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# A CHRISTIAN IN HIS RIGHT MIND (see page 712)

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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. XVII., No. 45

NOVEMBER 6th, 1936.

Twopence

SAVIOUR

"I am  
come  
that  
they  
might  
have  
life."

John X.  
10.

HEALER



"O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isaiah xlvi. 18.

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. XVII November 6, 1936 No. 45

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## PRINCIPAL GEORGE JEFFREYS and Revival Party's ENGAGEMENTS

THE JUBILEE TEMPLE, BLACKPOOL (Waterloo Road)

Sunday, November 1st to Thursday, November 5th. Sunday at 11 a.m. and 6.30 p.m. Weekdays at 7.30 p.m.

THE CITY TEMPLE, GLASGOW (Bath Street, Corner of Elmbank Street)

Following the Principal's meetings Pastor James McWhirter will conduct an eight days' campaign from Sunday, November 1st to 8th. Sundays at 11 a.m. and 6.30 p.m. Week-days (except Friday), 7.30 p.m. Soloist: Mrs. McWhirter (nee Joan Holman).



**BARKING.** November 1—10. Elim Hall, Ripple Road. Youth Campaign by Evangelist D. Vanstone.

**BRISTOL.** November 15—29. Elim Evangelical Christian Church, Terrell Street (Near Infirmary). Evangelistic Campaign conducted by Pastor Hubert Entwisle.

**BRADFORD.** October 24—November 8. Elim Tabernacle (Southend Hall), off Leeds Road. Campaign by Evangelist J. E. Shaw.

**BRIXTON.** Now proceeding. Sussex Hall, Sussex Road. Regular Foursquare Gospel Services.

**CARLISLE.** November 7—9. Elim Tabernacle. West Walls. Visit of Pastor E. C. W. Boulton.

**CATERHAM.** November 6 and 13. Co-operative Hall, Upper Caterham. Special series of addresses on the Holy Spirit, by Pastor E. C. W. Boulton.

**ELIM WOODLANDS.** Open to visitors the last Saturday of each month during the winter, from 3.30 to 9 p.m. Happy fellowship. Special speakers.

**IPSWICH.** November 1. Garden Hall, Mill Street. Visit of Pastor W. G. Hathaway.

**IRISH FREE STATE.** Campaign commencing on Sunday, November 8. Eight Tates Orange Hall. Conducted by Evangelist D. Hood. Special prayer is requested.

**KENSINGTON.** November 29. Kensington Temple, Kensington Park Road, Notting Hill Gate. Special visit of London Crusader Choir, 6.30 p.m.

**PECKHAM.** November 8. Elim Hall, Nunhead Passage, off Peckham Rye. Special visit of London Crusader Choir, 6.30 p.m. (The Choir visits Holloway Prison in the afternoon).

**RUGBY.** Now proceeding. The Mart, Regent Street. Revival Campaign by Pastor W. E. Smith.

**SOUTHAMPTON.** November 8. Elim Tabernacle, Park Road, Freemantle. Visit of Pastor W. G. Hathaway.

**SUNDERLAND.** November 15—29. Elim Evangelical Church, Bedford Street. Bible Teaching Mission conducted by Principal P. G. Parker.

**WANDSWORTH.** November 22. London Crusader Choir conducts two services in H.M. Prison.

## Forthcoming Gatherings at Elim Woodlands

**Holiday Home Re-union on October 31st.** Miss A. Henderson will convene, and others will speak and give their testimonies. Tickets 1/-.

**Annual Crusader "At Home" on November 7th** from 3.30 p.m., followed by Crusader Rally in the Elim Tabernacle, Clapham, at 7.30 p.m.

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**E 33 Somehow.** Duet by Evangelists R. E. Darragh and A. W. Edsor. **Never Man Spake Like This Man.** A sermonette by Principal George Jeffreys.

The two pieces on E 34 were sung by Mr. House at the R. A. H. on Whit-Monday.

**E 34 There is a Green Hill; Why I Love Him.** Sung by Don. Stuart House (baritone). An old favourite (Music by Chas. Gounod), and a popular song of testimony.

# 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 Cadeis, 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. XVII., No. 45

NOVEMBER 6, 1936

Fridays, Twopence

## In Memoriam

By Pastor J. McAVOY

THE sun was sinking in the west after a day's bright service, as a party of Elimites were returning to London from a happy time spent by the seashore. The coach stopped for the inevitable break by the wayside. During the respite a few of the company were attracted to a nearby church by the divers-coloured stained-glass window, which was showing to advantage its rainbow hues.

Going through the gates of the churchyard we inspected the War Memorial and read the gold-covered names, which were engraved in the white marble, of many who had made the supreme sacrifice.

As one thinks of the tragedy of the last great war, and contemplates the growing unrest at the present time, together with the private profits made out of this awful business, it all goes to form a terrible contrast to the sacrifice demanded of others, and leaves one profoundly perplexed.

An American commercial traveller who represented a firm of armament manufacturers thus described his trade: "We are certainly in a business where a fellow has to wish for trouble so as to make a living."

Are cenotaphs and war memorials dotted all over Europe to be an effective voice of protest against war-mongering, or are they to become a multiplied number of mere relics?

Up the gravel path between many flower-decked graves we passed on our way to the church. The light that illumined the stained-glass window and made it appear so attractive was not the rays of the departing sun, as was at first supposed, but an electric light which shone within the building. A lady in the room at the left side of the altar was busy preparing the Table of the Lord for the morrow. The Table of Remembrance was being spread—the silent emblems of Christ's passion were being made ready. Instinctively our thoughts turned in reverent wonder to the One who died to redeem; who suffered to make peace possible; He who gave Himself to the humiliation of the Cross to open up the path to God. Those

emblems told us of His great conquest of evil—of His glorious Calvary achievement. And humbly we raised our hearts in gratitude to the Lamb that was slain but liveth again.

As cenotaphs commemorate the victories of those who are buried elsewhere, so the Church is to witness in every clime to the living reality and personality of Him—the Conqueror of death—who has risen immortal, the Destroyer of death.

Retracing our steps as the twilight deepened, our haste was interrupted by the appearance of two children; in the arms of the girl was a large bunch of fresh flowers, while the boy carried a jug of water: our interest was aroused and we followed them to the less artistic quarter of the cemetery.

The little maiden was soon employed in tidying up the spot of ground that was so sacred to them, removing the old flowers and cleaning the vessel for the new weekly supplies.

When this respectful service had been accomplished the onlookers drew nearer, longing to speak with the dutiful children. With upturned eyes and winsome smile the girl answered our inquiries with sweet voice, whilst the boy silently assented. There in the stillness of eventide a family tragedy was uncovered; a daddy some eight months previously had been suddenly taken, leaving a widow and four children. Since then regular homage to the memory of the father is paid by the orphans.

Giving them the last gospel tract and a gentle word reminding them of the Father who never dies, we bade them adieu.

In memory of a living father; in memory of a tragic and useless war; in memory of Him who came to end all war by overcoming sin and eradicating death by His resurrection triumph gave much food for reflection on the homeward journey.

The meditation on these three little incidents did us more good than numerous sermons.

# Treasures of Darkness

An account of the work of our missionaries both overseas and at home on furlough.

By the MISSIONARY SECRETARY

We wend our way on a wondrous quest  
That calls for courage, and truth and zest;  
We march with eyes on a boundless shore,  
We fight to open a fast-shut door,  
At our Captain's own behest.

Knights of Jesus steadfast and true,  
This is the prayer that we pray for you;  
That you may go in your Captain's strength,  
And conquer the world till He comes at length,  
To lead you to realms anew.

**A** WONDROUS quest! Insuperable barriers!  
Fast-shut doors! But there always is a  
spiritual secret at the heart of any great battle

for God and for righteousness. If we could only draw aside the curtain, we should see the forces that move for us to guide and garrison our conflicts and our victories, over the forces of darkness and evil against which we war. Treasures of darkness they are gathering, those gallant gleaners in the lands afar. Gems and jewels they are snatching from the cruel tyranny of sin. But the battle is a long drawn out one. The monotony of the constant fight against sin is wearing. Once more their hands hold the pen and send us brief word-pictures of the need; pictures that only tell half the story. The other half, the sadder half, is poured out as they kneel, into His ears who has redeemed from every kindred and tongue and people and tribe, these jewels of darkness for Himself . . . but the hand that holds the pen needs the strength of your prayers to help fight the darkness.

Miss Ewens writes from India pleading for prayer for the conversion of a "Mystry." Read her wistful pleading for this man who is so laid upon her heart, and promptly put his name on your prayer list.

