done in this district. Thanks be to God for some definite cases of full surrender to Christ already.

Mr. W. W. Rogers is continuing the



ministry of the Word following the campaign. Please remember the "Bethany" Elim Hall in your prayers.

### TIMES OF REFRESHING From the Presence of the Lord

**Birmingham (Lodge Road)** (Pastor G. S. Dunk). Precious blood-bought victory! This is the priceless possession of the Lodge Road saints, who are determined, by the grace of God, to keep going on and not to lower the standard which the Lord has set up for His people. The Devil is busy in these parts but greater is He that is for us than all that can be against. Although no great and astonishing results are apparent as yet, the Lord is going in and out amongst His people, and a deeper work is being commenced in many lives. The Monday night devotional service is a time of heart-searching and heart-strengthening; often followed by a season of waiting upon God in prayer and seeking the outpouring of the Spirit. From these brief spells at the feet of the Master the saints arise refreshed and encouraged to go on, counting all things but loss for the sake of Him who loved His Church and gave Himself for it. The breaking of bread services are seasons of rich blessing.



Pastor  
G. S. Dunk

At a recent Sunday night meeting the power of God was felt in a mighty way, each one receiving a touch from the Hands that were pierced, and one sister

received her Acts ii. 4 portion. All rejoiced with her and gave the Lord the glory, confident that the end is not yet, and before long each soul still waiting for the blessing will be filled and possess a mighty experience in the Holy Spirit. The special Crusader services held recently are worthy of mention. Each night the grand old gospel went forth with no uncertain sound, and Crusaders and older people alike blended their testimony in words similar to these: "It has been good to have been here, for we have learned of the Master and desire to follow closer in His steps."

### REALISING THE DIVINE POWER New Members Added to the Church

**Waltham Cross.** This assembly has just completed a twenty-one days' campaign, during which bodies have been healed, and one soul yielded to Christ. At the close of the campaign four sisters passed through the waters of baptism, and there are yet others to follow. The saints of this church have received much blessing and the power of the Lord mightily realised.

The fruits of the labours of the Lord's people are being made manifest. Last Sunday a stranger came into the midst and a wonderful conversion resulted. To God be all the glory! New members are being added to the church, which has been experiencing a very uphill fight. The church is proving that the fervent prayers of the righteous availeth much.

### SUCCESSFUL SPECIAL SERVICES Inspiring Messages

**King's Cross.** Special Crusader services held at this church recently proved

a great blessing to the saints. On Sunday an Egg, Fruit, and Flower service was held in aid of two local hospitals. A blessed time in God's presence, also a soul-inspiring message resulted in one soul being saved. On the Monday a quantity of eggs, fruit and flowers were taken to the hospitals and were greatly appreciated.

Bright helpful meetings continued throughout the week, which included visits by Ealing and Islington Pastors and Crusaders, also visits by Pastor W. N. Brambleby, Evangelist Hardman, Miss Ching and Miss Paint, so a delightful week ended on the Sunday with a visit by Evangelist D. Vanstone, whose soul-searching messages proved a great blessing to all.

### IMPRESSIONS FROM COLCHESTER Of a Recent Communion Service

I have never been in such an atmosphere, it seemed as though Jesus Himself drew near, one could feel His very presence, a meeting filled with praise, adoration and heavenly ardour came to a Holy Ghost hush as the saints came to the Table of the Lord. Then out of the holy silence came the voice of the Lord speaking by the supernatural gifts of the Holy Spirit through His cleansed channels.

The Pastor's opening prayer was answered when he prayed that the Lord would permit His people not to be canals but mighty gushing rivers through which His Spirit might have clear course.

Praise God for a church which is enjoying the fulness of Pentecost!

## REVIVAL (continued from page 761)

by most of the Christians in that place. Again Finney prayed and revival swept America. So can we pray and revival be experienced in this country of ours. Men and women of England, seek God for revival. It will come.