"Now I want to ask your prayers for the conversion of a "Mystry." There are quite a number of

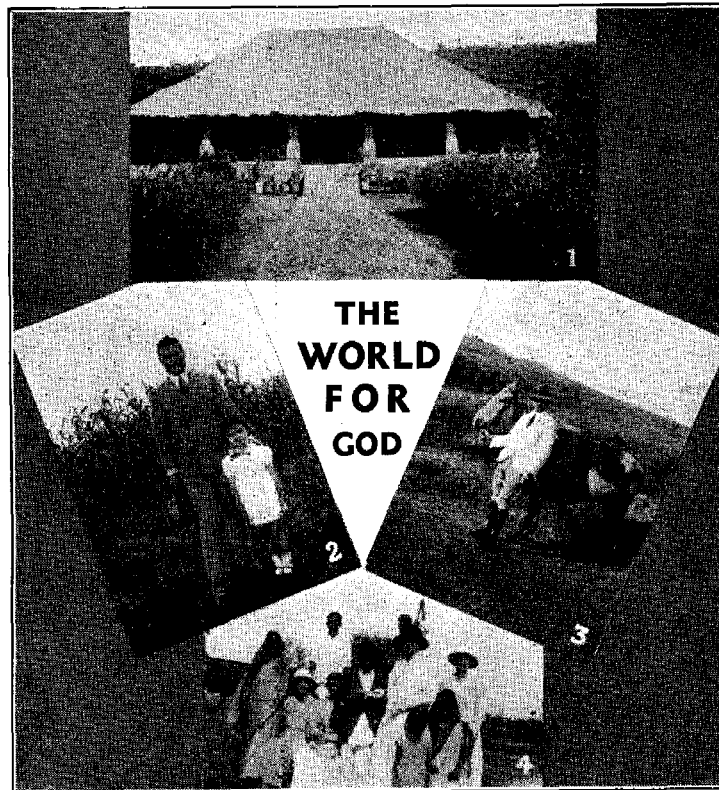
"Mystrys" in India. There are carpenter "Mystrys," mason "Mystrys," electric "Mystrys," etc. This man is a Hindu carpenter "Mystry." He has been working for us in this capacity in Telaiya, during the hot months when he heard about Jesus for the first time. He certainly is a different man from the first time we met him. Last Sunday evening he came to the meeting for the first time and sat through the whole service. Before the meeting I presented to him God's plan for his salvation. His response was demonstrated by folding his hands together in front of his forehead and bowing his head as he said "Jesus." We wait to see the working out of this confession by his

"coming out from among them [the heathen] and separating from the unclean thing." It will mean total renunciation of relatives, home, lands, and maybe his wife and children also, never to mix with them again, or even eat with them—an outcast for ever. Only God can put such an urge upon him that he will "choose rather to suffer affliction with the people of God." Help pray this "Mystry" through, and out into the glorious liberty of the children of God.

One of the things that cheered me greatly on my return from the hills was a letter from Miss Henderson with the happy news that Miss Paint will be coming out to join us in October. What a "Yisu Masih ki Jai" was shouted by the family when I broke the news to them!

Nearly loud enough for Miss Paint to hear!"

Mrs. Taylor from the Belgian Congo writes: "The country out here is like its people—beautiful, but wild, with marvellous possibilities both for man and God, to those who are willing to lay down life and strength, peace and ease, to win it and them. It is always the little things that seem to count for so much out here—the little black boy or girl waiting to be shown the way to grow up a "faithful follower"; the little white



(1) The cottage where Mrs. Taylor stayed while her own home in Congo Belge was being built. (2) Pastor J. Mullan and Sheila. (3) Pastor Francis setting off to visit and preach. (4) Miss Ewens with some Indian helpers and others.

ant nibbling his way through to his cherished goal (usually the roof of one's home); the little word of comfort spoken in due season; the little bit of fever which is not bad enough to justify one's nursing it; the little hard thought encouraged against one's fellow worker; the last little fifteen minutes of a busy day which someone will be sure to choose to chop off his finger, or welcome a firstborn son into the world, or quarrel with his wife. What a good thing that our strength is not really what it appears to be—but an everlasting well, springing up within us, from the uttermost depths of His boundless love!

"We have been rejoiced to see souls saved and backsliders restored since our return and to find that the work has been well cared for during our long absence. It is a fairly large assembly of about 100 adults with a good school and Sunday school, of about 120 children, and a senior school of 50. We have 12 evangelists and outstations. My home is situated on the hillside and looks across to the wooded mountains over the other side of a wide green valley, called "The Land of Oil" (Ngoi Mani). From it rises the smoke of

#### SEVERAL HUNDRED HOUSES

of four or five large villages, all within visiting distance, and there dwell "the heathen in their blindness" bowing down to wood and stone and bits of fur and feathers. They only see themselves as a sensible, hard-working people, fond of their children and hunting; poor and slovenly—but bad! Never! "We love God, why should we not?" they say, the while they are casting about in their minds for a good excuse to give one for not attending the meetings! Many are difficult to win, but some seem almost to be waiting to be gathered in.

I have in mind a young lad—Eslie—of about sixteen years of age; he was my washboy and used as a little child to love the Lord. Not many weeks after my return I pleaded with him to return to God, but he just would not. "No, Madame, I love my beer, I don't want Jesus now," he said. One day whilst speaking with the older boys we were reading out of the *Elim Evangel* about the happenings in the world to-day which point to our Lord's near return, when it suddenly came over me what a lot of the people were heading for ruin, specially some whom I know to be setting themselves against God. I was for a brief second quite overcome, and could not keep back my tears. I turned away quickly out of the room where we were sorting out boxes from one of which I had 'happened' upon the *Evangel* and read out the passage to the boys. I hoped that they had not noticed how moved I was, until on returning I heard James say, 'It is the Holy Spirit of God crying over us.' That evening a soft little voice came to the door, 'Madame, Madame, let me speak to you! I have heard that you cried for us. Why?' Little hard-hearted Eslie listened quietly whilst I told him once more of

#### THE LOVE OF GOD

for his rebel soul. He went out without a word, but did not return to the Lord. The following Sunday, however, we were all startled by the lad jumping

from his seat in church and coming up uninvited on to the platform. With a bang of his fist on the desk he said, 'I'm a bad one, I am—I need saving—to-day I've come back.' That Sunday morning he gave his heart to the Lord. There are many just hovering on the border-line. Will you pray them over? The love of God which passeth all understanding is enough to draw them. Will you give them even a tiny corner in your heart?"

Pastor and Mrs. Mullan's permanent home at Tzaneen was in process of being built when last we heard from them. Mrs. Mullan brought the two children down to Nelspruit to stop with Mrs. Phillips whilst her husband and Pastor Phillips were building the house. She writes from Nelspruit:

"For a number of weeks Mr. Mullan has been obliged to take Mr. Phillips from his work here in order to help in building our brick house, with the result that the responsibilities of this station have rested on Mrs. Phillips. In a little way I have been able to help, taking over the culinary tasks and enabling her to carry on the school meetings, etc. So really there is but little to report of interest from me. Letters from Tzaneen, however, show that God is blessing the building and the services. Each week sees the little brick house filled to overflowing with men and women eager for the gospel. Souls are being saved and a general interest in

#### THE WORK REVEALED.

Services are held occasionally in the prison there and unfortunately there is usually a 'full house,' although the missionaries are glad to be able to speak of the Saviour to all present, and for that reason are glad of a crowd. Many are hearing of the blessed One who can deliver from vice and evil ways, and so we ask your prayers, that in these hearts precious fruit shall result. 'My Word shall accomplish.' Hallelujah!

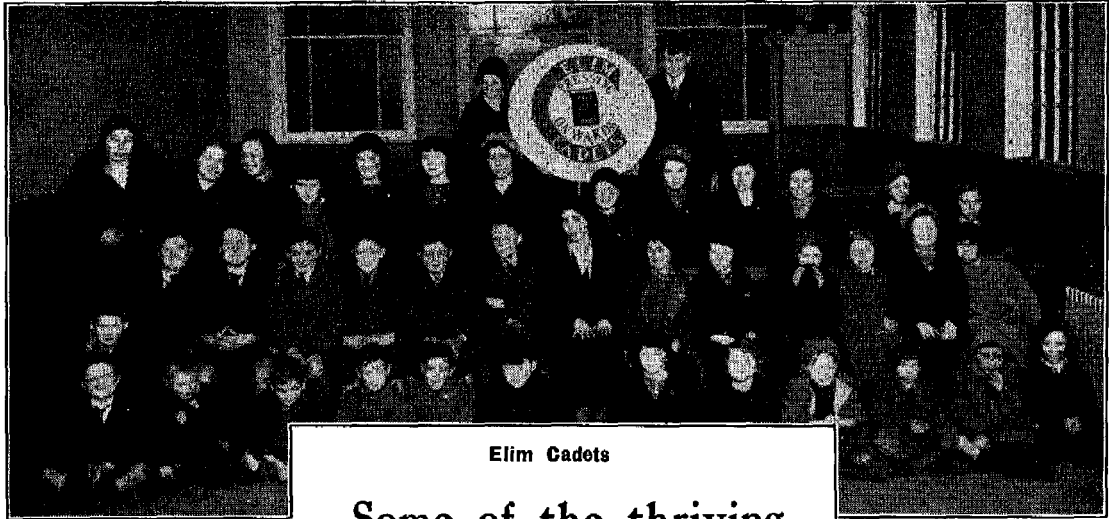
In one prison service the missionaries saw a woman in tears, and at its close spoke sympathetically to her, thinking perhaps she was weeping for her sins. It proved to be otherwise, however! She explained that she was unhappy because her husband was a prisoner. The following week she heard the message and that time was convicted and gave her heart to the Lord. So even those who are not convicts are hearing the Word in prison, whilst visiting their husbands.

Another interesting case was of the wife of a police sergeant. Many of you will remember our letter concerning one of the sergeants being killed by lightning and of his sorrowful widow being saved afterwards. Unfortunately she became the victim of many heathenish remarks to the effect that if she remained in that vicinity she would bring evil upon them all, as a spirit visited her husband for some wrong he had done, and they would suffer too. Eventually she listened to them, and in fear of these things fled from the location to a lonely house a few miles away, and lived alone. One day this month when Messrs. Mullan and Phillips were trying

#### TO BALANCE THEMSELVES

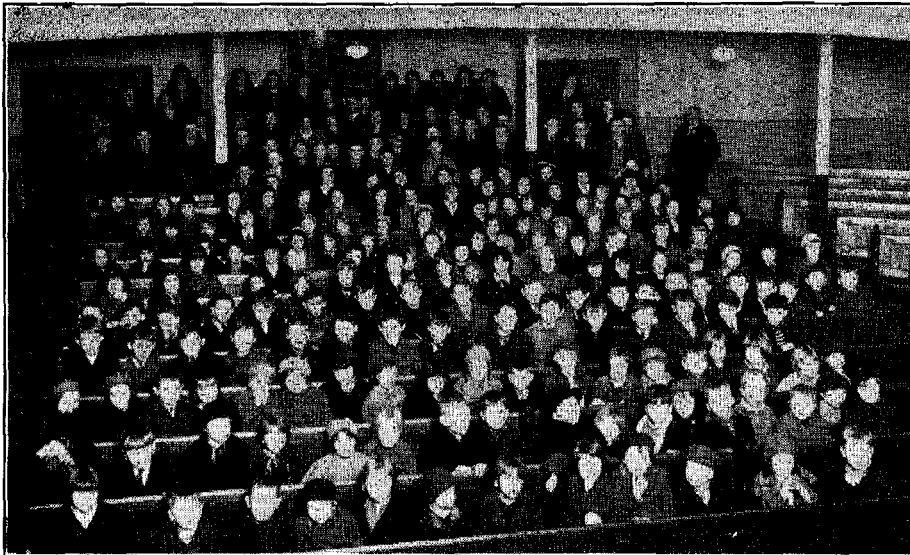
on trestles whilst laying bricks, this woman came and called to Mr. Mullan that she wanted him. Not re-

(continued on page 709).



Elim Cadets

Some of the thriving sections of the Graham Street Church, Birmingham



SUNDAY SCHOOL SCHOLARS



A section of the large congregation which worships each week in the capacious Elim Tabernacle



Pastor A. Longley



A band of enthusiastic Elim Crusaders (Pastor & Mrs. Longley in the foreground)



The Tabernacle Orchestra, Graham Street Church, Birmingham



The splendid Crusader Choir

## TREASURES OF DARKNESS (continued from page 707)

cognising her at once and having a difficult task on at that moment, he called out to say she could go to the evening's meeting and speak with him there. She went off, and our cook came and told Mr. Mullan that she was crying as she went and seemed very unhappy. On hearing that, of course, he sent for her to return, and had a talk with her. Poor soul! Her eyes were swollen with weeping. She told him that her heart was full of misery since she left the services, and she wanted him to pray for her, as she desired to come back to the Lord Jesus. At the service that night she stood and made a confession of her wrong in heeding the evil tales and said that Christ was the only One who could give peace. Since leaving Him she had been terribly unhappy, but now the Lord brought peace to her heart again. When she had concluded another woman wept and stood and asked for prayer also. This dear soul, whose name is Elizabeth, has lost both her little babies and is a great sufferer. Will you remember her need for a healthy body when you pray for these women of Africa? Two other women have also believed recently, who will need your prayers as well, for the enemy is quick to deceive and to destroy faith so treacherously in these dear ones."

Pastor and Mrs. Francis have a big needy field to minister to in Pilgrim's Rest and have much to discourage them, although God sends them definite encouragement

### TO STRENGTHEN THEIR HANDS

in the fight. Mrs. Francis writes:

"The work is going on nicely but there is much to grieve one. Hundreds of natives living in sin, indifferent to the call of Christ. Satan has bound many, and one's heart goes out to the young ones growing up, where there is nothing else but vice. The broad way is easier, so they naturally follow it. Many would be amazed at the evil lives of the very young, it is almost unbelievable. Praise God, in the midst of all this sin and temptation He is keeping His children. God is able!

"We praise God because He is blessing the women's work too. Gradually He is drawing them to Himself. Quite a number so love their Saviour that they walk miles over the mountains to hear more about Him.

Some white people here complain because they have not a church at the door, their church is ten miles away and they have a car and yet they do not go. But these ignorant natives walk miles in the heat—ignorant only in the things of this world which matters not. Some have been brought into our Saviour's fold by His grace, and others healed in answer to prayer. The Lord is faithful and blesses our efforts though weak they be. Praise Him!

"We thank you for your past prayers and do ask you, please, to continue to bear us and our work up before the Lord in earnest prayer."

Pastor and Mrs. Phillips have been

### EXCEEDINGLY BUSY,

but a joyous air mail letter from them bore the good news of the Holy Spirit having fallen on their native evangelists and helpers. For this they have prayed and interceded for a very long time. Mr. and Mrs. Phillips ask for prayer for those who have been so gloriously empowered by God for service, that their lives of holiness and humility may attract many others to seek more definitely and wholeheartedly for this mighty blessing of Pentecost in needy Transvaal.

As this goes out for publication Miss Paint is on the eve of her departure for India again. Her recent tour of the Elim Churches has been signally blessed of God. We are confident that her future way will be surrounded and encompassed by the prayers of God's people and of our ministers.

Pastor and Mrs. Thomas and Jewyl are resting in Wales for the month of October. God is strengthening them and quickening their bodies for future service for Him. They covet special and continued prayer for the precious converts they led to Christ in Spain, for whose spiritual welfare they are deeply concerned at this time.

Miss Hoskins is on deputation work just now and is experiencing times of blessed encouragement as she moves from church to church. Both our missionaries on furlough, those returning to the field and those on the field, need loyal, unflinching prayer in the fight to open the fast-shut doors and snatch for Him in those far-off fields the treasures of darkness. "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."



# FAMILY ALTAR



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

**Sunday, Nov. 8th.** Deut. vi. 1-12.

"Lest thou forget" (verse 12).

"Lest thou forget." In the early glow of discipleship there seems but little danger of forgetting the One who has wrought such great deliverance in the life, and yet we know to our cost that as the years pass away other things steal into life which threaten to veil the glory of Him who once occupied the foreground of thought and affection. Each day there should be a renewal of those spiritual exercises which will keep the consciousness of God warm and fresh in the heart. Morning by morning the heart should turn towards the light of God's presence, so that the remembrance of all His goodness and grace may be preserved as the great impulse to victorious living. The tragedy of many lives lies in the fact that they have *forgotten*.

PRAYER TOPIC:

That the presence and power of the Lord may be mightily manifest throughout the Elim Churches this day as the saints gather for worship.

**Monday, Nov. 9th.** Deut. vii. 1-11.

"Make no covenant with them" (verse 2).

The law of separation must be strictly observed by God's people. There must be no spirit of compromise allowed to creep in. The Church of Jesus Christ is called to a distinctive life which may not enter into anything in the nature of alliance with those who own not the name of God. There are at times what appears to be material advantages gained by covenanting with the world. Such advantages are discounted by the resultant spiritual loss which must ensue. Friendship with the enemies of the Lord is not possible to those who would keep in the path of loyalty. And so there must be no covenant relationship with the world. We must recognise ourselves as "called out ones."

PRAYER TOPIC:

For special blessing upon all campaigns and special efforts now being held in our churches.

**Tuesday, Nov. 10th.** Deut. viii. 1-9.

"Suffered thee to hunger" (verse 3).

At first this sounds strangely contrary to the character of God. And yet spiritual hunger is the hallmark of all true life in God. Hunger is a sign of growth, and so we read, "Blessed are those that hunger." It was hunger that led to the awakening of the Prodigal. He was content until there arose a great hunger within him. And so it is with us. It is this that saves us from a destroying self-satisfaction, and launches us upon the sea of quest. When we cease to

hunger we are in gravest spiritual danger. O Thou who art the Living Answer to the hunger which Thou Thyself hast created, do Thou keep the flame of desire burning within me. Let this hunger for Thee be the distinctive glory of my Christian life. Save me from an enervating contentment.

PRAYER TOPIC:

Praise for all the blessing which is resting upon the witness of the "Elim Evangel" from time to time.

**Wednesday, Nov. 11th.** Deut. viii. 10-20).

"That He might prove thee" (v. 16).

So many of the strange and difficult things that are allowed to come into our lives have this object in view, to prove us. Test and trial if it fulfils the divine purpose will deepen and strengthen devotion and conviction; life will be disciplined into the plan of God, and made to accomplish His will. God tests the instrument ere He uses it in His service. And therefore it is for the soul not to shrink from the test, but gladly endure it as a means to a divine end. God is graciously preparing the soul for future responsibility in His Kingdom, making it ready for some larger sphere of service in His vineyard. The easiest path is not the best preparation for successful ministry; it is in hardness that the foundation of real success is laid.

PRAYER TOPIC:

That in all Armistice Day services God may be glorified and many hearts made to yield to Him who alone can heal the wounded in heart and broken in spirit.

**Thursday, Nov. 12th.** Deut. ix. 7-21.

"The Lord hearkened unto me" (verse 19).

Happy the soul of whom this is true.

To realise that God has indeed given sympathetic attention to our heart cry brings a sense of deep satisfaction into the soul. This is one of prayer's truest achievements, fortifying the heart in the moment of crisis and threatened calamity. To know that the Father hath heard means everything to the believing heart. And this is the precious assurance which often the Holy Spirit breathes into the soul of the suppliant. Blessed consciousness that we have got through to God; that prayer has been effectual; that we have touched the throne of Omnipotence. Hallelujah! Grant unto Thy child this day the inspiration of this strengthening conviction; cause me to hear Thy answer to my plaintive cry of need.

PRAYER TOPIC:

That our ministers and missionaries may experience deeper blessing on their labours as a result of the intercession of God's faithful prayer warriors.

**Friday, Nov. 13th.** Deut. x. 1-15.

"Come up unto Me into the mount" (verse 1).

"In the mount." How many places there are in life's common round and task that serve as a mount to the longing soul. Places that apart from the inward link with heaven could have no sublime significance, and yet by virtue of the tryst which the soul has kept with God they have become full of sweet and sacred attraction. Some bedside or dingy study has been lit up with the glory of that Other Presence who has accompanied with us as we have sought the touch from above. Blessed hallowed moments on the mount of meditation and manifestation; alone with the Lover of our souls, with the vision of His loveliness sweeping over the whole being, until life became so full of promise and possibility. Lord I fain would respond to Thy call to the mount, and come alone, apart with Thee.