How, then, must I pray? "Revive us, O Lord!" That little word "us" makes all the difference to the petition. In it we petition not merely for revival in others, but in ourselves. Revival must begin in you and in me. We do well to begin with ourselves and say, "Start it in me, Lord, start it in me."

### THIS MIGHTY REVIVAL,

start it in me." If we are revived as individuals the outcome will be a company of men and women anxious to further the cause of Christ. Anxious to unite in prayer for the salvation of sinners. Barriers and hindrances removed and blessing descending in mighty showers.

*In his prayer we have the outcome of revival.*

"That Thy people may rejoice in Thee."

"A genuine revival without joy is as impossible as spring without flowers or day without light."

Revival and rejoicing go together. After the revival on the day of Pentecost there was joy. "And they continued with one accord in the Temple, and breaking bread from house to house did eat their meat with glad-

ness and singleness of heart, praising God" (Acts ii. 46, 47).

When Samaria experienced a time of revival there was great joy in that city (Acts viii. 8). During times of revival joy and delight return to those who have lost it. There is joy because the Lord comes near. Joy because His mercy, power and grace are manifested.

Is not this rejoicing sadly lacking in religion to-day? Is it not rather a drag than a delight—doleful instead of triumphant? When Hugh Price Hughes was buried they sang according to the request left by him, the

### HALLELUJAH CHORUS

and the Doxology. Religion to him was a joy. The vision of the future glorious.

We have lost the vision. Religion has lost its song. Who among us will refuse to pray for revival? No heart which is longing for more of God. Then begin right now. Each must pray, all must pray. Pray for revival. Believe for revival and the revival tide shall come rolling in. For our God is able to do far more exceeding abundantly above all that we ask or think. There is nothing too hard for the Lord. All things are possible if we believe. Pray earnestly and wholeheartedly:

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

## Crusaderic Jottings

At a recent Crusader Council meeting future plans and the programme for the New Year concerning the Crusader Movement were carefully considered and discussed. We hope to mention shortly some of the arrangements for the coming year. Meantime no effort must be relaxed in our local activities. Our Crusade is a constant drive forward—winning others to Christ.

Did you enjoy reading last week's Special Bulletin? If so, write and tell us, at the same time pass on some suggestions or opinions, which may prove helpful for future occasions.

By the way, some branches were very late sending in their news of the special week. Crusader Secretaries are asked and reminded to co-operate at all times with Headquarters in every detail, in carrying out their duties and the working arrangements of our great Youth Movement.

Recently the Chief Crusader Secretary visited (at the request of the Chaplain, Rev. H. H. Hudson, M.A.) Wandsworth Prison and addressed the men at their mid-week service. The attention and interest shown to the preaching of the gospel of Christ was very manifest, and the message was well received by a responsive company of men. Some splendid and appealing messages in song were rendered by the McCrossan Musical Messengers and Miss Charlotte McCrossan gave an inspiring testimony.



(Conducted by Pastor DOUGLAS B. GRAY)

Our President, Pastor James McWhirter, accompanied the London Crusader Choir and McCrossan Musical Messengers to Maidstone Prison recently. Pastor McWhirter gave a Bible reading, and again a very blessed time was experienced.

Have you heard the new gramophone records? You must not miss these new releases. They are of high standard, and the pieces recorded are some of the very best and most popular of any gramophone records you can purchase anywhere.

(Continued from col. 3)

each branch taking a musical part in the programme, and Pastors J. McAvoy, J. Kennedy and H. A. Court were present.

Miss Charlotte McCrossan, who was the speaker on this occasion, dealt very ably with excuses made by the average person of their non-acceptance of Jesus Christ as their Saviour, her subject being entitled "Excuse me, please." One was very conscious of the presence of the Holy Spirit as the congregation sat gripped by the appeal of the gospel, and we felt that the voice of God had been heard by many, and we pray that the Holy Spirit will continue to speak to the hearts of all such until they are won for the Master.