PRAYER TOPIC:

For the unreached towns and villages of our land, that the Foursquare Gospel message may penetrate to many of these needy places.

**Saturday, Nov. 14th.** Deut. xi. 18-32.

"To cleave unto Him" (verse 22).

Herein lies the true secret of separation. The soul that really cleaves unto the Lord shall never find itself entangled in the things of the world. This is the only effective means of deliverance from the binding influences that seek to thwart God's purpose in life. It is the conquest of an all-sufficient counter-attraction which looses the life from every other force. It means that Christ comes between the soul and those things that seek supremacy within. His beauty blinds the obedient heart to all the glamour and glitter of earthly fascinations. Lord this day let my heart cleave unto Thee. Woo me from aught that would challenge Thy sovereignty in my life. Keep me wholly Thine throughout the moments and the hours of this day; Thy glad captive.

PRAYER TOPIC:

That all new converts may be kept by the power of God and be led on into deeper fellowship with the Risen Lord.



## Where the Power Lay

When God Almighty linked Himself with Moses' rod it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod He can use you and me. It was not Moses, nor Moses' rod, that brought the plagues on the Egyptians, but it was the God behind the rod.—D. L. Moody.

# PHILIPPIANS . . .

## *A Christian in His Right Mind*

By ROY L. LAURIN

**T**HE historical and literary significance of this Philippian letter rests in the fact that it was written to European Christians. It was at Philippi that Europe was first visited with the gospel by Paul. His contact there was with a young business woman who, in the company of other women, was in the custom of resorting to the riverside for prayer. Paul's expedition of grace to this place was ventured because of a notable vision he once entertained, a vision of a Macedonian whose challenge was: "Come over . . . and help us."

Paul held these European Christians in deep affection. His regard for them was engendered by great kindnesses shown him by the Philippian Church. Twice while he was at Thessalonica, and once while he was at Corinth, they sent him contributions for his support; and just prior to the writing of this epistle, they had sent Epaphroditus, a leading presbyter in the Church, all the way from Philippi, across three seas—the Ægean, the Adriatic and the Mediterranean—that he might minister to Paul, who was a prisoner at Rome. While in Rome, Epaphroditus was taken violently ill, even nigh unto death, but God spared his life, and at the time of Paul's writing,

### THIS FAITHFUL HELPER

was ready to depart on his long journey home. He became Paul's messenger, for he returned to Philippi with this letter. It is full of praise and affection which were not expressed as mere literary flattery. It was honest commendation, for the Philippian Christians were in a very high state of Christian experience and grace. The Church was apparently free from doctrinal errors and schismatic factions. However, it had one blemish, the blemish of anti-mindedness. There were those among the Philippians who were at variance, and this factious spirit was rebuked by the apostle, lest it spread through the entire Church and cause divisions as it had among the Corinthians, where a deplorable spirit of party prevailed. This spirit of party is as prevalent in the Church of our day as it was at Philippi and Corinth. It works havoc wherever it prevails, and it becomes the solemn obligation of every believer to beware of anti-mindedness and to assiduously espouse the ensign of Christian unity, wherein all will say, "I also am of Christ."

"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind"  
(Phil. ii. 2.)

"*Rooted and grounded in love.*" It is particularly noticeable that Philippians deals with the thinking of Christians, not so much on the basis of logic as on the basis of love.

Seven times in this letter reference is made to the thinking of Christians:

1. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (i. 27).

2. "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (ii. 2).

3. "Let this mind be in you, which was also in Christ Jesus" (ii. 5).

4. "For I have no man likeminded, who will naturally care for your state" (ii. 20).

5. "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (iii. 15).

6. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (iv. 2). This instance was evidently a specific case of the anti-mindedness that Paul was rebuking, and it was all the more damaging because it prevailed among these women who were evidently women of distinction among the local Christians.

7. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (iv. 8).

In these verses is to be found the gist of the Epistle to the Philippians, and they show us a Christian in

his right mind. When is a Christian in his right mind? A Christian is right-minded when he is like-minded. And he is like-minded when he is Christ-minded.

*Mental attitudes.* The subject of right-mindedness passes beyond Philippians to the broader sweep of the entire Scriptures, where there may be found at least seven mental attitudes.

*Open-mindedness:* "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him" (1. Kings xviii. 21).

Ordinarily the fact of a choice being made between two opinions would give evidence of genuine open-mindedness. But this case is an illustration of that which is popularly called an "open mind," but which is in reality no mind at all. Here the word "halt" does not mean the careful consideration of two opinions. It means "to leap" or "to pass over." And here were a people who were leaping back and forth between two opinions, first on one side and then on the other.

When we speak of an "open mind," we mean a mind open to conviction. But it is not a mind always open, or it would become a mind minus its convictions. This latter kind of mind would be as

Master minds in all ages have led the world in both reflective and expressive thought. The contributions of philosophers, poets, statesmen, artists, and scientists have enriched all generations. Yet to have "the mind of Christ"—which is the privilege of the humblest believer in the Son of God—is a distinction more to be desired than to be numbered with the world's intelligentsia. "The world passeth away, . . . but he that doeth the will of God abideth for ever" (1. John ii. 17).

useful to us as a rancher's chicken house would be without a door, for he would soon be minus his chickens. And in the same sense we would be minus convictions and would be as "children, tossed to and fro, and carried about with

#### EVERY WIND OF DOCTRINE."

There must come a time in our experience when we can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

*Single-mindedness:* "Servants, obey in all things your masters according to the flesh; not with eye-

service, as men-pleasers; but in singleness of heart, fearing God" (Col. iii. 22).

This passage refers, by the use of the word "heart" instead of "mind," not so much to our thinking processes as to our mental attitudes. This singleness means "simplicity of purpose" or "freedom from duplicity." It does not refer to a one-track mind by which one becomes a mental freak, laying himself open to grave consequences. It is a mind which is free from mental hypocrisy. There are mental hypocrites just as there are moral and religious hypocrites. A mental hypocrite is a man whose thinking is arranged under two sets of thoughts or convictions. One set is just a pretence by which he thinks he fools God. He is saying "yes" to God with the one set, and living his life by the other. God requires a mind free from duplicity.

*Double-mindedness:* "A double-minded man is unstable in all his ways" (James i. 8).

A double-minded man is a spiritual monstrosity, for the Greek for "double-minded" means "two-souled." His real soul has a shadow soul. He is a waverer. He is unstable. He is

#### A SPIRITUAL WEAKLING.

He is like a weather vane—blown by prevailing winds. He is like driftwood upon the sea, floated here and there by prevailing currents. One day he subscribes to the Scriptures; the next day he agrees with some contrary philosophy. One day he believes God; the next day he doubts God. One day he is full of faith and is strong; the next day he is full of fear and is weak. One day he has a testimony; the next day his lips are sealed. Listen to the verdict: "Let not that man think that he shall receive any thing of the Lord" (James i. 7).

*Mule-mindedness:* "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee" (Psalm xxxii. 9).

An observation of human affairs will reveal how widely this mental attitude prevails—with its stubborn tenacity, its unyielding selfishness, and its perversity. It surely does not belong to a Christian, whose mind should have a gentle susceptibility to the slightest influences of the Holy Spirit.

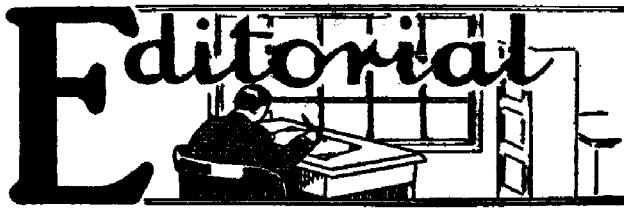
*Anti-mindedness:* "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. iv. 2).

This plea is a warning against anti-mindedness. Anti-mindedness is a spiritual disease that carries over into too many

#### CHRISTIAN EXPERIENCES.

The anti-minded Christian is never in harmony or unity with his fellow Christian. He is never the advocate of constructive policies, but is always on the "anti" side among the "anti" party. He is

(continued on page 716).



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

## November 11th.

ONCE more we are commemorating that hour in 1918 when war ceased and the nations turned from the bloodshed of the battle-field to the work of peaceful reconstruction. What a colossal task it was, and how impossible it seemed to build again the things that those four fateful and fearful years had destroyed. The world was thoroughly sickened by the long-drawn-out tragedy of the years; war was at an end for ever; men had drunk their fill of its deadly cup; no more should the world be drenched in the blood of its sons. Eighteen years have passed since the war drums ceased to beat, and the guns of slaughter were silenced. We wonder whether the will for peace is as strong as it was then; whether the vision of harmony and goodwill is not becoming dim. Are we not in danger of forgetting the fearful price of 1914-18? Methinks we can hear once again the jubilant expressions of thanksgiving which filled the land in that hour when strife ceased. Instead of the years leading farther and farther from the possibility of war we fear that the nations have been and still are gradually drifting towards the precipice of a new and more terrible conflict. Shall we on this day of commemoration pledge ourselves afresh to the cause of peace, seeking to shed abroad the Spirit of Christ, turning men's hearts to the One who alone can rule in righteousness?

## Prayer Changes Things

Philippians iv. 6

Prayer is requested for:

A young man suffering from nerve trouble, that he may be saved and healed. Also for a young lady who is anxious to possess the assurance of sins forgiven.—C.R.

A young man in a very poor state of health and trying circumstances, that God may step in to deliver.

A family, all unsaved, that they may be led to Christ and made to prove His healing power.

A man suffering from asthma, and who has been out of employment for years; he is most depressed and fallen deeply into sin, that God may lead him into the light of full salvation.—C.M.A.

A child of God who is suffering from the influences of spiritists; that she may find complete deliverance through the Cross.

One who is under great depression and temptation, and unable to sleep, that this soul may find rest in God.—H.B.

## Clusters of Camphire.

### The Test of Greatness

By Pastor E. C. W. Boulton

"If the prophet had bid thee do some great thing, wouldst thou not have done it?"—II. Kings v. 13.

The largest empire of the soul  
Is found within God's will;  
We only reign as monarchs when  
His place of choice we fill.

ARE not our estimates of the truly great things of life sometimes sadly wide of the mark? The things we come to regard as large and important may be of comparatively small consequence in the sight and thought of God. Really nothing that forms a link in the chain that binds us to God can be counted as unimportant. The smallest act of obedience, which apparently has little or no bearing upon the main issues of life may in reality prove vital in the final audit of life.

Have we not learnt in the school of Christian experience that details are all closely related to the great scheme of God, and all may materially affect the ultimate achievement of the divine purpose? Some of the tiniest parts of the mechanism of a watch determine its practical value. Carelessness in the construction of some of the smallest and most insignificant sections of a motor car can easily render the whole useless and powerless. It is so in the life of the soul. Attention must be given to the minutest details.

Only a step, but it takes us  
Deeper in union with God;  
Then why should I fear to follow?  
'Tis the path that Jesus trod.

The greatest decisions of life are sometimes determined by the merest trifles. The smallest details may indicate the mind of God.

Some seemingly unimportant step may lead us into the place of wondrous depth and height in the Lord, or take us out of fellowship with His plan for life.

There are so many who are seeking the place of large ministry, eager to occupy the exalted position, and do that which must necessarily focus attention upon them and the work they are doing. We must not overlook the fact that the smallest service may be rendered in such a spirit as at once to elevate it into the realm of really big things.

Sometimes the lowest and highest place in the Church of God appear widely apart, and yet actually this may not be the case. It is the lowly place that fits us for that of greater influence and authority, and it is those who are willing to undertake the obscure ministry who are found worthy of something more distinguished.

Is not God the best judge of the work that we should do? Since He has apportioned our capacities shall He not also appoint us to the sphere for which those spiritual and mental capacities best fit us? "Whatsoever He saith unto thee, do it." This will prepare the way for God's greater thing.

We would not stumble at Thy word,  
Though strange it seems and hard;  
'Gainst all the weakness of the flesh,  
O keep us on our guard.





# A Challenge to Christianity

By Pastor LESLIE H. NEWSHAM

OWING to a slight indisposition I was unable to preach one Sunday evening. I sat in a chair and turned on the wireless for the evening service from the City Temple, conducted by the Rev. Belden. I joined in some of the beautiful hymns and realised what a blessing the wireless service must be to the "shut-ins." Then the preacher made, what was to me, an amazing statement, under the heading: "Unity does not mean uniformity." Whilst I cannot quote his exact words, he said in effect that he looked forward to the day when there should not only be a fellowship of the great denominations *but of the great religions of the world!* The result was that I penned the following:—

There is much talk of a unified Church in these days—a Church which knows no division of creed—of a tolerance that should override every difference of opinion. On the surface this may seem to be a very creditable object, but to my mind it is an utter impossibility. I agree with the Rev. Belden that unity does not mean uniformity, else would this be a very dreary and uninteresting world to live in. If the proposal was that there should be a united Church of all born-again believers, I should say wholeheartedly, Yes! But there is a vast difference between a real fellowship of born-again believers, irrespective of denomination—and an indiscriminate inclusion not only of all men but also of all religions. Nowhere in the Bible do I find that God ever set this goal before us. The man who is

## PREPARED FOR FELLOWSHIP

between Buddhism, Mohammedanism, and Christianity must firstly be prepared to say that the Bible is no more true than the Koran, that it is really quite unimportant whether we believe in Christ or Confucius. What of the Ten Commandments? "Thou shalt have none other gods but Me." "Thou shalt not make unto thyself any graven image . . . Thou shalt not bow down to them or worship them"? Think well before you follow leaders who speak of fellowship between great religions, and remember, *blind leaders and blind followers fall into the same ditch.* If, as is inferred, it is immaterial which religion a man belongs to, then must we say that every Christian martyr, including the apostles, were sadly misled; they laid down their lives unnecessarily. Nay, more, the sacrifice made by our Lord Himself was absolutely misguided. The Atonement was a tragic mistake if there is reconciliation any other way. The words of Christ when He said, "No man cometh unto the Father but by Me"

were untrue. The Reformation, which liberated this God-blessed country of ours from the vile clutches of the Roman Catholic priests was a useless victory, for in this case we may as well be Roman Catholics as Elim Foursquare Gospellers, every missionary who has gone to proclaim the unsearchable riches of Christ has gone abroad pitifully mistaken that God has called him. And so we could go on! Are we expected to believe this?

*Let us face the whole position honestly and see what has happened in churches to bring Christendom to*

## THIS SPINELESS CONCLUSION.

The Church was built up upon faith in the Bible as being the inspired Word of God, and the true interpretation of His plan and will for us. Then came the day when the pulpit resounded to New Theology and the so-called Rationalist and Modernist put on clerical garb and began to deny the truth of God's Word. They assailed congregations at their weakest point—pride—by averring that no intelligent person could really believe in the Creation record as given. Thence to miracles, thence to the divinity of Christ and the new birth. Having nothing left, the pulpit became the seat of politics and sport—anything *but* the Bible. Congregations rightly said, "If this be the case, why go to church at all if for hundreds of years our fathers have believed a myth?" To the consternation of the preachers they found that they had struck away the foundation of their faith and clamoured for new methods and hastily began to insert a *new religion with old labels*; for example, one may enter Modernist churches to-day and hear the preacher glibly speak of being born again, of healing in the Church, of the Holy Ghost, and the Second Advent (spiritualised), but in every case *the supernatural is eliminated*, because they cannot explain it—and *anything they cannot explain is an insult to their intelligence.* They cannot possibly accept a God who knows anything and does anything they cannot understand.

Oswald Chambers in one of his books says: "Commonsense does not reveal Jesus Christ; to commonsense He is nothing more than a Nazarene carpenter who lived

## TWENTY CENTURIES AGO.

No natural man can know Jesus Christ (Matt. xi. 27). Higher Criticism (so-called) works on the lines of commonsense, consequently when it deals with our Lord (whose highest sense is not commonsense but Deity) He has to be explained away, His person is  
(continued on page 718).

## Philippians . . . A Christian in his Right Mind (concluded)

a wrecker and not a builder. His attitude is not merely a difference of opinion, but the result of a surly and carnal disposition that neither reasons nor loves in the true spirit of Christ. Much of the division that prevails among Christians reminds one of the people of a certain island who made "a precarious living by washing each other's clothes."

*Like-mindedness*: "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. ii. 2).

This is a Christian in his right mind. He is a Christian who is "likeminded."

Paul wrote similarly to the Corinthians who were involved in schisms and factions: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. i. 10).

The common cause for the differences and divisions which prevailed in Corinth, and undoubtedly in Philippi was carnality. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I. Cor. iii. 3).

It is when we

### "WALK AS MEN"

and not as new men in Christ that differences divide believers. This carnality breeds a party spirit, and the Christian cause becomes, under those circumstances, a warfare of conflicting opinions among those who should be soldiers of a common cause against sin. This thing will not be, when we throw off the yoke of carnality and walk, as we should, "in the Spirit." And to this end, there is set before us the ideal of "one mind" (Rom. xv. 6). This "one mind" is not your mind or my mind. In fact, it is not a human mind at all. It is what the next state of mind reveals—Christ's mind.

*Christ-mindedness*: "Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5).

This state of "Christ-mindedness" is the revelation of a Christian in his right mind.

*The mind of Christ*. We inquire: What kind of mind was in Christ Jesus? In this epistle we find a threefold description:

It was a humble mind (vv. 6-8).

It was an obedient mind (v. 8).

It was a crucified mind (v. 8).

When our minds have passed from humility to obedience and from

### OBEDIENCE TO CRUCIFIXION,

then we will be able to say that we are "Christ-minded" and that we are Christians in our right minds.

The Philippians were, as the opening verse of the epistle declares, "saints in Christ." They were now to have *minds* in Christ. They were members of one

body, by one Spirit, through one calling. They had one Lord, one faith, one baptism, and one God. But the fact that believers were united in these respects was not enough for the fullest development of their spiritual experiences. There must be among them "one mind."

We must consider that this oneness in the mind of Christ will bring oneness in the minds of believers. We stand in relation to Christ as the spokes of a wheel stand in relation to its hub. Here is an old-fashioned wooden wagon wheel bound with an iron tire. From the hub of that wheel there extend at regular intervals long spokes of wood which bind the rim to the hub. At the rim of the wheel the spokes are far apart, but down at the hub they are close together; and it is always true of any wheel that the closer the spokes are to the hub, the closer the spokes are to one another. It is just as true in Christ. He is the centre around which all believers gather; and the closer we are to Him in the oneness of His mind, the closer we are to one another, both in our opinions and in our attitude.

The final argument of the epistle is

### AN APOSTOLIC APPEAL

for charitable thinking. It is a weakness common to minds not Christ-minded that it is easier to think of the things that are not true, of the things that are dishonest, of the things that are unjust, of the things that are impure, of the things that are unlovely, and of the things that are of ill report. We see the blot on a piece of paper, but fail to notice the preponderance of unblemished whiteness. We hear the one false note more quickly than the usual harmony. We magnify the one detail that divides, and forget the many things that unite. All this is natural. It occurs because we "walk as men," whereas to think truly, honestly, and justly is a mark of the new life. The new thinking is proof that we are walking as new men with a new mind of oneness and Christlikeness.