For many it was "au revoir" to the McCrossan Musical Messengers, for they sail for U.S.A. on November 20th, but we shall long remember their wonderful and gifted ministry of word and song during their stay in this land. Let us pray that God will continue to bless them.

## EAST LONDON RALLY

Baths Hall Crowded—McCrossan Musical Messengers lead a Stirring Meeting.

Reported by BETTY GEE

Queues are quite a usual sight outside a theatre or cinema, but are not usually associated with a religious meeting. Crowds, however, have been characteristic of meetings conducted by the McCrossan Musical Messengers, and the Rally held at the Baths Hall, Barking, on November 13th was certainly no exception.

After an opening hymn, we were led to the throne of grace in prayer by Pastor L. Morris of Woolwich. Pastor Douglas B. Gray then handed the meeting over to the McCrossan Musical Messengers.

This gifted trio comprised of a sister and two brothers, have certainly won the hearts of Elim folk in London and the Provinces, and their method of presenting the gospel is both clear and unique. Their musical items were much appreciated by all, particularly an unusual version of that old and beloved hymn, "Jesu, Lover of my Soul," sung by the trio with an accompaniment by Miss Charlotte McCrossan on the auto-harp. The two brothers, Don and Dave, also rendered a captivating piece entitled "Dream City."

During the chorus singing, Mr. Don McCrossan said he was interested to know what denominations were represented in the meeting, and after a show of hands, it was discovered that there was quite a number from other churches present, including Anglicans, Presbyterians, Methodists, Baptists, Salvationists, etc., besides Foursquare Gospelers, for which we praise God.

Crusader choirs from Barking, East Ham and Ilford were well represented. (Continued at foot of previous col.)



Ipswich Crusaders with Pastor and Mrs. W. F. South in the centre.

## LONDON YOUTH MEETINGS

December 7th, at 3.30 and 7 p.m.

in the

Kensington Temple  
Kensington Park Road  
Notting Hill Gate

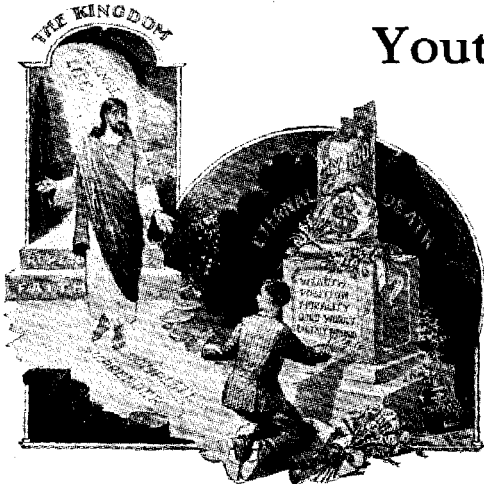
Speakers:

Pastor JAMES McWHIRTER  
Evangelist D. A. VANSTONE  
and Mr. J. A. VANSTONE

Music and Song Items by  
Vanstone Trio and London Crusader Male Quartette, etc.

A call to Youth—a call for Service  
Everyone Heartily Invited

When a man tells you that he believes in a God too good to send people into everlasting punishment, tell him you believe in One who is too good to pen up saints and devils for ever together.



## Youth and the Kingdom

By AGNES WOLFE

wealth, position, morality, and good works. It must be complete, and anything that was keeping him from that complete surrender must go.

Christ is still asking the moral youth of our land, who realise they are needy, to surrender anything and everything that is keeping them from God's best. Whatever is keeping us from Christ—earthly friends, wealth, position—must be put away, that He might have the pre-eminence. Our idols must be surrendered to Him. Alas! we find as this young man was put to the test he became half-hearted in his purpose, and not willing to make the sacrifice. He was not seeking with his whole heart. Good as his desires were, when Jesus touched his idol, he was not willing to give it over. He was not willing to pay the price; He wanted eternal life; he was sincere in his seeking, but—he wanted Christ if he could hold his idol too. How human he was, but God says, No; "ye cannot serve God and Mammon." If God is God at all, He must be God of all. This young man needed to learn the lesson that the best things in life cannot be bought with silver or gold. They are free; salvation is free; God gave His Gift and we have only to take the Gift He has given.