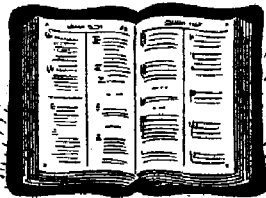
A Christian in his right mind is a Christian who is in possession of the Christ mind. And the simple secret of the Christ mind is just this: Christ in the mind.

### The Pathway

'Tis not an easy path,  
But 'tis a path to glory.  
Not all the days are summer days  
It has a winter story.  
And the kneeling soul can feel and see  
Through every phase of agony,  
The Blood-stained, cross-marked path must be,  
The only way to glory.

—M. Warburton Booth.

# CONTENDING FOR THE FAITH



## The Word Proclaimed and Confirmed with Signs Following

### REMEMBERING GOD'S MERCIES Powerful Breaking of Bread Services

Edinburgh (Pastor A. J. K. Magee). Taking a retrospective view of the past months this church cannot but realise



Pastor  
A. J. K. Magee

in how great a measure the blessing of God has attended the preaching of His Word. Especially at the breaking of bread service is the Divine presence made manifest. Gathering together as one family, a peace and joy otherwise unknown falls like dew on the worshippers. Surely none

other than "the Christ who satisfies the longing soul" could create such an atmosphere. A short word, forcibly delivered on our duty as sons of God, left a marked impression as touching individual responsibility.

"Much more is wrought by prayer than this world dreams of," said a departed saint, and surely the truth of these words was proved by the blessing which was the outcome of the week devoted to prayer. As night after night the saints gathered, God met them in His holy place. There could be no greater conviction than that the secret place is the place of power.

On Sunday the "Harvest Thanksgiving" service was held, when after the reaping, a thank-offering is returned to the Giver of every good and perfect gift. Gazing on a flower-bedecked platform, added to which are all manner of fruits, unexpressed praise rises from the heart, that our Heavenly Father should be so mindful of His creatures. Special items were rendered by the choir, and the gospel address, searching in its simplicity, entered the recesses of many darkened hearts.

A series of addresses on the Tabernacle are being given by the Pastor on Thursday evenings, which are devoted to Bible study.

Once again the winter activities have commenced, including Sunday-school, Bible-class, Cadets, etc. At each of these auxiliaries a splendid attendance of eager, happy children is marked.

So the Lord's children go forward with the winter's work believing that God will yet do a mighty work in this one-time martyr-city.

### MISSIONARY MINISTRY Harvest Blessings

Rayleigh. It was with grateful hearts that the believers entered into the sanctuary on the occasion of their Harvest Thanksgiving. "To God be the glory,

great things He hath done." The gifts displayed reminded one of the loving-kindness of God in providing for the needs of soul and body.

It was a great joy to welcome Miss Hoskins from Japan into the midst, whose ministry was blessed to souls interested in the Master's work. The message on Sunday morning, taken from John xv. 1-16 and Phil. ii. 13 proved an inspiration and challenge to the child of God, for it was the lesson of life and fruit, that should be "much more," "and should remain." How one longed to be as submissive in the hands of God as the natural seed is to the farmer, to die to self and sin and live the life of complete victory. It was indeed a precious thought to realise that God's purposes bring forth fruit, in spite of the pruning process undertaken by the Father.

The children had an interesting talk from Miss Hoskins, on Japan, and it was a joy to receive greetings from those little friends across the sea, and pleasure to reciprocate their salutations in Christ Jesus.

On the Monday the service took the form of a combined harvest and missionary service. The Lord was again in the midst with a message of encouragement from Joshua i, and Malachi iii. 6. The readiness of Joshua to receive the command was a goal for which the Christian was urged to reach. One was reminded of the harvest of souls which was great in Japan, and great in "Jerusalem." From all quarters there comes the Macedonian cry from restless hearts, whose need is Jesus. The prayer of God's people is to be "vessels meet for the Master's use."

### THE COMING CLASH Believers Immersed in Water

Chelmsford (Evangelist G. Backhouse). The church at Chelmsford recently had a visit from Pastor G. I. Francis of Letchworth, a report of which is taken from a local newspaper:

### THE ELIM TABERNACLE

"The World's Next Great Event," was the subject on Sunday evening of an address by Pastor Gwilym Francis (Swansea). The theme was dealt with in the light of Bible prophecy, and Pastor Francis showed that although great and international issues were impending, the biggest event of the near future was the return of Jesus Christ.

A searching message was delivered in the afternoon by Pastor Francis on "The Christian's Examination Day."

The gathering for the pastor's return visit was held on Monday, when "The

Coming Crisis and the Way of Escape" was portrayed as revealed by the Word of God. The speaker said that in spite of all the ardent desires and tireless efforts on the part of many in the cause of peace, the world was preparing for a terrific clash of arms, to take place in Palestine—Armageddon. Dark as the prospect was for the world, the way of escape, and the way of ultimate peace was the acceptance of Christ as Saviour by the individual.

God is graciously blessing the work in this church, and recently one soul surrendered to Christ, and six believers followed their Lord through the waters of baptism.

### SUCCESSFUL CAMPAIGN Prejudice Broken Down

Ballyronney, Rathfriland. A very successful Tent Campaign, conducted by Pastor D. Hood, has just concluded in the above district. The campaign was in progress for seven weeks and yielded blessed results—souls found Christ, saints were revived, and record attendances encouraged the campaigner.

During the first fortnight of the campaign, Pastor Hood was assisted by Mr. K. Mahood of Millisle, who proved himself an able leader and a great help. One of the most noticeable features of the campaign was the number of young men who attended. Never before was such a mission held in this district. It is evident that prejudice has been broken down in this district, and the way prepared for a real break under the Four-square Gospel message. How Ireland needs revival; may it begin here, if it be God's blessed will.

Special services were held at the close of the campaign, when Pastors Martin and Farlow and Evangelists Brooks and McClean ministered to large congregations. Evangelist D. Vanstone was also a welcome visitor at these services.

Owing to urgent requests the campaign was extended for some nights, when Pastor R. Tweed, the Irish Superintendent preached the gospel to anxious souls. The people sat in the cold tent, eagerly drinking in the message of life; stoves were provided, but bad weather conditions prevailed, and a most successful campaign was reluctantly brought to a close. Prayer is requested for this district.

### SPECIAL CHILDREN'S SERVICES Uplifting Gatherings

Ealing (Pastor D. Forsyth). During the past few weeks the church at Ealing has had refreshing visits from Pastor F. Cloke and Evangelist D. Vanstone. The visit of Pastor Cloke proved of real bless-

ing to the saints, the Holy Spirit's presence and power being most manifest in the midst. The meetings for the children, conducted by Mr. Vanstone left a lasting impression for good upon them, and no doubt the fruit of these special gatherings will be seen afterwards.

### ENLARGING CONGREGATIONS Encouraging Proofs of God's Presence

**Langley (Birmingham).** (Evangelist F. A. Hodge). During the past months the church at Langley has been favoured with the ministry of several of God's servants, including Evangelist J. L. Timbrell, Mr. Neale and now Evangelist F. A. Hodge who is at present in charge of the work. Times of real spiritual refreshing have been experienced, God's presence often falling like a mantle of power and glory upon the gatherings. Christ has been uplifted amongst the Lord's people, and hearts have been drawn to Him in deeper consecration as a result.



Evangelist  
F. A. Hodge

Since Mr. Hodge took the oversight of the church there has been steady

progress, congregations being larger than ever. A Crusader Branch has been formed recently which has all added to the successful prosecution of the work. The New Building Fund has been taken up with much enthusiasm, all entering most heartily into the scheme for a more suitable building in which to worship. Five souls have lately given their hearts to Christ, and several in the Sunday school have taken their stand for the Lord. Prayer has also been answered for those whose bodies needed the touch of the Great Physician. Several cases of healing have resulted from the ministry of believing prayer.

Both the Sunday School and Cadet meetings are in quite a flourishing condition at present. The numbers are slowly increasing; those children who have accepted Christ as their Saviour are attracting others to the school.

### SOWING AND REAPING Ten Decisions for Christ

**Laindon.** The children of God at Laindon have experienced great blessings and encouragement during the recent revival campaign conducted by Pastor Jesse Williams of Birmingham.

The meetings have been well attended, and the messages preached in the power

of the Spirit have yielded the old-time results, souls being saved and backsliders restored.

A harvest thanksgiving service was held on Sunday, the final meeting of the campaign, the people bringing their gifts in abundance, these being distributed to the poor and needy of the district.

The Laindon saints praise God for the ten souls that have been born again, believing that a work has commenced which will not cease with the close of the campaign, but will continue to grow under the faithful ministry of Mr. F. H. Coleman.

### ANONYMOUS GIFTS

This is our opportunity of expressing our thanks for gifts sent anonymously:

Foreign Missionary Fund: Hastings, £1; Sheffield sister, designated, £1; I. Thess. v. 24, designated, 5/-.

Jubilee Appeal Fund: Birmingham sister (half sovereign), 15/6; Southampton, 10/-; Brixton sister (E.M.S.), 10/-; Baden, Switzerland, per Pastor A. W. Edsor, 120 Swiss francs, £5 11s. 8d.; Thornton Heath (M.H.), £1.

## A Challenge to Christianity (Continued from page 715)

'dissolved by analysis' (I. John iv. 1-3). The findings of Higher Criticism may be logically proved, but the biggest facts in life are not logical. If they were we should be able to calculate our ends and make sure of things on rational, logical lines; logical truth is merely the explanation of facts which commonsense has gathered. There is only one golden rule for spiritual discernment and that is obedience. We learn more by five minutes' obedience than by ten years' study. Logic and reasoning are methods of expounding reality, but we do not get at reality by our intellect. Hence the words of Scripture (I. Cor. ii. 14): "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." The supernatural and the teachings of Christ are inseparably bound together, and he who would try to separate them is attempting the impossible.

Are we expected then to unite ourselves with these teachers? The insipidness of so-called Modernism can be gauged when we have Free Church leaders advocating collaboration between the Church of Christ and Modernists; together with Roman Catholics and

### THE GREAT RELIGIONS OF THE WORLD!

But you rebuke me by saying we must show the Spirit of Christ and love our brethren! I agree, but it does not mean that love must agree to any sort of teaching for the sake of peace. *True peace will never be founded on any but a righteous and true foundation.* I may love a man, but abhor his method of life, so I may love the Modernist and the Roman Catholic and heathen for the sake of his soul—nevertheless I hate with an absolute hatred his teaching, because it blinds the eyes to the truth and obscures the risen Christ who stands

before the world to-day saying, "I am the Way, the Truth and the Life," and substitutes Christ the *Perfect Exemplar* but fails to realise as well that *He alone is the Enabler*. Let us honestly recognise this fact. The Bible has never yet been proved to have failed; *only the faith of man in the Bible has failed.*

Because our intelligence cannot comprehend how God caused the walls of Jericho to fall; the waters to stand so that His people should pass on dry land and their enemies be drowned; how the new birth takes place, are we to say we will not believe the Bible even though we see miracles take place before our very eyes? The miracle of the new birth, miracles of cancers loosed and the blind seeing, the miracle of the Baptism in the Holy Ghost (for it is a miracle)? We we to carry this theory far enough, thousands of people would never ride in a train because they do not know how the engine works.

### THE ESSENCE OF FAITH

is that we believe although we cannot understand, faith is the *substance* of things hoped for, the evidence of things *not* seen. The world to-day is clamouring for the old paths and a gospel which says "Whosoever will," for Modernism can never say this. I affirm that revival lies not in the breaking down of creeds and principles, but in returning to the faith of our fathers. Revival will never come to the Church that loses its identity and principles and faith in order to please the world, but *revival will come to the Church which in true apostolic manner, raises the standard and challenges the world.* "Choose ye this day whom ye will serve."

(concluded on page 710).



## From Chilly North—

**Greenock.** Our hearts have been stirred in praise to God during the National Crusader Week as Crusaders have told the wonders of the Cross in song and story, and we have realised more than ever the greatness of its power. Nine souls surrendered to the Christ of the Cross.

**Glasgow.** Under the anointing of the Spirit the messages which were given by the Crusaders were both inspiring and fruitful. Testimonies were given by Crusaders who have recently been saved, healed and baptised in the Holy Ghost. Conclusively these testimonies proved that Pentecostal fire is still falling, and Christ still satisfies youth.

**Carlisle.** The Youth Campaign this year was to take the form of a concentrated effort to reply to the challenge which the world invariably hurls at Christianity—"Why?"

The battleground itself was a striking spectacle. Stretched across the wall behind the platform was a long scroll, while suspended above the pulpit, its letters red and glittering in the artificial light, was a monster "WHY?"

An unexpected visit from Miss Paint, missionary to India, added colour and interest to the proceedings. She, too, fell in with the spirit of the campaign and on Saturday gave an interesting prelude "Why have Missionaries?"

On Sunday night about 430 mustered to witness the first great battle of the campaign. The challenge was "Why Foursquare?"

On Monday night a fresh attack was launched against the challenge "Why did Christ Die?"

"Why serve Christ?" on Tuesday night. Love is the constraining power; the Cross our incentive—was the speaker's theme.

"Why I Believe the Bible" was the subject on Wednesday night. Who, in the light of the evidence produced could disbelieve its inspiration?

Thursday's conflict was in the form of a debate "Why Bother About Re-

(Continued in column 3)



(Conducted by Pastor DOUGLAS B. GRAY)

## National Crusader Week

1936

### Conflicts and Conquests

**New Malden.** The Crusaders at New Malden have cause to praise God for blessings received during the last few months.

In this needy suburban district the gospel has been faithfully preached every fortnight in the open air, where "Evangelists" and tracts have been distributed.

The young people, some of whom travel many miles to attend, have taken great interest in all the church meetings, especially Sunday evenings, when the gospel has been sung very sweetly by them. We can praise God, too, that our numbers are on the increase.

We have just come to the end of the National Crusader Week, a week of real enthusiastic witness and blessing. Although our branch is small numerically, we launched the attack in the Name of the Lord, and once again proved Him to be the one who never fails.

On the first Sunday Mr. John Leech, M.A., K.C., gave an inspiring address on, "The great fight for the Faith, and the use of the Christian Armour."

During the week we had a full programme, and on the Friday evening visited South Croydon, where we found the usual happy fellowship and blessing. The tide was rising every evening, and when the last meeting, which was conducted by the Cadets and Sunday school scholars, arrived, hearts were beating high for a real Holy Ghost time. Over sixty adults and children attended this meeting, and when the time came for us to separate we felt that our young people had once again taken up the torch

(Continued on next page)

## —and Sunny South

(Continued from column 1)

ligion?" We heard the reasons for the worldly man's indifferent attitude, and then the reply of the Christian—the "Ye must" of John iii. 7.

Why? Why? Why? was the mysterious subject for Friday night, when a brother presented some of the questions that God puts to man.

A great open air rally was held on Saturday night and crowds gathered to hear "Why we should preach in the open air."

Much could be said of the last and greatest battle. We had been on the defensive all the week, this night the preaching was on the offensive. "Why not To-night?" It was an even greater victory than the first. Two souls were saved; one a Roman Catholic. Jesus is Victor!—Irene Davidson.

**Penzance.** Did you say the "Pirates of Penzance"? No! It was the "Crusaders of Penzance," who, this year challenged Satan and his crew on the high sea of life, and robbed him of much valuable cargo—"taken captive by him at his will!"

This year, for the first time, Penzance Crusaders participated in the National Crusader Week. After much prayer, and weeks of intensive preparation, the 'own was bombarded with handbills, and the young people sallied forth to battle.

Each night the numbers increased, the services were bursting with life and the vigorous witness of these young men and women, many of whom have only been saved a short time, was overpowering. Deep conviction rested on the congregation, souls were saved, and many lives consecrated to God.

On the last Sunday of the campaign the Crusader Choir visited the Penzance Public Institution and rendered several items in song.

As the most southerly outpost of this Crusader army we send greetings to all our fellow soldiers, praying that the trail of the truth of full salvation shall be blazed from Land's End to John o'Groats.



Carlisle Campaigners with Pastor and Mrs. Tetchner



Coulsdon Crusaders with Evangelist G. Stormont

with fresh zeal, so we are expecting bigger things in the future.

Crusaders at arms! please pray for us. **Battersea.** "Unto you which believe, He is precious." We rejoice as we realise how really precious Jesus is to the young people at Battersea. The first meeting of the campaign found the Crusaders ready to witness to the mighty saving and keeping power of Christ. Three short messages were given from the Word of God and others took part in testimony and song. At the close of the meeting we had the joy of seeing one soul surrender to Christ, praise the Lord!

On Monday evening each Crusader gave a word on "What Christ means to me in the everyday life," many and varied were the places of business represented, but it was the one Jesus which helped and strengthened and satisfied.

On Wednesday we had the privilege of visiting the church at Peckham and taking the meeting there.

The closing service of the campaign brought a band of young people from Canning Town to tell what the Lord had done for them, while a party from Battersea were privileged to visit the Canning Town Church. Each service was blessed of God and the Lord set His seal upon the ministry by once again saving precious souls. Hallelujah!

**Islington.** "Let us run with patience the race that is set before us," has been the theme of God's message to us during this special week. In a wonderful way God has anointed each speaker; and visiting pastors and our own Crusaders alike have been used of Him in telling forth the glad message in word and song.

We were greatly privileged to have Miss A. Henderson with us for the first night, and bless God for her ministry

and the challenge to young lives to serve Jesus.

Pastor G. I. Francis brought a searching message on the Judgment Seat of Christ, which made a deep impression on all present. We were also glad to have visits from Pastor Knox and Mr. J. Shaw, the latter giving his testimony and encouraging the Crusaders never to give up.

On Friday night our own Crusaders visited Hornsey church, and on the following evening Pastor Byatt and his Crusaders ministered at Islington. Both occasions were very precious times spent together in the Lord's presence. We believe this week has been one of deepening the spiritual life, and although God gave us no visible signs of souls saved, yet we believe He has been working, and we shall see the fruit. It has indeed been an impetus to work together with our Pastor in future Crusading for Christ.

**Ryde.** The Crusader Week opened with splendid enthusiasm. Ryde cannot boast of a large company of Crusaders, but our small band can boast in a glorious Lord who gives "abundant grace." The first night we had talks on "Nothing"—good for nothing (but becoming good for anything through Christ); Nothing to Pay; Nothing too Hard for God, etc. Monday and Tuesday the Crusaders were again to the front in testimony and song. Wednesday was Object Lesson Night, when we managed to get a train on to the platform (a model one!). Praise God we are on the Gospel Train! Thursday brought a "conjuring feat!"—the Foursquare Gospel in a Nutshell. On Friday evening the headmistress and some of the pupils of Ryde College gave a delightful programme. At the last meeting of the Campaign, Sunday, our

Pastor (Pastor G. Hillman), spoke on the "Four Greatest Evils of the Age," and his message was illustrated by the testimonies of the Crusaders. Praise God for such a Saviour as Jesus!

Praise God for blessing in **COULSDON** during the Crusader week. Pastors from various churches ministered the Word each evening, our own Crusaders rendering solos, duets, recitations, etc., and the last Sunday evening taking the meeting.

Truly it has been a rich time in the presence of the Lord. Saints have been encouraged to go on, and above all, precious souls have been saved.

#### FURTHER REPORTS NEXT WEEK

### ANNUAL CRUSADER "AT HOME" and RALLY

Saturday, 7th November  
Afternoon at Elim Woodlands from 3.30  
Crusader Tea from 4.30 p.m.