This young man could not carry his treasure beyond the grave. Money has sent more souls to hell than any other thing, and yet has never opened the gates of heaven to any weary soul. We find this man, with all his goodness and morality, turned his back on Christ. His whole soul was not in search for truth. Good as his desires were, they did not go deep enough. He kept his wealth but lost Christ. He clung to his money bags and lost his eternal salvation.

It is sad to see so many of our youth in these days doing the same. They make the choice as this young man did—Christ or an idol. We are told this man went away sorrowful for he had great possessions. What a picture of defeat; and yet how many to-day go away sorrowful, not willing to pay the price of a complete surrender.

We are reminded of Paul's exhortation to Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution, . . . but continue thou in the things which thou hast learned and hast been assured of" (II. Tim. iii. 12, 14). Yes; we must be willing to suffer with Him if we expect to reign with Him in glory. Then like Paul we shall be able to say, "I have fought a good fight, I have finished my course, I have kept the faith" (II. Tim. iv. 7). Paul could only say this because of that complete surrender on the way to Damascus, and we, too, can do all things if our lives are completely given over to Him and we have said,

Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days;  
Let them flow in ceaseless praise.

Take my will, and make it Thine;  
It shall be no longer mine;  
Take myself and I will be  
Ever, only, all for thee.

"He wanted Christ if he could hold his idol too. . . . But God says, No; 'Ye cannot serve God and mammon.'"

"HE went away sorrowful: for he had great possessions" (Matt. xix. 22).

We find in this chapter a picture of modern youth, in its search for truth. Here is a young man full of good desires and good deeds, and longings after eternal life. He was willing to do any work to attain it;—to do anything but part with his treasure. He was yearning to do something to gain salvation, not knowing that eternal life is the gift of God, and cannot be purchased with material things (Rom vi. 23). "The gift of God is eternal life." How often to-day we are willing to work for our salvation, forgetting that the price has been paid and we have only to accept that free gift. Then we find he was obedient for we are told he strictly kept the letter of the Law and undoubtedly lived a moral and upright life. He did not realise that his own law proved him guilty, for the Mosaic Law stated that "if ye offend in one point ye are guilty of all" (James ii. 10).

A man may keep all the Commandments and still be a sinner in God's sight. "For all have . . . come short of the glory of God" (Rom. iii. 23). If we were saved by keeping the Law, man would be willing to work hard that he might obtain it, but because it is a free gift, his proud nature rebels.

Then we find this youth unsatisfied, but his longings are only for a higher morality. The world to-day is satisfied with high morality, but mere morality can never satisfy a soul in its quest for God; for none but Christ can satisfy a hungry soul, and there is no name given under heaven whereby we can be saved but the Name of Jesus.

This young man had tried, as so many people are trying in these days, to be good in his own strength, but in vain, for morality, however perfect, cannot satisfy. Our righteousness is as filthy rags in God's sight (Isa. lxiv. 6). We can only attain satisfaction of the soul as we clothe ourselves in His righteousness, and bring ourselves in contrition before His Cross, believing in the efficacy of His blood to wash away every stain.

Then we find Jesus tested this young man's purpose. His earnestness and sincerity were put to the test, as He demanded that everything be surrendered to Him—

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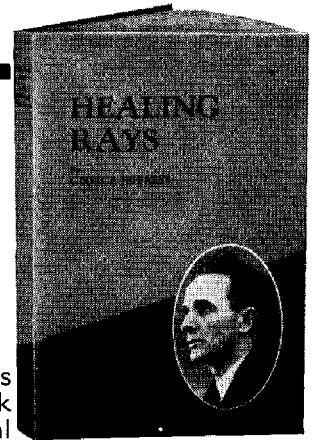
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