### Public Meeting and Rally at 7.30 p.m.

ELIM TABERNACLE, GLAPHAM

Convener: Pastor P. N. Corry

Talks and Testimonies by Crusaders

### THE ANNUAL CAMP REUNION

will be held at Elim Woodlands on  
Saturday, November 21st, from 3.30 p.m.  
when the following are expected to be present:—

Pastor and Mrs. J. McWhirter,  
Pastor and Mrs. D. B. Gray,  
Mr. and Mrs. D. Craig,  
Evangelist D. Vanstone,  
and others.

## The Lazarus of Wales

**T**O a church in Wales there came a girl with hollow eyes and pale cheeks. She had buried her mother, after her cruel father had drunk up five fortunes and gambled them away. He was now working in the mines, but the little money he made he spent in the saloons. Kind neighbours kept the daughter from starving, and during the Welsh revival she found God.

One night during the revival as she heard the clock strike eleven, she said, "I must go and get Dad." She found him at the saloon, sitting in a chair roped together to keep it from falling apart.

"Oh, dad, I wish you had been with me to-night. I was at the revival." And she told him about some of his old associates in sin who were coming to the Lord. This melted him a bit. As he went up the stairs, his daughter fell upon her miserable pallet of straw and began to pray, "Save my father, O God, save my father."

Her father heard her. Something began to haunt him. "What's this? What's this?" he said to his lashing conscience. Every gross sin of his life came before him, and the memory of the wife he had starved to death. He listened, but the voice downstairs had ceased its pleading. Her sobbing petition had ended in sleep.

At six o'clock in the morning she awoke. A fire had already been lit in the kitchen. The burly form of her big, wicked father stood looking out of the window—his back turned to her.

"Oh, dad," she cried, "I'm sorry I'm late. Now you will lose a quarter of an hour at the mines, for you cannot get there in time."

The giant miner turned, but instead of a blow he caught the girl in his arms and kissed her pale face. "Child," he said, "you have found a father this morning. When will the revival begin?"

"There they go in groups, she said, as she pointed through the window to the Spirit-driven, day-dawn marchers, singing a Welsh hymn.

"We'll go to the chapel," the father cried.

But the chapel was already crowded. "Let me in; let me in!" cried the father, and the crowd made way for him.

"Pray for me. You know my past," he shouted. "I'm seeking mercy; I'm seeking Jesus Christ."

And the voice of his daughter against the background of his was raised, "Lord, save my father!"

And there he was born again—the Lazarus of Wales. Dead in trespasses and sin, he was raised to life by the power of God. And there is a resurrection for you, even though you are the chief of sinners. If you will call on the Lord Jesus Christ to save you, you shall be raised from your life of sin to walk in newness of life—eternal life, because of the salvation which is provided for you in the Lord Jesus. Accept His pardon now!

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

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

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

Advertisers under "Board Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us. The asterisk indicates there is an Elim Church in the district and advertiser is an Elim member.

**BOARD-RESIDENCE, ETC.  
Holiday Apartments, etc.**

**BOGNOR.**—“Holidays are Jollidays” with Mr. and Mrs. Hollymant. Lovely large house on sea front. A week of winter sunshine would do you good. The cost is only 35/-. Sunny lounge, Christian fellowship. All interested in “Elim” heartily welcomed. Canonbury, Esplanade. C182

**Bournemouth.**—Superior, winter board-residence, apartments; home from home, constant hot water, one minute sea, central, reduced terms; stamp. Mrs. Stroud, “The Homestead,” 14, Southern Rd., Fisherman’s Walk. C167

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\* **Glossop.**—Elim Home for spiritual and physical refreshment; comfortable house, moderate terms. Apply: Pastor and Mrs. A. S. Gaunt, Beth Rapha, Glossop, Derbyshire.

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**London.**—Central London Christian Guest House, 25-26, Cartwright Gdns., W.C.1. 5 minutes from Euston, King’s Cross, Russell Square Stations; terms moderate. Write for tariff; bed and breakfast 4/6. Phone Euston 1193. C169

**Peterborough.**—Pentecostal nurse offers comfortable home to lady as paying guest; south rooms, modern conveniences; opportunities for service in assembly and village evangelism. Miss Smith, “The Haven,” Bridge Street, Kingscliffe. C179

**Weston-Super-Mare.**—Winter accommodation, visitors or permanent; bed-sitting rooms if required. Comfortable home, Christian fellowship; terms moderate. Mrs. and Miss Plant, 31, Exeter Road. C180

**HOUSES, FLATS, ETC.,  
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**SITUATIONS WANTED**

**Two Christian young men seek situations;** domestic experience, private hotel, guest house; now disengaged; anything considered; London district preferred; references. Write, Mr. L. Pick, “Treport,” Church Road, Thundersley, Essex. C184

**Young lady, 20, educated, seeks position;** knowledge of office routine and typing; willing to make herself generally useful; domesticated, fond of children. Box 440, “Elim Evangel” Office. C185

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**BIRTH**

**Day.**—On September 16th, to Mr. and Mrs. Day of Springbourne, the gift of a daughter, Ruth Vera.

**WITH CHRIST**

**Deblyn.**—On October 14th, Mrs. Deblyn, late of Barking, passed into the presence of the King.

**IN MEMORIAM**

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By W. F. P. BURTON

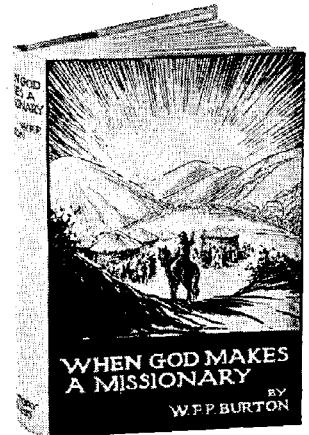
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BY  
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**The Impassioned Man Healed**  
 The Lord Jesus Christ, who had just been crucified, lay in the tomb. The stone had been rolled away, and the angels were waiting to receive the body. The women who had followed Jesus from Galilee were standing at the tomb, wondering what to do. The Lord Jesus Christ, who had just been crucified, lay in the tomb. The stone had been rolled away, and the angels were waiting to receive the body. The women who had followed Jesus from Galilee were standing at the tomb, wondering what to do.



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 The Lord Jesus Christ, who had just been crucified, lay in the tomb. The stone had been rolled away, and the angels were waiting to receive the body. The women who had followed Jesus from Galilee were standing at the tomb, wondering what to do. The Lord Jesus Christ, who had just been crucified, lay in the tomb. The stone had been rolled away, and the angels were waiting to receive the body. The women who had followed Jesus from Galilee were standing at the tomb, wondering what to do.

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## Wonderful Friend, Mine to the End

D.B.G.

DOUGLAS B. GRAY.

*Slowly, con espress.*

Won - der - ful Friend, mine to the end, Sweet a - dor -  
a - tion from hearts now as - cend, Lead - ing me, guid - ing me,  
day un - to day, Won - der - ful Friend, mine to the end.

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## Bible Study Helps

### THE LORD'S SUPPER

"In remembrance of Me" (Luke xxii. 19).  
(Read Luke xxii. 7-20)

#### 1. Retrospective.

What He did for us—Redemption (Gal. i. 4; Eph. i. 7).

#### 2. Introspective.

What He is doing for us—Intercession (Rom. viii. 34; I. John ii. 1).

#### 3. Prospective.

What He will do for us—Glorification (I. John iii. 2; Phil. iii. 21).

### THE PRODIGAL SON

(Luke xv. 11-32)

#### I. Steps to his downfall.

His decision (v. 12).  
His departure (v. 13).  
His degeneracy (v. 13).  
His destitution (v. 14).  
His degradation (v. 15).  
His desperation (v. 16).

#### II. Steps to his reconciliation.

His retrospect (v. 17).  
His resolve (v. 18).  
His return (v. 20).  
His reception (v. 21).  
Their re-union (vv. 22-24).

## "A Sweet Savour of Christ"

II. Cor. ii. 15

By NOEL BROOKS

"A sweet savour of Christ  
Unto God" our Father above.  
The words are charged with throbbing love,  
The message of the Holy Dove—  
Purposed to strengthen and still.

"A sweet savour of Christ"—  
Child of God in suffering deep,  
Long weary days and restless sleep,  
Let this glad word thy frail faith keep  
Established and fixed and still.

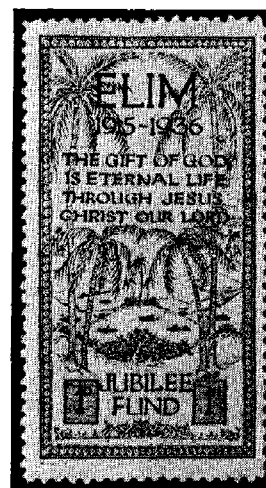
"A sweet savour of Christ"—  
Saddened heart by trial oppressed,  
Ostracised, slandered and distressed,  
Thou with a fragrance art possessed  
To the One who loves thee still.

"A sweet savour of Christ"—  
O lab'rer where the fires are hot,  
Despised, rejected, heeded not,  
Thy tearful prayers are not forgot,  
For they bear a fragrance still.

"A sweet savour of Christ  
Unto God" is the tortured life  
Crushed in the thickest of the strife,  
Bruised and cut by life's cruel knife—  
Yet filled with a fragrance still.

## A Challenge to Christianity (concluded)

The Church must no longer seek popularity for its own sake, but must be prepared for the inevitable sacrifice that must be made by the Church that chooses faithfulness rather than popularity. Let us not be frightened to go outside the camp, for a living Christ is there. Let the Church cease trying to make its message fit popular opinion; let it cease from the remarkable contortions that are gone through to try and attain this end. Let it dare to believe God and *God will not fail that Church!*



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